Mississippi
Baptist Preachers

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MISSISSIPPI

BAPTIST PREACHERS.

BY

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SENATOBIA, MISSISSIPPI.

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PREFACE.

"I have perpetrated a book," as Rev. R. E. Melvin would say. But it is a book which I am profoundly convinced is needed. It has proved to be one exceedingly difficult to prepare, not because of any extraordinary intellectual power demanded—then I had despaired—but because of the extreme difficulty in securing the necessary material. Baptist preachers—God bless them all!—I have found exceedingly modest men, unwilling to "blaze abroad" their deeds, and I appreciate them all the more for that fact. I can assure every one who is kind enough to read these pages that if there is anything "set down" which savors of vanity, it is to be accredited to myself and not to the brother who is being sketched. In all cases where I have obtained material directly from brethren it has been mainly a brief outline, and the picture has been filled in by myself. In many cases sketches have been furnished by some friend. In some cases churches have appointed committees to gather and write sketches of former ministers. But, alas, after all, how meager are these results of five years' gathering of material! Many good brethren have neglected appeals in the *Record*, "a personal request" sent directly, and every other appeal for data. A church committee on sketches wrote: "DEAR BRO. FOSTER:—The church record is lost, the family have died and moved away and we have not all the dates. Yours truly, Committee." That is the sad story of the life-work of many an honored and useful minister of Jesus Christ.

Because of the modesty of Baptist preachers, and because of the general indifference of Baptists to their history, some honored names may not appear in these pages. None can

regret this more than I do. I wished to have the entire brotherhood of the pulpit represented. I perseveringly tried to do this, but did not fully succeed. There was not material in hand for complete success in my effort and no friend supplied the deficiency. As to the portraits, there has not been a single one inserted except upon a personal request from me, or the desire of some friend or relative of a deceased brother to have the portrait inserted. The engravings belong to friends who have paid for them, and will be sent to them as soon as these pages see the light. Should any of these engravings become injured by any accident I can secure duplicates at a small cost each.

I have a greater respect for and a much higher appreciation of my brethren in the ministry by reason of what I have learned of them during the preparation of these pages. I have also been impressed with the fact of the frequent occurrence of sketching a father and son who were preachers, and in one case, father, son and grandson—John P. Martin, his son, M. T. Martin, and his grandson, T. T. Martin. The cases of father and son are too numerous to mention.

It is possible that some mistakes may have occurred in the spelling of proper names, for in some of the communications it has been exceedingly difficult to make out the names—in a few cases I utterly failed and was obliged to leave out the names—and it would be marvelous if I have not in some instances made mistakes in such difficult work, without any guide to help, or any context to enable me to rightly decipher names. However, the best possible effort has been made to secure accuracy in this particular.

Acknowledgment is hereby made of help received from Maj. Louis H. Everts' Cathcart's "Baptist Encyclopædia," Borum's "Sketches of Tennessee Baptist Preachers," John G. Jones' "Protestantism in Mississippi and the Southwest," Capt. John T. Buck's Historical Articles, Catalogue of the Southern Baptist Theological Seminary, Bond's edition of Minutes of Mississippi Association, kindly furnished me for use by Rev. J. B. Hamberlin, and from many kind friends.

No doubt some will be ready to criticize the work. The pictures will not please all, notwithstanding they have been made by one of the best of portrait engravers. Other things will not please others. Well, "fire away, brethren;" your criticisms are all merited and more besides.

May the Holy Spirit graciously bless what has here been written for His glory, and may it all be stimulating and helpful to the future. L. S. FOSTER.

Senatobia, Miss., December 10, 1894.

Mississippi Baptist Preachers.

I. INTRODUCTION.

Before entering upon the real work proposed in these pages it seems proper to state some introductory facts relative to the origin of the Baptists in Mississippi. The chief sources of information for these facts are the following: "Protestantism in Mississippi," by the late Rev. John G. Jones, of the Southern Methodist Episcopal organization. "Historical Sketches of the Baptists of Mississippi" (several articles in Ford's Christian Repository), by Capt. John T. Buck, of Jackson; and Bond's edition of the "Minutes of the Mississippi Association," from 1806 to 1849. In his articles Capt. Buck acknowledges himself largely indebted to the volume of Mr. Jones mentioned above. With this general acknowledgment I appropriate the facts as a piece of public property.

"In the spring of 1780, Richard Curtis, senior, with his own immediate family, and the families of John Jones, William Curtis, Berry Curtis, Richard Curtis, junior, John Courtney and John Stampley, left South Carolina, and after a perilous journey down the Holston, Tennessee, Ohio and Mississippi rivers, through the wilderness where bands of savages were constantly on the alert to murder men, women and children, landed at the mouth of Cole's Creek, about twenty miles above Natchez by land."

These all were Baptists and were members of a church in South Carolina. Richard Curtis, junior, was a licensed preacher. The elder Richard Curtis was not a preacher.

Mr. Jones says: "To the eastward and southward of their place of debarkation they mainly made their first settlements in the country, within ten or twenty miles of the Mississippi river. For several years they had to endure many privations and hardships incident to a new country but poorly supplied with even the necessaries of life."

These early Baptists "were regular in their family devotions from their first settlement in the country, but the Spanish government—which only recognized the Roman Catholic form of worship, and forbade all others—having lately taken under its jurisdiction the Natchez district, they scarcely knew what to do in regard to public worship. After mutual consultation they agreed to meet together in private dwellings, at set times, for the purpose of reading and expounding the Scriptures, exhortation and prayer, hoping in this way to keep the members united and alive to their spiritual interests. These meetings, which were found to be so profitable to the members of the church, soon attracted the attention of the American portion of the population, many of whom desired to be present and enjoy once more the quickening and hallowing influences of Protestant worship. Thus things went on through a series of years without exciting much open opposition from the Catholic authorities. Richard Curtis, senior, died November 10, 1784, and by this time his son Richard had become quite a preacher. John Stampley, the brother-in-law of Richard Curtis, junior, was quite gifted in exhortation, as was also his brother, Jacob Stampley, both of whom afterwards became Baptist preachers. William Curtis, an elder brother of Richard, was gifted in extemporaneous prayer, as was also John Jones and several others."

William Hamberlin, a prominent American citizen, and Steven De Alvo, a Spaniard, who had married an American lady, having been converted and desiring baptism and church membership, the question arose as to whom should or could baptize them, Richard Curtis not yet being ordained. The question was referred to the home church, in South Carolina,

and seems to have been answered in about this way, "that there is no law against necessity, and under the present stress of circumstances the members ought to assemble and formally appoint one of their number, by election, to baptize the young converts." Richard Curtis was appointed to administer the ordinance and baptized Hamberlin, De Alvo, and others, both men and women.

Their assemblies and worship, however, soon brought down upon them the wrath of the Roman Catholic authorities; and it must be admitted that, in their zeal and convictions of the righteousness of their cause, they sometimes unnecessarily provoked the opposition of their enemies, by denouncing their idolatrous tenets in immoderate language. The storm of persecution burst upon them and the Catholic authorities determined to crush out the heresy, the more so because converts were being made from the Catholics themselves.

The Catholic commander wrote a respectful letter, it seems, to Curtis, warning him to cease from his promulgation of his doctrines and building up his faith, who in turn bluntly gave this commander (Don Manuel Gayoso de Semos) to understand that he would pay no attention to his remonstrance. Curtis' reply provoked the outbreak. He was arrested and carried before Governor Gayoso, April 6, 1795. Mr. Jones says: "At the close of the investigation Curtis was assured that if he did not unequivocally promise to desist from all public preaching he would be sent, with several of his adherents, especially Hamberlin and De Alvo, to work in the silver mines of Mexico." Some influence led him to "promise to refrain thereafter from what was in open violation of the laws of the province."

This promise to the governor gave Curtis a great deal of unrest of conscience, and caused him to fear that he had been untrue to his obligations to Christ. He and his friends, upon consultation, agreed that his promise did not bind them to abstain from *holding meetings* for conference, prayer and exhortation, and meetings of this kind were held but with the greatest care and secresy, and with sentinels stationed to

report the presence of suspicious persons. These meetings, however, were known to the enemies, and they were construed by the authorities into a violation of Curtis' promise to the governor. His having also officiated at the marriage of his niece, Miss Jones, the law permitting only Catholic priests to perform the marriage ceremony, increased the hostility of his enemies. Orders were issued for the arrest of Curtis, Hamberlin and De Alvo and their transportation to the silver mines of Mexico for hard work there the remainder of their lives.

They clandestinely left the settlement and concealed themselves at the house of a friend on Little Bayou Pierre, near the present site of Port Gibson. There they remained until they could be provided with what was needed for their journey. Necessary supplies and furnishings for their journey must be carried to them by some one and not a *man* was willing to risk the consequences of aiding them in their escape.

Mr. Jones says: "There lived in the vicinity a noble-hearted and daring woman by the name of Chloe Holt, who acted in the capacity of accoucheress for the settlement, and was every way suitable for such an adventure as was now on hand. Aunt Chloe had a kind and sympathizing heart, but an iron will—was determined and bold, and withal was a little eccentric. While she was all aglow to have the pleasure and honor of conveying the needed supplies to the exiles, she wished to hit a back-handed lick at what she considered the cowardice of the men of the neighborhood. 'If the *men* in the neighborhood,' said she, 'are so faint-hearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to secure their escape from the clutches of these gospel-hating Catholics, if they will furnish me with a good horse, surmounted with a *man's saddle*, I will go in spite of the Spaniards, and they may catch me if they can.' The families and friends of the refugees were glad to avail themselves of the generous offer, and a suitable horse was accordingly brought and sad-

died as she directed. All things being ready she made her appearance dressed, cap-a-pie, in gentleman's clothes, and mounting the horse, in cavalier style, boldly dashed off. The journey was hastily and successfully made. She took the last sad farewell of the loved exiles, delivered them their supplies, gave them her blessing, and returned as she went. No one molested Aunt Chloe, and that adventure was her boast to the close of her life. It is supposed she died and was buried in Warren county, somewhere about the head waters of Big Bayou Pierre."

Curtis, Hamberlin and De Alvo made their escape to South Carolina and remained in exile from Catholic persecution over two years. During this time Mr. Curtis was ordained to the ministry, the presbytery consisting of Benj. Moseley and Mathew McCullans.

About 1796 or 1797 Col. Andrew Ellicott was sent as a special commissioner of the United States to arrange a settlement with the Spanish authorities for the Natchez district, which was claimed by the United States, as it was within its territory. In June 1797, during these negotiations, John Hannah, a Baptist preacher called upon Col. Ellicott at Natchez and asked permission to preach in the camp of his escort. Out of deference to Governor Gayoso the request was referred to him and he readily gave his consent. Rev. Mr. Hannah preached on the 4th of June. Shortly after he got into a controversy with some Irish Catholics, who, becoming enraged with his denunciations of their superstitions, beat him severely. He applied to the Spanish governor for justice, and he had him locked up in prison and his legs placed in the stocks.

Rev. Mr. Hannah, being a citizen of the United States, this act of the Spanish Governor came near causing a serious disturbance between Col. Ellicott and the Spaniards, the colonel threatening to storm the fort in which they were compelled to take refuge. But the matter was amicably adjusted after some two weeks of negotiation, and Rev. Mr. Hannah was released. Rev. Mr. Hannah is said to have lived many

years after this a useful and pious life. His name appears as a delegate from the Bayou Pierre church in the minutes of the Mississippi Association in 1814.

The Spanish were reluctant to relinquish their authority in the Natchez district, and "after considerable delay Col. Ellicott demanded that the Spaniards evacuate Fort Rosalie by the 30th of March, 1798, and before day that morning they marched out and surrendered the country to the government of the United States. The Americans soon after erected a large bush arbor under which they placed a pulpit and invited Bailey Chaney, a licensed Baptist preacher, to preach a sermon 'under the stars and stripes.' He had an immense congregation, and doubtless all enjoyed this, the first religious service ever held under the United States government, in what is now Mississippi." (J. T. Buck.)

Bailey and William Chaney were from South Carolina. Bailey was a licensed preacher; but during the absence of Richard Curtis in exile William was appointed by the congregation to baptize several converts.

Mr. Jones gives this incident: "Another prominent Baptist of that day was a man by the name of Harigail, from Georgia, who, it is presumed, was a licensed preacher. He seems, from circumstances mentioned in connection with his history, to have been a warm-hearted, impulsive, bold man, and somewhat imprudent in the manifestations of his zeal. On one occasion, after denouncing the superstition and despottism of the papal hierarchy, and exhorting his brethren to constancy in the face of all opposition from that source, he quoted the following sentence from the Epistle to the Hebrews: "Ye have not resisted unto blood, striving against sin" This language was repeated to the priesthood at Natchez, and by them construed into insurrectionary designs against the government; and an attempt was made to arrest and imprison Harigail; but he escaped, and was harbored for some time by a man, not a professor of religion, by the name of Morris Custard. Mr. Custard was accused of complicity in the escape of Harigail, and was imprisoned several months."

The Constitution of the United States had already been ratified by the State and adopted as the organic law of the nation in 1787, guaranteeing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The establishment of the United States authority in the Natchez district filled these early Baptists with rejoicing. Their public meetings were resumed; a rude house for worship had been built of logs in the Stampley's settlement; and the three exiled brethren in South Carolina were sent for to return to their homes and labors for the Master.

Soon after the return of Curtis "the congregation met in conference and proceeded to organize a church. Rev. Mr. Curtis presided as moderator. This must have been in the fall of 1798. This was known as Salem church 'and stood among the upper branches of the South Fork of Cole's Creek, in Jefferson county, on what is still known as the Salem road. Their usual place of immersion was in Harper's Fork, a little to the south of the church.'" (Buck.)

The name given by these early Baptists to their church, the first Baptists church ever organized on Mississippi soil, *Salem* (*peace*), was eminently appropriate and suggestive. They now enjoyed peace after years of persecution and unrest. Some of its old manuscript records are still in existence, in the possession of the Mississippi Baptist Historical Society. While the old church has long since become extinct, the moderator of the Baptist State Convention uses a gavel made from wood which grew on the site of this old church, with the words, "Salem" and "Curtis," carved upon it. This gavel was presented to the Convention, during its session in 1876, held in the city of Jackson. Dr. J. A. Hacket, now senior editor of the *Baptist Record*, presented it with an appropriate address.

Dissensions sprang up in the Salem church after about fifteen years of great prosperity, and after a revival in 1812 and 1813, unparalleled in the country up to that time; there were bickerings and alienations among the members, until in

1819, there appears in the minutes of the Mississippi Association the entry, "SALEM, NO DELEGATION" "About 1835 or 1840 the church building was partly destroyed by fire (a brick building had been erected), only the walls were left standing and they were gradually removed, and at this day there are very few who can tell where the old house stood." (Buck.)

"The second church organized in Mississippi was on Second Creek in Adams county and called New Hope. From the fact that Rev. Mr. Curtis' name appears in the minutes of the Mississippi Association as a delegate from this church, I infer that he was a member, if not pastor, thereof. There is no record of its history obtainable except the brief mentions found in the minutes of the association. It was very generally represented in its meetings until 1833, after which date it was not mentioned, and the presumption is it followed in the wake of Salem." (Buck.)

"Soon after the organization of New Hope, a third church, called Bethel, was organized at what is now known as Bayou Sara. In 1805 New Providence and Ebenezer churches were organized in Amite county." (Buck.)

In September, 1806, five churches,—Bethel near the present site of Woodville, (Wilkinson county), New Hope, (Jefferson county), New Providence, (Amite county), Ebenezer, (Amite county) and Salem (Jefferson county)—"met, by their delegates, on Cole's Creek, to organize an association, and organized, but did not publish their minutes. In September, 1807, they met at Bethel, and were more fully organized, and published their minutes. We date the existence of the Mississippi Baptist Association from 1806." (Bond.)

The blessings of God rested upon these early churches and the labors of their ministers. Other churches were organized from time to time and received into the association. In September, 1820, eight churches, which had been dismissed from the association, by their delegates, met with the

Bayou Pierre church and organized the Union Association, the eldest daughter of the Mississippi Association.

In October, 1820, fourteen churches, east of Pearl River, were dismissed, and by their delegates, met with Fair River church, Lawrence county, November 4, 1820, and, with representatives from five other churches (twenty-three churches in all), organized the Pearl River Association.

With three strongly organized and zealous associations of churches, we may consider the Baptist faith well planted in Mississippi.

The Articles of Faith of the old mother association have not the slightest taint of Arminianism, but are decidedly Pauline all the way through. These fathers seem not to have had the slightest hesitation or fear to speak out as strongly as the Scriptures do on the subjects of divine sovereignty, election, human impotency, and truths growing out of them.

We turn now to the task proposed, the presentation of sketches of the Baptist Ministry of Mississippi as far as the necessary material has been accessible. After much consideration the alphabetical rather than the chronological method has been adopted.

II. BIOGRAPHICAL SKETCHES.

-N. Q. ADAMS.

N. Q. Adams. This earnest and devout minister, who still lives near Sturgis, Oktibbeha county, was born in Rutherford county, N. C., January 22, 1839. With his parents he moved to Chickasaw county, Miss., while an infant. His father died when he was four years old, and he was raised mostly in Choctaw county on a farm, with limited educational advantages. At the age of thirteen he professed faith in Christ, and was baptized by Rev. T. P. Montgomery, uniting with Bethlehem church, Choctaw county and remaining a member of that church until 1869. He was licensed to preach in 1868, and went into the constitution of Chestnut Grove church, Oktibbeha county in 1869. In the next year, 1870, he was ordained to the full work of the ministry, the presbytery being Revs. M. Bennett and I. A. J. Owen. As pastor he served Chestnut Grove and Antioch churches in 1870. In 1874 he moved his membership to Wake Forest church, Oktibbeha county, of which he is still a member and the pastor. Every year since his ordination he has sustained pastoral relations to from two to four churches. At present he is pastor of four churches. During

his pastoral labors he has had the pleasure of baptizing his oldest brother, all of his own daughters and two of his sons-in-law. He was moderator of the Louisville Association in 1880, 1886, 1887, 1892, was moderator of the Chester Association at its organization in 1892, and is still (1894) its moderator.

Mr. Adams was married, December 22, 1857, to Miss Catherine A. Griffith. In July, 1861, he joined the Confederate army as private in Capt. E. O. Huntly's Company (A), Twenty-seventh Mississippi Regiment. In 1863 he was elected second-lieutenant of his company. In the Tennessee army he fought under Gen. Bragg in the battles of Perryville, Ky., Murfreesborro and Chickamauga, Tenn., and was with the army through the Georgia campaign. He was always at his post of duty in several hard fought battles, the last of which was at Atlanta, July 28, 1864, in which he lost an arm. Returning home in October following, he began renting land and farming for a living. With one arm he can do almost any kind of farm work, plowing, hoeing, etc. God has blessed his labors and he owns a home and farm and stock, and is free from debt. In October, 1867, his wife died, leaving him with two little girls. On December 11, 1870, he was married to Miss L. A. Hannah, who has proved a helpmate to him indeed, living a consistent and beautiful Christian life, until September 7, 1892, she too fell asleep in Jesus.

Ten years ago (1883) Mr. Adams had baptized about one hundred and twenty persons. During these ten years he has been abundant in labors and many more have been received into the churches through his instrumentality. He is a pleasant speaker and useful minister, and his "praise is in all the churches."

The writer will never forget that on one occasion, when he was hauling a heavy load of lumber over a muddy road, his wagon got stuck fast in a mud hole. In this helpless condition, this kind-hearted minister chanced to come along, and hitching his strong team to the load of lumber, Mr. Adams soon had it on *terra firma*. Meeting this kind-hearted friend

at the State Convention, at Winona, Miss., July, 1894, the writer reminded him of this incident and suggested that it was in pleasing contrast with the conduct of another preacher who afterwards passed him in a similar plight.

M. C. Allen was born in Jacksonville, Ill., September 11, 1828. His father was a physician. At the age of four he removed with his parents to the Sunny South, settling in Carroll county, Miss. In this section he had his first conviction of sin. The father was a wicked man, the mother, not a member of the church, though she was in sentiment a Baptist, and seems to have been pious. For during a serious illness of young Allen, she talked to him of sin and salvation. During a season spent in Grenada county, after recovery, the boy received lessons on religion from his grandmother that kept him serious. In 1838 the family moved to Pontotoc county, where the youth heard the first preachers he remembers, Drs. Ware and Barbee and Rev. Martin Ball, all missionaries from South Carolina. They organized Liberty church, twelve miles north of Pontotoc, of which Rev. Mr. Waldrop became pastor and after him Rev. James Boswell. Young Allen's early education was quite limited, though he was taught the elements of knowledge at home. At fourteen he professed faith in Christ while attending a Methodist camp meeting, and he and a sister joined the Methodist church. Sprinkling did not satisfy him and he requested baptism, to which the minister replied: "You are too late. I can administer two modes of baptism, but not on one subject."

The youth decided to read the Bible, and all confessions of faith he could find, but make the Bible his guide. On the advice of a pious colored man he and five other converted boys met in a secret place to read the Bible and pray as best they could for two years. At the age of eighteen he was sent to Cherry Creek school eight miles north of Pontotoc, to which school he generally walked. Here he gave himself earnestly to study for eighteen months. From his conversion he felt impressions of duty to preach the gospel, but kept

these impressions concealed, though praying in public. He remained a Methodist though not satisfied. At twenty-one he was married to Miss Nancy Shettles, who was also a Methodist, a native of South Carolina. Of the conviction of duty he spoke, but continued to put off obedience.

He and his wife joined Shady Grove Baptist church, six miles west of Pontotoc, and were baptized by the pastor, Rev. Elijah Smith. A long spell of fever, followed by carbuncles, which all thought would prove fatal, and which lasted six months, brought him to the gates of death. During this affliction he decided to obey the call of duty, but financial losses caused him to defer the matter.

Removing to Choctaw county he joined Philadelphia church, Rev. Reed Golden pastor, and was elected deacon. He passed safely through the civil war, with nothing left him except a considerable family and a debt of five hundred dollars. This he soon paid and bought a home. Quite soon he was licensed to preach, and was just entering this work when death came and took his wife. In the despondency of the hour he asked God to take him also to himself, but was conscience-smitten for his request. The divine forgiveness and help were given; strength to forgive an enemy was given; and he entered his ministerial work with hope and courage.

In 1870 his ordination was requested and he was invited to the pastorate of two churches. He was ordained at Bethany church, Calhoun county, the presbytery being, James Fox Thomas Wilson, and E. J. Hardin. In December 1870, he was again married, Mrs. M. N. Acock becoming his wife. His mother and his two oldest children were baptized into the fellowship of Bethany church.

Since his ordination, Mr. Allen has sustained pastoral relation to from two to four churches each year. Bethany has been moved to Slate Springs, and he and family are still members of this church. He is now (1894) sixty-six years of age, afflicted with neuralgia, and has been in the ministry twenty-four years. He has served most acceptably a number of

churches in Calhoun, Grenada, Webster and Montgomery counties.

T. B. Altom. Of this esteemed minister, long deceased, the late Rev. W. H. Head says: "At my first acquaintance with brother Altom he was living in Noxubee county. He afterwards lived in Louisville, Miss., and was pastor there. At a meeting of the Columbus Association a member found difficulty in recalling his name when frequently referring to him in a discussion. At length he arose and said: 'I will tell you how you may remember my name. The first part of it is Tom and the last part 'tom, and it is all-Tom, or Thomas B. Altom.' It was never forgotten afterwards. He had a way of putting things in his preaching sometimes not unlike this. For his educational advantages he was a preacher of much ability, and accomplished great good. For want of an adequate support he removed to Arkansas and died soon after." The memory of Rev. T. B. Altom is green and fragrant in Louisville, his former pastorate. Often has the writer heard his members there speak of pastor Altom's tender prayer-meeting expositions of the Psalms.

J. D. Anderson was born at Dumas, Tippah county, Mississippi, in 1852. He began to preach in 1865. He pursued his studies in Mississippi College two years; and for a time at the University of the State. He studied in the Southern Baptist Theological Seminary, Greenville, S. C., two sessions, from 1872 to 1874. During this time he was ordained to the full work of the ministry at Academy church, Tippah county, Miss. He received the degree of A. M. from the Southwestern Baptist University, Jackson, Tenn. He has been an active consecrated pastor for a number of years, having served in this relation the churches of Temperance Hill, Clear Creek, New York, Mount Moriah, Shady Grove, Ashland, Pleasant Hill, Longtown, Single Springs, Mt. Lebanon, Byhalia, Lewisburg, Red Banks, Abbeville, Endora and Coffeeville, in Mississippi; and those at Germantown, Central, Collierville, Bartlett, Macon, Mt. Pisgah, Millington and

Big Creek, in Tennessee. It should not be inferred from this list of churches that his has been a ministry of unusual change, as he, in common with many pastors, has frequently served four churches cotemporaneously. During a part of this pastorate he taught Latin anh Greek in Blue Mountain Female College five years, and married Miss Maggie Lowrey, a member of the excellent family of the late Gen. M. P. Lowrey, D. D. At present (1894) he lives in Memphis, Tenn., and acceptably serves neighboring churches. He was clerk of the late meeting of the Tennessee Baptist Convention, at Nashville, in 1894.

C. L. Anderson was born in La Fayette county, Mississippi, January 10, 1869. He was the fourth child of D. H. and L. J. Anderson. The three older children died before he was three years old. His father served through the civil war as a Confederate soldier in the cavalry service. When he was three years old his mother quietly passed over the river into the heavenly land.

He and an infant sister, Electa, found a home with grandparents, after his father had sold his farm, invested in the mercantile business in Hermando, failed in business, and gone to Texas and died. On the farm he spent his boyhood, gathering at intervals of work such knowledge as was attainable in the common country schools, but this was unsatisfactory in a large measure.

In the fall of 1882 he united with Good Hope Baptist church, Panola county, Mississippi and was baptized by Rev. H. J. Legge. He was the last and smallest of the candidates baptized. The closing prayer was made with the minister's hands resting on him. A petition was offered that God would send him to proclaim salvation to lost men. It seems that a conviction of duty to do this was produced in his heart which for six years he tried to suppress. This conviction deepened and he found no rest until this was communicated to his church. He was licensed to preach in 1888, and in Septem-

ber of that year he entered Mississippi College as a ministerial student.

During his first year in college his grandfather, who was his only financial dependence, suddenly died, after devoutly serving God fifty years and passing his three score and ten years. Again he was left homeless and penniless, with his sister younger than himself, for whom he felt it his duty to care. He found a home for his sister with an aunt in Water Valley. Returning to college, he found himself out of money, but had friends raised up who secured him work. For two years he was chief-cook in what the boys called "the frying-pan brigade."

In August, 1891, he was ordained to the full work of the ministry by Good Hope church. In his Sophomore year he accepted the pastorate of Friendship church, Leake county, which he still holds, (1894). During his two and one-half years' pastorate forty-one have been added to the membership and there has been development along the various lines of work. At the beginning of his Junior year he was invited to give one-half of his time to the pastorate of Concord church, Yazoo county. Good results followed this pastorate.

He graduated from Mississippi College May 31, 1893, with the highest honor in a class of fourteen. His sister has always shared a part of his small income and by her own work added to this has graduated from Blue Mountain Female College.

At this time he has spent one session at the Southern Baptist Theological Seminary where he expects to take the full course.

W. H. Anderson, on January 5, 1837, was called to the pastoral care of Fellowship church, Jefferson county. He was then just from Brown University. He continued as pastor until March 2, 1844, when he preached his farewell sermon for that time. On the third Sunday in May, 1869, he was again called to the care of the same church. But he simply preached as a supply for about a year. Having served

the Fellowship church about seven years, he became pastor of the Wall Street church, Natchez, in 1844, and remained there several years. He was also pastor of the church at Jackson for a time. He left Mississippi and lived a number of years in St. Joseph, La., just across the river from Rodney, Miss. While living in Louisiana he did but little preaching. He was in his day one of our thoroughly educated men. He was a man of fine preaching ability, and presented a fine appearance in the pulpit, somewhat corpulent. Those who knew him the best had the most unbounded confidence in him. His marriage to a widow with a living husband was unfortunate for his usefulness as a minister. His wife possessing a considerable amount of property in Louisiana, consisting of land mostly, he left Mississippi to live upon it. At that time it was considered very valuable. After the war he was broken up and his wife dying he came almost to poverty's door. His half-sister hearing of his great straits, and being old and infirm, sent for him to come to Missouri to spend the remainder of his life with her. He died in Missouri, October, 1890, at an advanced age, being about eighty years old. W. W. B.

ISAAC HAM ANDING.

I. H. Anding, the youngest of seven children born to Martin A. and Mary L. Anding, first saw the light in the southwestern part of Copiah (now Lincoln) county, Miss., February 8, 1847. At the early age of seven the father died leaving the lad to the tender care of a Christian mother. After the lapse of forty years the words

spoken to the boy by his mother, "Son, your father is dead," are as fresh as though spoken yesterday. The public spirit of the father was manifested in the interest he took in the poor of the community and in education and religion. He contributed liberally to the endowment of the Baptist College at Clinton, Miss., and aided Presbyterian friends by a voluntary gift of land on which they built a church. The words inscribed on his tombstone, "He lived and died a Christian," have been a comfort and incentive to the son during the passing years.

Among the pleasant recollections of his boyhood are those associated with the memory of his mother. She too was a Christian, and the memory of mother reading the old family Bible has not yet grown dim, and the rides with her to the old church to conference meetings and to preaching, where the lad occupied the pew with his mother and listened to the earnest words of the dear old minister—"Uncle Billie Mullins," as he was familiarly called—are still fragrant in memory.

The advantages of a first-class school were enjoyed up to the age of fourteen, when the devastating tide of civil war swept over the land, when school work was laid aside. The older brothers went to the tented field and the youngest was left for two years with mother and worked on the farm. In his sixteenth year he united with Providence Baptist church under the pastorate of Rev. S. G. Mullins, who was assisted in revival services by Rev. E. L. Compere. As the war-cloud grew darker, and boys of sixteen and old men of fifty-five were called upon for military service, young Anding was enrolled in a company of cavalry organized by Capt. John Cameron, of Jefferson county. The service of these new recruits was comparatively light, being in Southwest Mississippi and East Louisiana, at some distance from the main army and yet near enough the enemy to encounter them in several sharp engagements. The young soldier went through these closing years of the war without any serious frights, flights or fights, and was paroled near Gainesville, Ala., April, 1865.

It was a great joy to be at home again with mother, but

some months before a great grief had entered home. A dear brother, who enlisted at the first sound of war, came not back again. Instead came the news that he had fallen in the battle of Weldon Junction, near Petersburg, Va., August 21, 1864.

The country seemed "broken up," and everywhere could be seen the desolations of war. Schools and colleges had suspended, and it was necessary for returned soldiers to work on the farms, for servants were scattered and gone and the "quarters" were empty. With the coveted education out of sight, and other members of the family in homes of their own, it was decided by young Anding that a union of hearts between himself and the girl who stood at the head in his classes would be the most desirable thing to have consummated. Consequently on December 20, 1866, he was married to Miss Louisa J. Allred. These were years of hard experience and without the blessed companionship of this noble woman he felt that they might have been far different from what they were upon the results of to-day.

In 1870 the Philadelphia church near Caseyville, where he had moved his membership, saw proper to encourage "the gift that was in him." The thought that he must preach the gospel with but little education was a source of trouble and embarrassment to him.

His ordination was called for by Philadelphia church, in 1872, at which time he was also invited to supply the pulpit of that church. In the summer of this year, 1872, he was ordained to the full work of the ministry. The presbytery were Revs. Solomon Buffkin and Charles M. Gordon. The sermon was preached from 1 Tim. 4:16, by Rev. Solomon Buffkin.

One day while engaged in farm work the agent of Mississippi College called at his home. This was Rev. A. A. Lomax, who was commissioned to canvass the State in the interest of the college, not only to raise money for its support, but also to look up students and especially young brethren who felt called to the ministry and who desired a collegiate education. The evening spent with this brother was delight-

ful and profitable. It has often since been thought of "as the pebble in the streamlet scant," for no doubt it had much to do in changing the current of his life. A decision was reached. His beloved mother had gone to her reward. To re-enter student life it was only necessary to adjust some business affairs and then "break up" in his "humble home," as he styled it, and leave the house, built by his own hands, to other occupants. This done, he entered Mississippi College, and in June, 1877, graduated with the honors of his class in the A. B. course. During his college course a dark shadow fell athwart his life. The wife of his youth, who had braved its hardships with him, was called up higher February 17, 1875, leaving three children, Leland, Ida and Sheldon.

On December 25, 1877, he was again married. The little woman who filled the void in his heart and home was Mary "Jennie" Ellis, daughter of Hon. George W. Ellis, of Copiah county, Miss. For a little more than twelve years she brought a sound judgment, a warm heart and great force of character, as invaluable aids to her husband's work. February 7, 1891, she too was called from his side to the future reward, leaving two children with the sorrowing husband, Beulah and Claude.

In 1882 and 1883 some time was spent in the Southern Baptist Theological Seminary, Louisville, Ky. During all the years following his graduation his time was given to preaching except the parts of two sessions spent in the seminary. Some of the largest country churches received his pastoral care, among them Bethany and Hebron of Lawrence county. He succeeded at the former Rev. Norvell Robertson, who had been pastor forty-four years, and was present to make the address at the unveiling of the monument of the old pastor.

While in North Mississippi he was pastor of Union church, in Tippah county, Cherry Creek, in Pontotoc, and Corinth, the county seat of Alcorn county. In the years 1884 and 1885 he was Financial Secretary of Mississippi College. The failing health of his wife at this time made it necessary for him to take a more retired work. He therefore located at

Gallman, Copiah county. To this and adjacent churches he preached for six years. After the death of his wife he was called to the pastorate of the Crystal Springs church. He is now (1884) in the fourth year of his work in this beautiful little city of fifteen hundred people, in charge of a church that numbers two hundred and thirty members, and that has in its ranks godly men and faithful women not a few. The pastor using substantially the words of Dr. Cuyler can say that, "One of the crowning mercies of the ministry is this, that one Sunday morning just before the time for watering the flock a goodlier vision than a Rebecca appeared at the well's mouth." It was a Mary—Mary Hyland—and since the 12th of March, 1893, the sunshine of her presence has not departed from the pathway of his life. May his labors be such that in after years he may look towards this pleasant pastorate, as he feels he can do towards all where he has ministered, and claim the truest, bravest and best of God's servants as his warmest friends, and enjoy too the rapturous thought that some, yea, many, souls were led by him lovingly to Christ, the sinner's Friend. Such is the hearty prayer as well as the cherished hope of his friend who writes these pages.

Joseph S. Antley. The Harmony Baptist Association, in 1870, say through a committee:

"WHEREAS, In the dispensation of an Allwise Providence, our venerable and much esteemed brother, JOSEPH S. ANTLEY, has been removed from among us by death since our last meeting, a notice of which appeared in *The Baptest* of June 18, 1870; therefore,

"*Resolved* (1) That in the death of Brother Antley this association has lost an able and efficient minister of the gospel, a bold and faithful defender of the truth, the state a good citizen, his family an indulgent husband and father; (2) That this Association tender to the bereaved family our sincere condolence and sympathy, praying the blessing ofGod upon them, and that, 'He may be a husband to the widow and a father to the orphans.'" J. M. PEARSON, for committe.

John Armstrong. It is much to be regretted that the material concerning the life and work of this great and good man is so meager.

"John Armstrong was born in Philadelphia, Pa., November, 1798. He graduated at Columbian College, D. C., in 1825. Some time after he moved to North Carolina, and was for five years pastor of the Newberne Baptist church. He became a professor in Wake Forest College in 1835, and for a time acted as agent of the college. He went to Europe in 1837, and spent two years in France and Italy preparing himself the better to discharge his duties as teacher. He had as his companions in his voyage Dr. Edward Robinson, the author of 'Bibical Researches in Palestine,' and J. J. Audubon, the great naturalist. In 1841 Mr. Armstrong accepted the pastorate of the Baptist church in Columbus, Miss., where he married a lady of fortune. He died in 1844. He is said to have been a fine scholar, a blameless Christian gentleman, and an able and eloquent preacher."—*Baptist Encyclopeadia, p.* 41.

In the *History of Columbus Association, page* 74, we read: "At the instance of Rev. John Armstrong, at the October session, 1840, it was resolved 'that it is the duty of this association to sustain a missionary within its own limits, whose business shall be to supply destitute neighborhoods with preaching and to assist in the building up of feeble churches.'"

During his short pastorate in Columbus, which was terminated by his death, he was a leading spirit in the councils of the association and state convention, and was widely honored and esteemed in his home in the beautiful city on the banks of the Tombigbee. For a number of years his widow lived in her home in Columbus and his name is still honored there in the work of the "Armstrong Sunbeams."

He "was a man of great ability and large attainments, as is seen from his obituary in the minutes of 1845, and was the leading spirit in the missionary work of this body. The following eulogy is pronounced upon him by one of his members,

Maj. T. G. Blewett, who knew him well: 'He was a distinguished teacher of youth, in places of high importance, pastor of Columbus church, the moderator of this association, a bold defender of the faith, affable, courteous, kind and just in all his intercourse with his fellow men.'"—*History of Columbus Association, page* 117.

J. L. Arnold was born in Spartanburg county, S. C., on the 24th of November, 1850. His parents were members of a Baptist church. His grandparents on both sides were Baptists; and as far back as friends can trace the line his ancestors were Baptists. His religious training was therefore strictly Baptistic. He was inclined from boyhood to principles of strict morality. His opportunities for acquiring an education were very meager, yet when about five years of age he entered school and attended during three terms of eight months each. After he became large enough to be of service on the farm his father, needing his service, was obliged to have him work on the farm. At the age of thirteen he he was left fatherless by the death of his father in the Confederate service. This further restricted his opportunities for going to school.

In 1867 his mother settled in Choctaw (now Webster) county, Miss. On the fifth Sunday in August, 1868, he made a public profession of religion, joined the Mount Pleasant Baptist church and was baptized by Rev. G. L. Jennings, of which church he has ever since been a member. Growing to manhood he went to school two months to Rev. G. L. Jennings and two months to Mr. T. N. Ross. The care of his mother and younger brothers prevented his attending school further, but having a thirst for knowledge he acquired much valuable information. He read many good books. Being fond of music he studied it as a science, and for several years taught it at such seasons of the year as students could best attend. This brought him before the public as an instructor, and his lectures on music and the sentiments of the poems which he sang, his manifest desire that his pupils

should use the service of song as a worship, his zeal for the prosperity of the cause of Christ, and the readiness and ability with which he discharged the duties assigned him by his church, led his brethren to discern his gift, and, in June, 1888, he was licensed to exercise it in public. This soon developed the fact that the Lord had laid on him the duty of preaching the gospel.

On the first Sunday in September, 1889, he was ordained to the full work of the gospel ministry. The Zion Association was in session at Mount Pleasant church at that time and the presbytery was composed of all the ministers in attendance. His fields of labor have been in his own and adjacent counties. For many years he has been afflicted with a periodic nervous headache, which hinders him a great deal in his studies and in the discharge of his ministerial duties. He refuses to take a full work; yet the calls are more than he could supply if his physical ability were good.

His improvement in the ministry has been very satisfactory to his people, and his success as a pastor has been good. The ingatherings have not been so great under his ministry as under the ministry of some others, his gift not being so much that of a revivalist as a plain practical teacher.

Friedrich Diedrich Baars was born in Hamburg, Germany, July 29, 1859. He was a student in Mississippi College from 1881 to 1883. After completing his collegiate course he took a course in the Cincinnati Conservatory of Music. Feeling called to preach the gospel he spent one session in the Southern Baptist Theological Seminary, 1883 and 1884 (October to June). He was ordained at Sandersville, Miss., October, 1885. In 1885 and 1886 he was pastor of the churches at Quitman and DeSoto. During the years 1886 and 1887 he was state evangelist of the General Association of Mississippi. Besides his pastorate of the churches at Quitman and DeSoto he was, in 1885 and 1886, principal of the Sandersville Academy. In 1887 and 1888 he was pastor of the churches at Columbia and Monticello, Miss. He became

musical director in Blue Mountain Female College in 1888 and continued in that position for several terms. He went from Blue Mountain to Arkadelphia, Ark., where he is now (1894) musical director in a large institution in that city.

THOMAS JEFFERSON BAILEY.

Thomas Jefferson Bailey was born in Holmes county, Miss., seven miles northwest of Durant, November 26, 1853. His parents were Albert and Eliza J. Bailey. Albert Bailey was born in Lowndes county, Ala., on September 24, 1824. Before he was grown he came to Mississippi with an uncle of his, John P. Rodgers. Eliza J. Bailey was a daughter of J. D. and Elizabeth Siddon, two of the early settlers of Homes county; and was born July 21, 1831. Albert Bailey and Eliza J. Siddon were married December 22, 1852, by Esquire Goober. They settled on a little farm where they lived happily and prosperously until the late war, when he enlisted for the struggle in Wofford's heavy artillery, serving until the fall of 1864, when, from exposure, he sickened and died far away from home, leaving his wife and four children; Thomas J., John A., Frances L., and Sarah E., of whom the subject of this sketch is the oldest. Soon after the death of the father, the war closed, leaving our once beautiful and happy South-land in poverty, devastation and demoralization. Thomas, though a boy of twelve summers, was left at this early age with the responsibility of a family upon him. Having not even a horse nor a single dollar, his mother placed him and his only brother in charge of her father for

instruction in practical farming. After one year's training the boys and mother also thought they were equal to the task of pitching, cultivating and gathering a crop of their own on their little farm. So, under the direction of the mother with occasional advice from the grandfather, young Bailey, at the age of thirteen, with the help of the younger brother and mother made his first crop. The success of the first year encouraged a continuation of farm work under similar arrangements. So, both because of his success and because necessity was upon him to care for the mother and two young sisters, he labored diligently on the farm till he was twenty years old. During his childhood and boyhood days in the midst of constant labor on the farm, he found it practicable to spend only a few weeks in school each year, generally in the summer months. He was ambitious in every direction, but especially in pursuit of knowledge. It was the pride of his boyish heart to excel in everything undertaken. He never received a whipping in school in his life, and was tenderly attached to every teacher whose instructions he enjoyed. In these country schools he obtained a very imperfect rudimentary education. He always distinguished himself in mathematics, that being his favorite study while a boy. He is a strong friend of the poor, needy and weak. He never had a difficulty in school except to take the part of the poor and weak when imposed upon by others.

In August, 1867, under the ministry of Rev. T. S. Wright, he was converted and joined the Pleasant Ridge Baptist church, Holmes county, Miss., being only fourteen years of age. He began at once to take active part in religious work, conducting prayer meetings and attending all religious meetings in reach. Two years later he became Sunday school superintendent in his church, began to attend district meetings, etc. Before he was twenty he had written several essays for district meetings and Sunday school conventions; also several newspaper articles, the first one appearing in the Mississippi department of *The Baptist* under the editorial management of the late M. P. Lowrey, D. D.

He was licensed to preach the gospel on Saturday before the first Sunday in December, 1873; and ordained April 29, 1876, by a counsel composed of Revs. H. W. Portwood, T. S. Wright, J. A. Linder, and A. V. Rowe. Being licensed and ordained by the Pleasant Ridge church, it became also his first charge.

At the opening of the session of 1875–1876 he entered Mississippi College. Notwithstanding he had the care of his mother, one sister and an invalid brother, who lingered for some three years and expired in the triumphs of the Christian faith, he made fair progress in his studies, gaining the confidence and esteem of his fellow students and instructors. In addition to an English course, he took Latin and Greek, which latter two studies he is yet very fond of. Though now pastor of the largest church in the Yazoo Association, and editor of the *Baptist Layman*, he yet finds time from his many duties to devote to the study of classic Latin and Greek, and especially the New Testament Greek. Upon leaving college, in June, 1879, he took the principalship of the Goodman High School, entering at once into school room work. On July 13, 1879, two miles east of Durant, Miss., he was married to Miss Emma Moseley, Rev. T. S. Wright officiating. Mrs. Bailey is the only daughter of Lewis E. and C. M. Moseley, who now live on their beautiful orange and lemon grove at Hudson, Fla. She is a grand-daughter of the late Rev. Wm. Moseley, of Ga., who for many successive years was a member of the Georgia legislature. She was edudated in part in the Central Female Institute (now Hillman College), Clinton, Miss. She is a woman of fine sensibilities, industrious, economical, and very fond of reading. Six children are the fruit of this union, three girls and three boys, all robust, bright, intelligent children. After Mr. Bailey's location at Goodman, as principal of the school, very soon churches in reach called him to serve them. Among these were First Macedonia, Harland's Creek, Stump Bridge, Mt. Vernon and Ebenezer. Later he was called to the pastorate of the Goodman church as successor to Rev. A. V. Rowe. In

1883, he, with the aid of Revs. T. S. Wright and A. Taylor, organized a Baptist church at Pickens, Miss., which at once called him to its pastorate, which he accepted and holds until January, 1895. This church under his faithful preaching and pastoral labors has grown in one decade from nine in number to fifty-six. Ebenezer has done as well. Goodman, Ebenezer, Pickens and West constituted his field of labor for more than a decade. At the close of 1893, being recalled to all his old churches and to several new fields also, he decided to change his work in part, retaining Goodman and Pickens and taking Winona for the other half of his time. Being called for all his time to the Winona church, he enters upon the work January 1, 1895. He had been clerk of the old Yazoo Association from 1876 to 1893. Resigning this position, he was immediately elected moderator of the body. Again at the session in 1894 he was unanimously re-elected to the same place, serving with efficiency. For several years he has been a member of the Convention Board of the Mississippi Baptist Convention, and most of the time Secretary of the Board. During his connection with the Board he has missed only two meetings.

He is also Statistical Secretary of the Mississippi Baptist Convention, in which capacity he is painstaking and accurate in his work. He has written a small tract on "The Modern Dance," which has had a quick sale, the first edition of 2,000 copies having been exhausted in less than twelve months' time. He is under appointment by Yazoo Association to write a full history of that body. The work is in preparation, and will soon be published. He is now (October, 1894) pastor of the Winona church, and is under engagement to give his whole time from January, 1895, heretofore giving only one-half of his time to this church.

W. H. Bailey. The subject of this sketch was born in Lawrence county of this State in 1816. His father, Rev. James Bailey, was one of the old pioneer Baptist ministers of his county (Lawrence) and a practicing physician. Rev. W.

W. H. BAILEY.

H. Bailey moved with his father from Lawrence to Copiah county when about grown. At about the age of twenty-one he was married to Miss Emily Davis who was a devoted Christian lady and to him a faithful companion. Shortly after his marriage he was converted and on January 1, 1838, was baptized by his father into the fellowship of New Providence Baptist church, Copiah county. July 18, 1852, he was ordained to the full work of the ministry, while a member of New Providence church. From the time of his ordination, and even before, up to within a few years past, he was actively engaged in the work of the ministry in the service of the Master. He has served as pastor fifteen churches in the counties of Copiah, Franklin, Amite, Lincoln and Lawrence. Some of these churches he served for a considerable period of time. He did a good work in his field. Full of the Holy Spirit he preached with an earnestness and zeal that was irresistable. He gathered converts by the scores wherever he went, and hundreds were baptized into the churches to which he preached.

His education in the schools was very limited, but he procured good books and studied them. He took the best religious papers and magazines and read them constantly as well as the secular papers. In this way he kept abreast with the onward movement of affairs. He is now (1894) seventy-eight years of age and is not able to serve churches in the pastorate; yet he still reads the papers and is keenly alive to every interest of the Master's kingdom. He rejoices to know that the Lord has raised up a host of strong young men

to carry on the work that he and those who labored along with him now lay down.

His first wife died ten years ago. He afterwards married Miss Martha Jones, an excellent Christian lady, who is now his faithful and devoted companion. He has a competency of worldly goods and is in easy circumstances financially. Rev. E. P. Douglass, who contributes these facts, says: "I have the honor of being his pastor. He is a regular attendant at his church meetings and is a great help to his pastor. I often visit his pleasant home and spend many profitable hours with him and his companion. I shall miss him when he goes. He has only three children living, two daughters and one son. They are all Christians, are married and succeeding well in life."

ALONZO C. BALL.

Alonzo C. Ball, son of B. T. and S. D. Ball, was born in Chickasaw county, July 19, 1865. In boyhood he spent four years in school and the remainder of his boy life in farm work. The training of a Christian mother made a lasting impression upon him for good. At the age of fifteen he made a profession of religion in a revival meeting at Pleasant Grove Baptist church, Chickasaw county, held by the pastor, Rev. James Fox, assisted by Rev. R. W. Thompson. After two years of prayer and study of the Bible he offered himself for membership in a Baptist church, and was received and baptized by Rev. S. M. Cole, the consecrated and useful pastor. He says he felt then that he had obeyed the command of Scrip-

ture to "be baptized," which in English, properly translated, is "be immersed."

From the time of his conversion he often had impressions of duty to preach the gospel. These impressions deepened until he felt, "Woe is me if I preach not the gospel." At the age of eighteen he entered the State Springs Academy and studied five months with the view of preaching the gospel. In August, 1882, the Pleasant Grove church formally licensed him to preach, Rev. E. E. Thornton being pastor of the church.

Securing the consent of his father to complete his education, that he might be better prepared for his great work, he borrowed money to pay his tuition and worked some each day to pay his board. Leaving school he worked on the farm and studied at intervals, and with the proceeds of his labor paid back the borrowed money, and in September, 1885, he entered Mississippi College. At the time of his entrance into college he had only twelve dollars, and it was therefore necessary for him to go on the cheapest basis. He bought his books, joined the "frying-pan brigade" in Nelson Cottage, and by hard toil kept up all his studies. These were days of sacrifice, and all the way it was a "hard pull." He received encouragement and sympathy from Dr. Webb and other friends, and left the hard places behind him and "pulled through." In the hardest places God would in some way send help.

During the summer of 1886 he served as colporteur for Zion Association in the employ of the State Board jointly with the American Baptist Publication Society. In this work he was successful and saw many souls led to Christ, and, besides, his pay enabled him to return to college. He feels much indebted to Dr. J. B. Gambrell for sympathy and help in this work. He returned to college in the fall of 1886 and spent another session of rough sailing and hard but successful work. Upon the recommendation of Dr. Webb, he and M. K. Thornton were employed during the next summer as missionaries of an association in Arkansas. On July 11, 1887,

the Pleasant Grove church, Chickasaw county, having requested it, he was ordained to the full work of the ministry in that, his home church. Revs. T. H. Wilson, A. B. Hicks, C. A. Hicks and B. R. Hughey were the ordaining presbytery. He then began his missionary work in Arkansas, which was highly satisfactory to the association by which he and Rev. Mr. Thornton were employed. They reported fifty-four baptisms, one hundred and six conversions and restorations, six protracted meetings and two churches organized. This work was warmly commended at the meeting of the association by the moderator, Maj. S. H. King, by Dr. M. D. Early, State missionary, and Rev. W. H. Forbes, editor of the *Arkansas Baptist*. Free tuition for the next session was offered him in Ouachita College, which he declined; but accepted a position as teacher in a good school in Phillips county, Ark.

During the next summer the same Association, the Mt. Vernon, in Arkansas, employed Mr. Ball, with Mr. N. H. Thompson, also from Mississippi, as missionaries. They travelled seven hundred miles, preached one hundred times and baptized thirty persons, and their work was most satisfactory. Two more sessions—1888-1889 and 1889-1890—were partly spent in Mississippi College, he being compelled to leave during the latter term on account of poor health. About this time (1890) he was employed for six months as colporteur of the Union Association. He did some preaching as well as selling books and distributing tracts. He also secured the organization of two churches, which soon had houses built and pastors employed.

He began a pastorate, January, 1891, with the Buena Vista, New Salem, Providence and Hebron churches, in and near Chickasaw county which continued until November, 1892; when the churches gave him a vacation to attend the Theological Seminary, where he spent the session of 1892-1893, returning to his churches in June, 1893. In this, his first pastorate, continuing two years and seven months, he has received about two hundred and fifty members into the

churches, one hundred and forty-nine of whom he "buried with Christ in baptism." He is a member of the Executive Board of the Aberdeen Association, and was elected its moderator in October, 1893. In November, 1893, he applied to the Foreign Mission Board of the Southern Baptist Convention to be sent as a missionary to Japan. He is now (1894) pastor of the Houston church, for one-half time, and of Bethel and New Prospect churches, Monroe county. May God's benediction rest upon him. He begs that all who may read of his work offer earnest and special prayer for him and his work.

Lewis Ball. This beloved man of God is one of the noblemen of the Baptist ministry of Mississippi. He is one of the patriarchs, whom every one delights to honor. But, although his work has been so valuable in the State, and has extended over so long a period of its history, he has not yet consented to furnish the data necessary in the preparation of a sketch of his life and work. His life has been one of activity and great usefulness.

Cathcart, in his *Baptist Encyclopedia*, page 65, says of him: "Rev. Lewis Ball, an active and efficient minister in Northwest Mississippi, was born in South Carolina in 1820, came to Mississippi and began to preach in 1844. His abundant labors have greatly advanced the cause of truth. By his labors the Sunflower Association was established. He was a colonel in the Confederate army."

The first time the writer ever saw this man of God was at a revival meeting in the Starkville Baptist church in the summer of the first or second year after the close of the Civil War. This meeting was conducted by himself and Rev. M. P. Lowrey, of blessed memory. To an immature Christian the preaching seemed to be excellent and of a character to awaken the unconverted. But to the surprise and grief of both of these men of God there was no movement of the unconverted. It was discovered near the close of the meetings that there were troubles in the church. Mr. Ball, in one of

his talks, before a large congregation said: "We have had our guns trained in the wrong direction during the past few days. We have had them trained upon the unconverted, whereas they should have been trained upon the members of this church; for there is where some shooting needs to be done. Brethren and sisters you are responsible for the failure of these services to reach sinners."

For a number of years his labors were given to churches in the northern part of the State. He was always instrumental in bringing large numbers of converts into the churches. This seemed to be his special work. He himself says that he did not give sufficient attention to the training of his members. He says: "My plan has been too much that of running after the sinner, and persuading and instructing him until I induce him to accept Christ. I would then take him down into the water, 'bury him with Christ in baptism,' bring him up out of the water, and leave him on the creek bank while I ran off after other sinners." This statement he once made to the writer.

In about 1881 or 1882 he became the missionary of the State Mission Board to supervise all missionary work in the rich Delta country, which then began to attract the notice of Mississippi Baptists by reason of its fertility and destitution. While his family lived in Blue Mountain he traveled over the territory now covered by the Sunflower and Deer Creek Associations on horse back and in "dug-outs" and preached the gospel in school houses, under forest trees, in private houses, around the fireside, wherever he could find any one hungry for the "Bread of Life" or any starving sheep of the Lord who needed to be fed. The people of that section all loved and honored Evangelist Ball because they had confidence in his piety and his desire to do them good. His memory is fragrant to-day all through the Yazoo and Mississippi Delta. Many Christians were helped on their way, many churches were strengthened or organized, and many souls reclaimed by his labors in the Delta. But his work was

pioneer work. He "blazed out" the way for the present labor in this fertile country.

In 1883, after the retirement of Rev. T. J. Walne from the secretaryship of the State Mission Board, the Board, after casting about for a successor, finally selected Evangelist Ball for the place. As a missionary of the Board he had said in a speech before the convention in Sardis, in 1882: "The Mississippi Bottom must have the gospel if missionaries have to be buried there." That sort of a spirit and consecration fitted him to be the leader of the mission forces in the State. Inasmuch as he would not consent to move to Oxford, where the State Board was located, a good brother was recommended to the Convention of 1884, in Kosciusko, who would consent to move to Oxford. The name of Lewis Ball was replaced by an overwhelming vote of the Convention. He rode all over the State, visiting numbers of country churches on horseback, endeavoring to reach and enlist all the churches as far as possible. In this way he visited a church of which the writer was pastor in Jefferson county. He was greeted by a fair week-day congregation. He captured all who heard him. In the course of his sermon he illustrated Paul's expression in Rom. 8, "More than conquerors." "During the Civil war we had a tiff with the Federals at Missionary Ridge. They routed our lines and forced us to retreat. They captured one of our batteries and turned it on us, and I never knew cannon to fire as rapidly in my life. A strange place that to study theology, but here was an explanation of my text, 'more than conquerors.' I had thought that to be conquerors was sufficient, but I saw then that to be *more* than conquerors, and turn the enemies' guns on them is far better."

In 1885, Rev. J. B. Gambrell was made temporary secretary of the State Board as Secretary Ball insisted on giving it up. During the next year he gave himself to revival meetings, and in the beginning of 1887 he was employed to work among the colored people. His plan of work among them was to endeavor to reach as many as possible of the colored preachers. He conducted the institutes and secured the ear

of as many of the preachers as possible. He did a very valuable work for this people in this way for several years, when the difficulties environing the work led him to give it.

For several years past he has been living in Clinton in his own home, and giving his ministerial labors to adjacent churches for such remuneration as they can give. For a while, within the last few years he was pastor of the Clinton church. He is doing some of his best preaching in his last days, drawing upon a long experience and study of the Bible, in which he has been taught of the Spirit of God. The "outward man" is growing weaker, but the "inner man" is being renewed day by day. He is lingering in the mellow tints of the sunset of a pious life. One anecdote: Once while Father Ball was secretary of State missions he had an appointment with the Macon church. The pastor had to be from home at the time of the arrival of the train. He said to his oldest son: "Son, you must go to the train and meet brother Ball and bring him home, as I cannot be at the train." "But, papa, I do not know brother Ball; how can I meet him and bring him home?" The father said, "You go and wait for a man who looks like Moses, and bring him with you. That will be brother Ball." He went to the train and found the right man without any trouble.

Martin Ball was born in Laurens district (now county) South Carolina, in the year 1808. He was the son of a farmer and remained with him until he reached his majority. Soon after that period he married and continued to farm. The writer does not know in what year he professed faith in Christ; though not many years later, yet long enough to be very much inclined to accept the universal plan of salvation. A circumstance occurred, however, that convinced him of the fallacy of the doctrine. He was called to stand by the bed side of the man by whose teaching and books, papers and periodicals he had been influenced to accept the doctrine. The man was in a dying condition. With Martin Ball stood his father also with his fingers on the pulse of the dying man,

MARTIN BALL.

who looked up into his face and said: "Friend Ball, what do you think of my case?" He replied, "You will soon be in eternity." He called for his wife and bade her farewell, saying to her: "We part, not for time only, but for all eternity; for I see the very flames of hell in which I am to descend." Martin Ball abandoned the doctrine and soon after became a Christian and united with the church in the community called Bethabara. He soon manifested a great zeal for the cause of Christ, and was soon given liberty to exercise his gift in the bounds of his church. It soon became evident to the church that his field should be enlarged, and permission was given him to exercise it in the bounds of the association. After his gifts had been well tested a council was called from churches and a presbytery chosen, and he and his cousin, William Hitt, were ordained at the same time. The writer does not remember the names of all of the presbytery. Rev. Joseph Babb was pastor at the time. He and Hosea Garrett are all that are remembered. Martin Ball and his cousin above named were called to serve the church jointly. His time was soon all engaged, that is, the Saturdays and Sundays. He was a power among the churches; was instrumental in many conversions and baptized many.

In the spring of 1845 he moved to Pontotoc county, Mississippi; and united with Cherry Creek church, Chickasaw Association. The following year he was called to the care

of that church, Rev. James Boswell declining to serve longer. His time was all engaged as soon as he was known by the churches. These he continued to serve until he was chosen missionary in the bounds of the association. His zeal, success in winning souls to Christ, in building up weak churches, organizing new ones and in collecting money to carry on the work, caused him to be in great demand; and when a man was wanted by the Board of Home and Foreign Missions to represent that work all eyes seemed to turn to him. He was appointed agent for that Board and did a very satisfactory work. Thus was he not only full of work but of good works, in serving churches, serving the association both as missionary and moderator and the board as agent.

Now as to the man. In the first place, he was without education, having gone to school only a few months. He was a man of wonderful magnetism. The people wanted to get close to him. He was remarkable for making acquaintances with rapidity in a strange congregation and remembering them. The Bible speaks of a gift to discern spirits. The writer would say, if he ever saw any one who possessed that gift it was Rev. Martin Ball. He was never known to make a mistake, even when he gave his judgement on strangers. Another remarkable gift he had, one much to be coveted. He was an eminently successful peace-maker. There was a saying common among a large circle of people. It was this: If Rev. Martin Ball failed to effect a move in a revival meeting on Sunday night, which had commenced on Saturday, and failed to make peace between parties at variance, no one else need try. He was never without something to say and never spoke without saying something. He reared a large family. After his death, at the first meeting of the church, in the midst of much lamentation and evidences of much grief and many expressions of sympathy for the bereaved wife and children, a brother, John B. Herring, arose in the church conference and said: "I move that special prayer be made that his mantle fall on one of his children or some one else of God's choice. A second came from many voices. Brother

Herring was asked to lead in the prayer. He prayed as though he felt that God was near as a prayer-answering God. Many a hearty sanction went up through flowing tears and heavy sighs. To day his youngest son, who was then a small boy, is proclaiming with great power the gospel, which God has promised to make his power to the salvation of those who believe. And during this year (1894) his son a a grandson of Rev. Martin Ball, was ordained to preach the same gospel at seventeen years of age. So let us hope the prayer is being doubly answered.

In 1857 Rev. Mr. Ball's health began to decline, as was manifest by his loss of flesh, he being a corpulent man. His physician tried to prevail on him to desist from preaching, stating to him that there was an internal cause for this decline. He persisted, and said he *must* go while he could, that he was in the Master's work and subject to the Master's will. He continued until the fall of 1859. On the tour next to the last he was unable to fill all of his appointments. Away from home he remained until barely able to travel and went home on horseback, his mode of traveling. His wife and children begged him not to undertake any more work. He replied that his appointments were out and the people would be disappointed and the good work would suffer and that he *must* work while he could. O, how like the spirit of the Master! "I must work to-day and to-morrow and the third day I shall be perfected." So he went on until he reached Aberdeen. While quite unwell he preached his last sermon, and started to his cousin Burwell Ball's house, which was seventeen miles away and it required all day for him to make the trip. He lingered there in sickness about two weeks, hopeful of recovery until near the last. He sent for his wife and such of his children as could go, and also for his brother. Those who went reached him twenty-four hours before his death. He was cheerful and conscious well nigh to the last. He died sixty miles from his earthly home, after living a Christian life and dying the death of a soldier of the cross with full armor on, and thus passed away from a world made better by

his having lived in it, to that rest that remains for the people of God. Methinks I hear the Master say; "Well done, good and faithful servant," for the well doing had gone before. His remains rest in the grave yard at Cherry Creek church, awaiting the bidding of Him whom he served to come forth and have part in the first resurrection.—*Contributed by* REV. L. BALL.

Martin Lewis Ball, the subject of this sketch was born at Cherry Creek, Pontotoc county, Miss., September 13, 1851. He is the youngest son of Rev. Martin Ball. When quite young both of his parents died and he found his home with his oldest sister, Mrs. Jemima F. Berry. Two years of preparatory school work was had at Verona. Under the excellent training of Prof. R. M. Leavell he was prepared to enter the Sophomore class at the University of Mississippi, from which he graduated in 1872. He was converted under the preaching of Rev. Isaac Smith, at Poplar Springs church, Pontotoc county, and joined the church at Cherry Creek, and in August, 1872, was ordained by the same church to preach. The ordinary presbytery consisting of Revs. Jas. Boswell, A. B. Smith, Isaac Smith, C. C. Malone, J. T. Pitts and M. P. Lowrey. The last named preaching the ordination sermon. He attended the Southern Baptist Theological Seminary, at Greenville, S. C., two years, then returned to his native state and took charge, as pastor of the church at Cherry Creek, which he served for one year. May 3, 1875, he was married to Miss Lizzie McKay, of Greenville, S. C., Dr. J. B. Gambrell performing the ceremony. After spending several months teaching school at Cherry Creek he returned to South Carolina and worked for two years under the direction of the State Board, as missionary, near the coast. This work resulted in the organization of three churches and building three church houses, and the conversion of many souls.

In 1885 he was called to the care of the church at Fayetteville, Ark. After working there two years he moved to Jonesboro, same state. This church had never before under-

taken to employ a pastor for all of his time and entered upon the work with fear and trembling. But the pastor watched the finances, constantly pressed upon them the mission question, so that at the close of three years work it was regarded as one of the strongest churches in the state. A Sunday school had been organized, and was prospering, a mission station founded and a good chapel built, with regular Sunday school and prayer meeting. He was then called to and accepted the pastorate of the church at Fulton, Ky. The Lord wonderfully blessed his efforts in this field. Scores of men and women, boys and girls, were led to Christ by his untiring labors. Many successful revivals were held in adjacent towns and country places. In 1893 he accepted the urgent call of the church at Paris, Tenn., where he now lives and labors. The year 1894 was the most successful and prosperous of all the years of his life. He witnessed four hundred professions of faith and saw over three hundred added to the church. Three children were given to him; two boys and one girl. One of the boys went home to heaven when he was only two years old. The other boy, now eighteen years old, an ordained minister of the gospel, and while pursuing his literary studies at Jackson, Tenn., is pastor of three churches. His daughter, now sixteen, is quite scholarly, and is the first honor pupil in the old Bethel Female College, Hopkinsville, Ky.

Barnwell L. Barnes "was born in Hancock county, Ga., December 21, 1797, united with a Baptist church October, 1828; preached his first regular sermon in May, 1832; was ordained on the second Sabbath in July, 1836, by Revs. Platt Stout and George F. Heard, as a pastor of a church ten miles west of the city of Mobile, Ala. From that time he was engaged, either as a pastor or evangelist, until he came to Madison county. He was raised to active business habits, which he kept up through life. At one time he was connected with an extensive mercantile establishment in the city of Mobile." While in prosperity, he was a zealous and liberal Christian,

When he failed in business, during the period of the great commercial revolutions about eleven years ago, "he made a satisfactory arrangemement with his creditors." His wife, who was a lady of superior worth, having died after this temporal misfortune, Mr. Barnes took up his residence in Kemper county. "Early in 1843, he came to Madison county, and took charge of the church at Canton, and continued its pastor until the close of the year 1847. He was actively engaged in this county for nearly five years, and few men have performed more labor in the same length of time. He never seemed to flinch, or complain of fatigue, while able to move, until brought down by disease." In the latter part of 1847, he was attacked by pneumonia, and lingered from that time until the day of his death, still actively engaged in his Master's business whenever his health would permit. He departed this life August 15, 1848, enjoying the confidence of a large circle of friends, and lamented by the whole denomination in Mississippi. At the time of his death he was one of the vice-presidents of the State Convention, of which he was at all times a consistent advocate and supporter, and he also held the appointment of State agent of the Southern Baptist Publication Society. "His piety was deep, expansive, and ardent. This was exemplified in his persevering labors, in the interest he took in every effort for the promotion of the cause of Christ, and in the readiness with which he was wont to engage in conversation on the subject of experimental piety."

"Soldier of Christ, well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

—*Minutes of the State Convention of* 1848.

J. E. Barnett was born in Rankin county, Mississippi, April 24, 1861, and spent his early life in that county, attending the usual country schools of the day. He was converted and baptized into the fellowship of Cato Baptist church in

1881. He was licensed to preach in 1882. Feeling the imperative demand for a little preparation for his life work he entered Mississippi College in 1882 and spent five years in diligent study in that institution. In order to become better fitted for his special work of preaching the gospel he spent one year in the Biblical studies in the Southern Baptist Theological Seminary, Louisville, Ky. He was ordained to the full work of the ministry in the summer of 1888 at Cato, Miss., the ordaining presbytery being Revs. J. R. Johnston and R. W. Hall.

He was married in the October following to Miss Annie Steen, of Steen's Creek, Rankin county, who proves a most excellent minister's wife. He accepted a call to the pastorate of Longtown and Arkabutal churches and entered energetically and zealously upon his pastoral work in October, 1888. He has served the Longtown church since that time, six years, and is now (1894) the esteemed pastor there. He served Arkabutal church five years. He has also served Peach Creek church five years; Tyro church one year; and New Hope one year. These churches are in the Coldwater Association. Mr. Barnett is a young man of fine promise, is broadminded, liberal and progressive, earnestly advocating and leading his churches along the lines of denominational benevolence. There seems to be opening out before him a bright future. May he be long spared to the Lord's cause and may the bright hopes promised in his ministry be all fully realized.

John Tully Barrett, the subject of this sketch, was born in Atlanta county, Miss., November 18, 1855. He is a son of Rev. R. G. Barrett. He received his collegiate education at Mississippi College, taking the degree of B. S. Having completed his education he married, in 1884, Miss Katie West, of Carroll county, and settled, as pastor, at Ellisville, Miss. Before this in 1881-82 he had been associate principal of Carthage High School. While pastor at Ellisville he was also principal of Ellisville High School from 1883 to 1886. He was

ordained to the full work of the ministry at the Carthage church, Leake county, Miss., August 20, 1882, and was pastor at Midway, Leake county, in 1882. His pastorate at Ellisville was combined with pastorates at Claiborne, and Enterprise and Hattiesburg, Miss., and extended from 1883 to 1886. In 1886 he had the misfortune to lose his excellent and accomplished wife. Being thus left without home ties he resigned his pastorate and went to the Southern Baptist Theological Seminary in the fall of 1886 and continued there, in pursuit of his theological studies until 1889, graduating in the entire English course. During his Seminary course he was pastor of Bradfordsville, Ky., June to September, 1887; at Waynesburg and McKinney, Ky., from September, 1887, to June, 1889. Leaving the Seminary he became, in 1890, the Corresponding Secretary of the Louisiana State Board, in which he continued with much success for several years. In his work as Corresponding Secretary he did much in the way of organizing the work and enlisting associations which had hitherto not co-operated in the Board's work. Early in 1873 he gave up his work and returned to the pastorate. His present home and work is Crowley, La.

R. G. Barrett was born in Tuscaloosa county, Ala., in 1834. When quite young his parents settled in Noxubee county, Miss., where his father engaged in the mercantile business. Failing in business he removed to Neshoba county, then a new county comparatively. Indians abounded. There was no refined society. Schools and houses of worship were almost wanting, and so the chances for an education very meager. Young Barrett's education consisted in what he could gather after he was grown, which was small he says. His first conviction of sin was experienced in 1849. He gave himself to Christ and received the hope of forgiven sin. He united with Mt. Nelson Baptist church and was baptized by Rev. I. I. Miller in 1850.

In 1854 he felt that God had laid his hand upon him and that a dispensation of the gospel was committed to him to

preach. In 1858 he was licensed by Good Hope Baptist church, Madison county. Being invited to the pastorate of several churches his ordination was arranged and in 1862 he was ordained to the full work of the ministry, the presbytery being Revs. Wm. McMurtray and Isaac Merchant. His fields of labor have been in Madison, Attala and Leake counties. He was thirty years pastor of Good Hope. He has all the while been pastor of four and sometimes five churches, often traveling thirty or forty miles through mud and water on horseback to reach them. He has been employed as missionary of his association, preaching in the woods and by-ways. His labors have been greatly blessed in the conversion of souls, organizing of churches and building up of waste places. The largest number baptized at one time was forty-four. He was all alone and did all the preaching, holding three services per day and was well nigh exhausted when the baptismal service came on. The last to be baptized was a negro woman who came near getting both in water eight feet deep.

He received very little compensation for all his labors. He always went to his appointments, exposing himself so much and so frequently that he contracted a throat disease with which he suffered for eighteen months, giving up all his churches during that time and being confined to his room. Some time before the meeting of the State Convention of 1894, he was called from earth to heaven, his death occurring at Couparle City, May 23, 1894, at the good old age of sixty. He rests in peace.

Joel Baskin was born in Carrol county, Miss., September 23, 1855. He remained on the farm where he was born until September 20, 1874, being reared in the country until nineteen years of age. His early education was such as the country schools afforded during and immediately after the war of the States, the rudiments of an English education. In the fall of 1874 he entered Mississippi College and completed the full collegiate course there, graduating in June, 1879. At the early age of nine he had poignant convictions of sin,

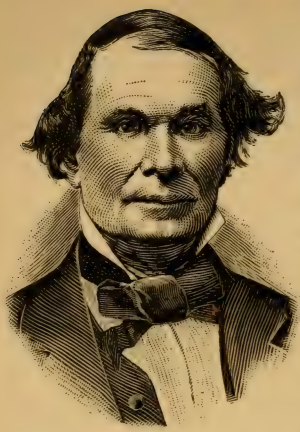
brought on, he thinks, by violating the Sabbath. This conviction came and went at irregular intervals until the fall of 1873, when he felt that he was regenerated by the Holy Spirit. From that time he began to worship God in secret and to exercise in public as occasion offered. He was received into the fellowship of the New Hope Baptist church, April, 1874, and baptized one month later.

In the following summer he was licensed to preach. In September, 1878, he was ordained to the full work of the ministry, the ordaining council being Revs. T. S. Wright, A. V. Rowe, W. M. Broadway, and T. J. Bailey. Since that time he has been engaged in the work of the ministry, loving the doctrines of grace and the cause of missions. Such men as C. H. Spurgeon, Richard Fuller and James P. Boyce are his models in doctrine and preaching.

He was married to Miss Clara S. Wise in June, 1879. Seven children have been born to them, six of whom live and the oldest has been called higher. The one who died was in her thirteenth year, had made a profession of religion, but had not been baptized.

He has for several years lived in Clinton and given his pastoral labors to churches at different points. He has served churches in Mississippi ever since his ordination, never having been entirely without work.

Isaac R. Bass, the subject of this sketch was born in Nash county, North Carolina, in the year 1798. At the age of thirty-five he immigrated with his effects to Mississippi, arriving some time during 1833 and settled at what is now the town of Madison Station, in Madison county. By great energy and a fine business sense possessed by few men, he, in a very few years amassed a considerable fortune, consisting of lands and chattels, and which, at the time of his death a conservative estimate would place at a quarter of a million dollars. Contrary to the great fact enunciated by the Savior, that the possession of great wealth and the love of Christianity seldom go hand in hand,



ISAAC R. BASS.

in the year 1840, surrounded by every charm that wealth and prosperity could lend, we find this grand anomalous man applying to old New Hope church for license to preach the lowly Jesus to fallen men! At what age he was converted the writer has been unable to ascertain; but from ten years from 1840 we find him administering to the needy, leading in prayer meetings and preaching merely as a *licentiate*; till in May, 1850, when he was regularly ordained at Mount Pisgah church in Rankin county, during a session of the Board of Managers of the Harmony Baptist Association.

From this time on he entrusted the management of his vast estate to his "managers," whom he always selected with great care, while he went forth to proclaim the Master's cause and to expand the boundaries of his kingdom by orgaizing new churches and building up weak ones. The advantages of his labors to the denomination in Western Mississippi, just at a time when this section of the State was being rapidly settled and the different denominations were establishing their churches and each contending for future ascendency, are incalculable. In addition to his work in Western Mississippi, he found time to do considerable mission work in the State of Texas.

He was pastor of New Hope, four miles west of his home, from a time soon after his ordination till 1858; but the prinpal field of his labors lay east of Pearl river, mainly in the counties of Rankin and Scott. The writer regrets that the limited time forbids his acquiring any thing like a full knowledge of his labors in this field. The name of only one church

organized by him is known to the writer, viz.: Pelahatchie church, now Fannin, in Rankin county; though it is quite likely a number of others were organized by him in this section.

The following story, which is well vouched for, will serve to show the wonderful tact of the man, as well as his devotion of the missionary cause: One or more of his churches across the Pearl were strongly anti-missionary. His way of managing them was as unique as it was successful. He would require of them when called as their pastor, a liberal subscription for pastor's salary, just as though he were as needy as the poorest preacher in the land, and these subscriptions he was very contentious to have them pay. But instead of appropriating them to his own use he would carry them to the association and turn them into the mission fund. He thus made his anti-missionary churches very practically missionary.

While he was frugal and averse to squandering anything, yet his purse strings always relaxed to charity's call. On the occasion of a visit to old brother Antley, he found him in want and gave him (not loaned him) fifty dollars. He furnished brother Hamberlin funds to attend the Seminary in South Carolina. He gave five hundred dollars to the establishment of Mississippi College. He contributed several hundred dollars to the establishment of the Baptist paper in Jackson. But the extent of his benevolence, eternity alone will ever reveal; for he did not his "alms to be seen of men." An esteemed old sister who knew him intimately and of whom the writer inquired about his benevolence, replied that in his charitable deeds he obeyed the Bible injunction, "Let not thy left hand know what thy right hand doeth."

Through all his long career of usefulness he remained single until at the age of about sixty when he was married to Miss Mattie Bennett, an estimable lady in his own community. He lived to enjoy his new relations only about two years when he was called to his reward on December 22, 1862. Thus was extinguished one of the brightest lights that ever illuminated the

Baptist cause in Western Mississippi. He left only one child, Ella J., an infant, now the accomplished wife of the Hon. R. C. Lee, the present United States District Attorney. —P. B. B.

Henry W. Battle. Dr. Cullen Battle removed from North Carolina and became one of the wealthiest and most influential Baptists in Alabama. Three of his children lived to middle age—a daughter, the relict of Gov. John Gill Shorter; Dr. A. J. Battle, once President of Mercer University; and Maj.-Gen. Cullen A. Battle, the father of Henry W. Battle.

Henry W. Battle was born in Tuskegee, Ala., 1854. Having enjoyed early educational advantages of the best character, he was admitted to the bar at the age of nineteen, and practiced law at Eufala, Ala., for about four years. All the while he felt the conviction of duty to enter the ministry as he had previously become a Christian. A very flattering proposition from a wealthy and eminent gentleman of the North to engage in the practice of law in New York City brought the long conflict between ambition and duty to a crisis, which resulted in his going to the Seminary at Louisville for one session. After this he became pastor of the church at Columbus, Miss., in January, 1879, at the age of twenty-five. He is nearly related to Hon. Kemp P. Battle, President of the University of North Carolina, and a kinsman of the lamented William Williams, D. D., late Professor in the Southern Baptist Theological Seminary. His congregations at Columbus were very large, and he was at the time one of the most popular pastors in the State. During his pastorate (in 1881) his church entertained the Southern Baptist Convention. One of his deacons at Columbus said of his preaching: "Brother Battle has the clearest cut mind with which I ever came in contact. A sentence from him means *something*, and it does not mean anything else."

Leaving Columbus in 1881, Rev. Mr. Battle became pastor at Bennettsville, S. C., where he did a fine work. Leaving

there a few years later he became pastor at Wadesboro, N. C., where he was also successful. For several years past he has been pastor of the First Baptist church, Petersburg, Va. He is abundant in labors, and is in the midst of a wide field of usefulness and success is crowning his ministry.

I. G. F. Baugh. Of the birth and early life of this minister of Christ we have no information. He was ordained to the full work of the ministry at Polkville, November, 1847, and his labors seem to have been confined to the Springfield Association. The presbytery was composed of Revs. J. D. Abney, J. W. Chambers, James Merchant and R. T. Gatewood. He was pastor of churches in that section.

T. A. J. Beasley was born two miles west of Ellistown in Union county, Miss., April 1, 1872. His father, John Beasley, having been killed the same year in Ellistown, he was consequently left an orphan from infancy. His mother had a large family to care for and the struggle was somewhat hard. At the age of twelve his mother was married to Mr. W. P. Dye, who also had a family of children. This combination of families resulted in his leaving his mother's home, the dearest place on earth. He says: "being naturally prone to do evil" he took to many bad habits, and continued in this wild career until the summer of 1889. At this time there was a meeting in progress at old Mount Gilead church, one of the oldest churches in that section of country. This meeting was being conducted by Rev. I. Smith. Here while listening to that veteran of the cross as he expounded the gospel he was convicted of sin, and one night during the meeting, after a hard struggle with sin he was made a new creature in Christ and converted from the error of his ways. He exclaims: "Oh happy time! oh sweet hour! what a thrill of joy ran through my soul! The burden was rolled away. I was no longer an orphan, an outcast, but a child of God, a brother of Jesus. Being desirous to work for the Master for what he had done for me I enlisted in the army of the Lord."

The church discerned a gift in him and accordingly licensed him to exhort in the same fall, 1889, about three or four weeks after his conversion. Realizing the need of education in this great work and not having the means for securing it, he was distressed. He had a desire to work for the Master and was not prepared for the work. The matter was put before the West Judson Association then in session at Poplar Springs and to his surprise but great joy the good people of that place gave him six months board and he entered the school there.

He says; "The first question asked me in school was 'what is a verb?' This I could not answer, as I did not know a verb from an elephant at that time." But by hard study and close application, by going to school a while and working a while, within three years he had graduated with first honors in the A. B. course of that school. This included a tolerably fair knowledge of Greek, Latin, French and German, with corresponding branches. In the fall of 1891 his church called a presbytery composed of Revs. J. T. Pitts, Isaac Smith, and A. B. Smith, for the purpose of ordaining him to the full work of the ministry. Since that time he has had regular work. The year he took the B. S. course, in the session of 1891-1892, he preached to three churches, walked one thousand miles, and out of a class of seven boys and girls took the first honors. During his short ministry of three years he has done the following work: preached nine hundred and sixty-five sermons, baptized seventy-five persons, married twenty-five couples, preached ten funerals, assisted in the ordination of five deacons and three preachers. He began his ministry at the age of sixteen. He exclaims: "The Lord be praised for his wonderful goodness unto his servant."

William Davis Bene was born in Okolona, Chickasaw county, Miss., October 20, 1855. While a boy he attended school some in his native town. He made a profession of religion and was baptized into the fellowship of the Baptist church in Okolona by Rev. W. A. Mason at the age of

fifteen. Later he was introduced by Mr. Mason to Capt. John Powell, of Grenada, Miss., in 1873. He had previously been deeply impressed that God had called him to preach his word. He spent two years in a High School in Grenada, cared for by friends mostly, as he was poor. After this he spent five years in the Southwestern Baptist University, Jackson, Tenn., leaving there in the spring of 1880. He then taught school at Torrance, with great satisfaction to people and teacher. After closing his school at Torrance he became pastor of the Baptist church at Graysport and other churches near. In 1881 and 1882 he taught at Cole's Creek, Calhoon county, where, with the aid of Hon. R. N. Provine, he built up a good high school. His pastoral labors were wonderfully blessed. June 19, 1882, he was married to Miss Lula Martin, whose parents, J. C. and Mrs. N. E. Martin, live at Cole's Creek. He had then just passed his twenty-sixth year.

In 1885 he came to Jefferson, ten miles north of Carrollton, to become pastor of Liberty and other churches. Jefferson was in the forest. His pastorate was greatly blessed and his churches grew in contributions and spiritual power. In one year he baptized two hundred people into Liberty and Pisgah churches besides many others. He undertook to build up a High School at Jefferson at the solicitation of his friends. The effort was quite successful, and this school is still the educational center for a large surrounding territory. Many young men and young women have ranked well in culture by reason of training at Jefferson High School. Around the school has been built up a flourishing village, solely on account of the school.

In 1892 Rev. Mr. Bene went to Blue Mountain and spent the most of one year in teaching in the Male Academy. He was then a widower, with several children, his wife having died in September, 1891. In December, 1892, he was married to Mrs. Mary Lou Shackleford. At the request of many friends and patrons he returned to Jefferson and again took

up the work of the Jefferson High School, besides filling the pastorate of neighboring churches.

Rev. Mr. Bene has preached much and at times great blessings have attended his preaching. He has considerable power in the pulpit, his style being clear and vivid and his discourses abounding in plain and forcible exposition of the Scriptures. He has had uniform success as a teacher and disciplinarian.

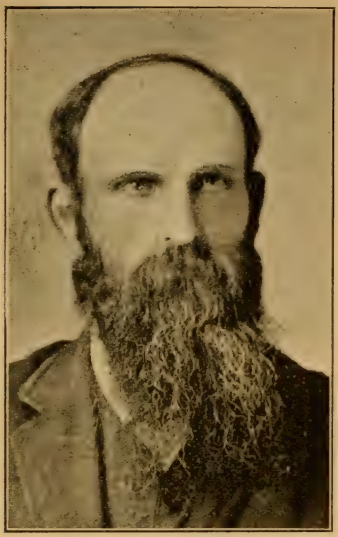
His second wife was sick at the time of marriage, but her illness was not thought to be serious. It, however, proved otherwise, as she passed over the "silent river" in about ten months. To his companions he feels that he owes much, as both were pious and always aided him in good works. He has seven children, three boys and four girls. Rev. Mr. Bene's father, L. R. Bene, died in 1884. His mother still lives and makes her home with her honored son. He feels deeply indebted to Capt. John Powell, who educated him, ever stood loyally by him, and watched his success with the interest of a father. Capt. Powell died March, 1893. Having been quite successful in labors in his native State, Rev. Mr. Bene, feeling that the hand of Providence was leading him, moved to Franklinton, Louisiana, August, 1894. Many friends follow him with interest and good wishes.

Micajah Bennett. It is eminently fitting that the name of this good man should have a place in these pages, although the author has almost absolutely no material for giving a sketch of his life and work. From personal knowledge he can say that in the days of his youth Mr. Bennett's influence as a preacher and as a man of moral worth, was widely felt. His labors were confined to the territory of the Columbus and Louisvile Associations in East Mississippi, his home being in the western part of Oktibbeha county. He labored a number of years in the western part of the Columbus Association, and was often employed as its missionary for needy points within its territory. In 1844 he was moderator of the Columbus Association. Later his labors were within the Louisville As-

sociation, as we find him a member of Double Springs church in 1868. His was pioneer work, for which he was well fitted.

Julius Simpson Berry was born in Tippah county, Miss., December 9, 1844. Receiving his literary training in the schools of North Mississippi, he entered the Southern Baptist Theological Seminary in 1874. He remained there during that session of eight months. He was ordained in Baldwyn, Miss., in July, 1875. Since his ordination he has been actively engaged in the pastorate, serving two or three or four churches contemporaneously. He is a son of Deacon Joel H. Berry, and an older brother of William Edwin Berry, of Blue Mountain. He was pastor of the Shannon church 1876, 1877; of the Baldwin church 1876 to 1882; of the Pleasant Ridge church 1876 to 1881; of Mount Olive 1876; Meadow Creek 1877 to 1881; of Sardis and Batesville 1883 and 1884; of Cherry Creek 1885; of Guntown and Verona 1885 and 1886; of Rienzi 1885 and 1886; of Jacinto 1885 and 1886; of Egypt 1887; of Jericho 1887 and 1888; and of Baldwin 1889 and on for several years. These pastorates are all in Mississippi, and this record of Mr. Berry's indicates an immense amount of labor. He is a man of integrity and honor, and a most excellent minister of Jesus Christ, although a smiling fame may never herald his name abroad.

William Edwin Berry, of Blue Mountain, Miss., was born in Tippah county, Miss., January 19, 1847. He is the second son of Joel H. Berry, a prominent Baptist deacon and successful farmer in the early settlement of this country. He was converted in early life, and in his eleventh year he joined the Fellowship Baptist church, near his home in Tippah county, and was baptized by Rev. James Boswell. His early education was cut short by the Civil War. At the age of seventeen he enlisted in the Confederate army as private in Company I of the second Mississippi Regiment of cavalry. He was soon appointed sergeant major of the regiment by the commander, Col. E. A. Cox. This position he held till the surrender of the Southern States, when he was



Rev. W. Ee. Berry

paroled in May, 1865, at Columbus, Miss. He returned to find that his father's farm had been wrecked by the ravages of war. Fences were burned and stock gone, and servants freed. He went to work on the farm, where he remained several years. Later he spent two sessions in the Male Academy at Verona, Miss., then under the management of Prof. R. M. Leavell.

In 1871 he was liberated to preach by Fellowship church, and in the following September he went to Mississippi College. In 1872 his father moved from his country home to Baldwin, Miss. During his college course he frequently preached at points in reach of Clinton, Miss., having a regular appointment for a part of the time at Morton, Miss., and at Queen's Hill in Hinds county. During the vacations he assisted pastors in meetings in his own and in adjoining associations. In the summer of 1874 he travelled as missionary in the Tishomingo Association, visited destitute places, and organized one church and built up others. After a four years' course in Mississippi College he graduated with the first honors in 1875, with degree of A. B. In the following September he entered the Southern Baptist Theological Seminary, then located at Greenville, S. C., where he spent one year.

In the summer of 1876 he returned to his native county. Soon thereafter he was married to Miss Modena Lowrey, eld-

est daughter of Gen. M. P. Lowrey, D. D., founder of Blue Mountain Female College. He bought a half interest in this institution of learning, and in September following he took a place in the faculty as Professor of Ancient Languages, which position he still holds. He has been for many years Business Manager of the college. The rapid increase of the patronage of the college made it necessary from time to time to improve the buildings and grounds. This has been done mainly under his supervision. In addition to his labors in the college he has served several country churches as pastor. For twelve years he was Chairman of the Executive Board of the Tippah Association, and during these years this body did much in the various departments of mission work. He has for several years been moderator of this association. He is now (1894) pastor of Fellowship and Academy churches, two of the oldest and among the most flourishing churches in the association. These churches are in the neighborhood of the home of his youth and with them he used to worship when a boy. He has been pastor of Fellowship for fourteen years. Into this church he was baptized in early life and remained in it until he drew his letter to go into the organization of the church at Blue Mountain. He is one of the few surviving members who was in the organization of this large church.

Prof. Berry is a man possessing many excellent traits of mental and spiritual character. He enjoys the entire confidence and esteem of the community in which he lives and of all in the State who know him. He illustrates the truth of the old proverb, "If a man's life be lightning his words will be thunders," (*Cujus vita fulgor, ejus verba tonitrus*).

Daniel P. Bestor, D. D., was a man of great pulpit power. It is much to be regretted that the writer has been unble, from any source, to obtain any material for the life and work of this great and good man. He was pastor of the church at Columbus, then a church of great influence and wealth, at the beginning of the Civil War, and for a few years about that time. The author has a vivid remembrance of having

once, when a lad of fourteen, heard Dr. Bestor preach in the Columbus church on the text: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's" This sermon must have been heard in the winter of 1860, thirty-four years ago, yet the enthusiasm and eloquence of the preacher remains a vivid impression to-day. After leaving Columbus Dr. Bestor successfully filled the pastorate of the St. Francis Street Baptist church, Mobile, Ala. Wherever he preached his talents commanded the admiration of his congregations. He went to his reward some years since greatly admired and esteemed. The following was published in the Minutes of the Baptist State Convention:

RESOLUTIONS.—REV. MR. BESTOR: — Whereas, It has pleased God, through providence of Infinite Wisdom, to call from our midst, our much esteemed, and venerable Bro., Rev. Daniel P. Bestor, First Vice-President of this Convention, and, Whereas; We, his surviving brethren, desirous of perpetuating his memory, and giving public expression, of our consciousness of the great loss *we* have sustained in the death of one so well and favorably known to us all, and to Baptists throughout the South and West, and equally known to Mississippi, as one of her former legislators, and known to our riper scholars and students as an untiring friend to the great cause of education: known to hundreds of hapless orphans as a kind, sympathizing, and benevolent, *friend*, and *father;* and known to all as an exemplary *Christian*, and useful *minister*, possessed with untiring *zeal* in the cause of Christ, whom he served a half century, and whose *faithfulness* was only equaled by his *piety* and usefulness, Therefore, Resolved, First, That this body, bow in submission to the stroke that severed our relationship, believing, that while we have lost much, he has gained heaven. Second, That as Christians we strive to imitate his piety, and practice his benevolence; as ministers, we admire his zeal, and will strive to pattern after his fidelity, that like him we may be "ready for every

good word and work," and when the summons comes, to leave earth and enter into "the rest that remaineth for the people of God." Third, That we tender to his weeping companion, and friends, our heartfelt condolence, and humbly pray God to sanctify this affliction to their good. Fourth, That we dedicate one page of our Minutes of this Convention to the memory of one whom we so dearly loved, Rev. Daniel P. Bestor, "who being dead yet speaketh."

"Life's labor done, as sinks the clay,
Light from its load the Spirit flies,
While heaven and earth combine to say,
How blest the righteous when he dies."

P. H. Bilbro. The facts of the life of this minister are largely unknown to us. We have the information that he was ordained in December, 1871, at Rehoboth church, Rankin county, the presbytery being Revs. T. E. Morris and M. B. Mann. He has been pastor of eight churches in Rankin and adjoining counties.

W. S. Blackmon was born August 6, 1859, in Carthage, Leake county, Miss. His father was killed in the late war, in the year 1863; and after the close of the war his mother was married again. His parents were poor and he was reared on a farm, earning a livelihood by hard work. He says he was raised without knowing what education really meant. His parents were members of the Lutheran church and all the religious training he received was under Lutheran influences. He went to Sunday school sometimes. He was allowed to drink whisky, play cards and dance and was never denied any indulgence in these things when they were convenient. So he became a very rude boy. At the age of fifteen he left his home, and at the age of sixteen hired himself out as a laborer. He says that in consequence of association with bad boys he grew to be a desperate character by the time he was eighteen. But God, in His mercy, through the gospel of His Son, followed him. Under the preaching

of Rev. Wm. McMurtray he was arrested and solemnly converted, united with the Baptist church at Pleasant Hill and was baptized in Pearl river, near Carthage by Rev. Ben. Brantly, then pastor of Pleasant Hill church.

In 1886 he was ordained as a deacon. In 1887 he was licensed to preach. From the time of his conversion he desired to read the Bible. He had learned to read a little by spelling all the hard words, and that he says was about half of them. But by continual study of the Bible he learned something about it, and as he progressed he felt, woe is me if I preach not the gospel. So he began to preach. In 1891 he was ordained to the full work of the gospel ministry. This was in June. In November he was persuaded to sell his little farm and go to school. This he did, and reached Clinton November 18, 1891, and entered Mississippi College in the preparatory department. On account of the hard times he was forced to leave school early in the next year. During the years 1892 and 1893 he preached almost every Sunday. During 1894 all of his time has been taken up in preaching in the county in which he lives. He has been successful and God has blessed his labors.

In September, 1893, he left his old home at Carthage and moved to Redwood, Warren county, where he now lives and where the Lord has greatly blessed him. He says: "This year (1894) is the best of my life. I have preached nearly every Sunday, held four protracted meetings, organized two new churches, baptized forty-six converts. I have been a Christian and a Baptist sixteen years. I am not a Baptist by birth or early training but a Baptist from honest convictions. Let me live long or die soon I will still be His servant."

W. W. Blain was born in Abbeville district, S. C, about 1840, and moved with his father and family to Winston county, Miss., in 1845, at the age of five years. He was reared on the farm, was a good boy, acquired such an education as the country schools of the times and place afforded.

He professed religion and joined Hopewell church at sixteen years of age, and was always a consistent church member and of more than ordinary intelligence in his community. In 1861 when the war broke out he was among the first to enlist as a private soldier in Company D., Fifth Regiment Mississippi Infantry. At the end of the first twelve months when the regiment was reorganized, he was elected lieutenant by his comrades, in which capacity he served until the close of the war. He was a faithful and true soldier, and a gallant and efficient officer. He was wounded in the head by a minnie ball, narrowly escaping with his life.

After the surrender he attended school and acquired a much more liberal education, and followed teaching school at different times. Feeling impressed to preach the gospel, but being of a very modest and shrinking disposition, he passed several years as an active and useful church member, teaching and leading in church music. He was not ordained until 1875, at the church he first joined (Hopewell). He then preached to that and other churches around as his feeble health and his circumstances permitted, until his death, which occurred in 1883, having labored with great acceptance. He died in the vicinity of his long and useful residence. A few years before his death he was married to Miss Avie Hunt, whom he left with several children. He was a good and true man of more than ordinary capacity, efficiency, and usefulness as a citizen and as a Christian.—*Contributed by Rev. H. J. Vanlandingham.*

William Wilson Bolls, was born near Salem church, Jefferson county, Miss., December 2, 1827. His father, James Bolls, was also a native Mississippian, both he and his wife being scions from the pure stock of Erin's isle. When young Bolls was below his 'teens his father, then living in Warren county, passed away from earth, leaving a widow with six children. Upon Wilson, the oldest boy, devolved mainly the maintenance of the family in which, with the aid and counsel of a clear-headed mother, and his uncle, Wm. E.

WILLIAM WILSON BOLLS.

Bolls, it may be said he "performed well his part." The loss of a father and the pressure of these duties deprived him of early educational advantages. He was in school only a few months in the "log cabin" school house but by the blaze of the "pine knot" fire rather than of the "midnight oil," he learned much of life and men and things. By the influence of a pious mother he was trained "in the nurture and admonition of the Lord." This mother still lives, in 1893, to see the increasing usefulness of her eldest son.

In early life young Bolls gave his heart to God and even then gave promise of usefulness. In prayer-meetings and Sunday schools he was a leader and an acceptable monitor to his senior brethren. He was studious in God's Word, making it the "man of his counsel" and guide of his years.

At the age of eighteen he was married, his bride being the elder daughter of Levi Stephens, the senior deacon of Antioch church, Warren county, his *alma mater* in Christ. During the two years after his marriage he remained at the old homestead and then located as a farmer on his own land in the same county. After the birth of his third child, in his twenty-third year he felt God's call to the ministry as the paramount work of life, and was licensed by Antioch church early in 1851.

Feeling the necessity of a better preparation for this great work he sold a large portion of his property in order to take a course of theology in Howard College, but heavy family expenses forced him to leave before the completion of his course. He immediately entered the active work of the ministry, having been invited to the pastorate of his mother church, Antioch, and neighboring churches. He was ordained to the full work of the ministry in 1853, Revs. W. H. Taylor and S. W. Sexton being the presbytery. He remained with three churches as pastor, Antioch and two others, for three years, and he feels that it was here principally that his powers for good were developed. He was directed by Providence to Copiah county, where he settled in response to the invitation of White Oak, Pine Bluff, and Brushy Fork, and subsequently, Utica churches. A large portion of his life was spent as pastor of these churches, into which he baptized more than a thousand members.

At the beginning of the civil war he prepared for service on the field of carnage. He was elected captain of a company he had drilled. Very soon, however, by petition of his comrades in arms, he was exempted from military service that he might minister, where he was more needed, to desolate families at home. He protested, but obeyed; and at this present juncture of infirm age is gratified by pleasing remembrances of this beneficent work.

After the close of the war for five years he remained preaching to these same churches, until, in 1870, he was induced to go to Wilkinson county as a missionary of the old Mississippi Association. In this capacity he served two years until his field became strong enough to support him without aid from the body. It was a hard and laborious field, but for years he occupied it, and then voluntarily resigned it for a younger and stronger man. He removed to Amite county, where he enjoyed a pleasant pastorate, and was well supported for his entire time for a term of fifteen years—indeed until the war of prohibition began to rage. He was a pioneer in this contest with Satan. Long before the smoke of battle

had reached him he "sniffed the breeze from afar," and in the face of opposing sentimentalism from not only mammon but religious (?) creeds he began the war in his field. Many were not prepared for the battle. Many differed in sentiment concerning prohibition—"it was abridging personal liberty"—and took a different position from him. This elderly gentleman—hitherto called an "able preacher"—became a sacrifice upon the threshold of the conflict, was forced to give up this, one of the pleasantest fields in which he ever labored. But from this same section to-day come gratifying acknowledgments of former folly and praises from his then most violent persecutors.

Mr. Bolls is a modest, unassuming man, of few words, but thoughtful. He is excelled by very few as a pulpit orator. From his pulpit power comes his success, in a great measure, as a minister of Jesus Christ. He is well-grounded in the Scriptures, and sound in faith. He is an uncompromising advocate of what he believes to be right, and the teachings of God's Word. He is a man of sorrows and acquainted with grief, if we may presume to apply this expressive language used concerning our Redeemer, to one of his brethren, having lost the majority of his family. He has been a devoted father; is self-sacrificing to an extreme in all of his dealings, patient in waiting God's time, faithful in life, having respect to the recompense of the reward which God offers in the end.

He has lived to a ripe old age, with his powers of thought still vigorous, and still contending with the powers of darkness, not one adherent of which has ever dared to charge a mean thing against him. One who has known this old servant in Isreal nearly forty years and loved him all the while, says: "Realizing that but a few more years at best are left to him, yet the writer is quite sure of his welcome plaudit in the end, 'Well done! *Well done*!!' and that his crown will be bright and that many, many of the redeemed whom God made him instrumental in saving here will join him in the eternal world with praises to the Most High God for salvation

through our Lord and Savior Jesus Christ whom he preached."

Mr. Bolls is now (1894), and for several years past has been, pastor of the Fellowship and Rodney churches, Jefferson county—the pastorate once occupied by the writer. He is held in the warmest esteem and is still active in his old age in preaching "the glorious gospel of the blessed God."

William P. Bond, son of Lewis Bond, was born in Bertie county, N. C , October 16, 1813. He professed religion at Chapel Hill, in 1831, and was baptized by Dr. William Hooper; united with Mount Carmel church in 1832; moved to Tennessee in 1837, settled in Brownsville, and engaged in the legal profession, and was elected judge of the circuit court in 1865, which office he held until 1871. In January, 1871, he was ordained to the full work of the gospel ministry, the presbytery being Revs. G. W. Young, Mat. Hillsman, I. R. Branham, and J. F. B. Mays; and he became pastor of the Brownsville church, which pastorate he filled for three years.

"Brother Bond, as a judge, wore the *ermine* with great dignity. As a speaker he is fluent and impressive. His moral character is unsurpassed. His attainments are of the first order, and yet he is very modest and unpretending. He was at one time the president of the West Tennessee Baptist Convention, and he was elected the president of the Tennessee Baptist Convention at its organization."—*Baptist Encyclopedia*, *page* 112.

After effectively preaching the gospel in Tennessee in different places, "Judge" Bond, as he has ever been respectfully called, came to Senatobia, Miss , late in 1886, or early in 1887, to visit a daughter, Mrs. Ingram, wife of Prof. Ingram, then Principal of Blackbourn Female College. The Baptist church was then without a pastor, Dr. W. H. Carroll, the pastor, having died in November, 1886. Judge Bond was invited to the pastorate of the church at Senatobia, and at once accepted the invitation and began the performance of his duties. He filled this pastorate for two years. At its begin-

ning he was a widower, but during the second year of his pastorate at Senatobia he became acquainted with Mrs. Sallie E. Curry, of Starkville. This acquaintance ripened into a speedy marriage of Judge Bond and Mrs. Curry. Failing health led to the resignation of his pastorate in 1889. With his wife he at once moved to Starkville where Mrs. Bond owned a comfortable home and other property. Since that time Judge Bond's health has been somewhat in the way of his performing regular pastoral work, but he has ever been ready to preach "the glorious gospel" wherever opportunity presented. He has been a valued correspondent to the denominational papers, and in this way has enriched their columns with the fruit of his pen.

He has reached the good old age of eighty-one, and still lives (1894) in his Starkville home calmly and peacefully awaiting the summons to "come up higher." His health is feeble, but his faith is clear and his hope is strong, and he sustains in his community a spotless and unblemished reputation. Since this was written Judge Bond, on October 29, 1894, died at his home in Starkville and his remains were carried to Brownsville, Tenn., his old home, for interment.

A. H. Booth. The following sketch of this able and honored minister of Jesus Christ was prepared by Dr. A. V. Rowe and published in the *Baptist Record*, of March 30, 1893, and is so graphic and just that the writer inserts it unchanged: "I sit this morning alone in the home of Bro. Booth. About me are the familiar objects with which he spent his time while at home. Just to my left is a picture of the delegates to the Southern Baptist Convention which met at Columbus in 1881. To my right is the table on which he did his writing and which now holds the Unabridged Dictionary and the family Bible just as left by himself when he came home last summer to visit his books. In the rear left hand corner is the library, consisting of a choice and well selected lot of books. These were his friends and ever afforded him material for supplying not only his own great mind with information, but

enabled him to preach to their delight and edification those rare discourses that his congregations were accustomed to hear. On the shelves are Fuller, Henry, Clarke, Bunyan, Stuart, Spurgeon, Pendleton, Bailey, Kirtley, Conant, Carson, Dayton, Weston, Graves, Benedict, etc. Probably no man in Mississippi has gained more profound scriptural knowledge under greater disadvantages than did Bro. Booth. He was married quite young and his wife taught him to read. But when once the desire for knowledge was kindled, he saw that the preacher must endeavor to show himself "approved unto God, a workman that needeth not to be ashamed." He suffered no difficulties to hinder him, but pressed over every obstacle until he became not only a good English scholar, but learned to read Latin, Greek and Hebrew. Here is his well worn Greek Testament and there is his Bible Hebraica, and side by side are Liddell and Scott and Donnegan and Leverett.

"He was born in Hardeman county, Tennessee, July 21, 1822. He was ordained at Mill Creek church in November, 1843. The presbyters taking part in his ordination were: C. Kane, Wm. Hardage and L. Savage. For forty-eight years he was actively engaged in the work of the ministry and was more or less prominent most of the time in our denominational work, until one and a half years ago he was stricken with paralysis. He was among the first, if not the first appointee of the Foreign Mission Board to raise funds for that Board in our State. This work involved the canvass of the churches on horseback. It was before the time of the railroads or even of many public roads and bridges. It was at this time while living in North Mississippi that he was associated with the Balls and M. P. Lowery, the latter of whom, if I mistake not, claimed him as his father in the gospel.

"After the war he moved to Lodi, and with his daughter taught school. Here he buried his first wife and in 1865 was married to Mrs. Dyre who survives him. Not liking the school room and not receiving a support from the churches, he studied law and was admitted to the bar at Winona, where

he rapidly pushed to the front rank as a lawyer. He was then also at the very zenith of his power as a preacher. In 1869 he engaged in a debate on baptism with a Methodist minister at Harland's Creek church in Holmes county. On the first day, before any speeches had been made, he invited his opponent to take a walk. They went off together and hiding themselves in the forest, prayed together and became quite happy. It is said that the debate was marked throughout by the influences of this prayer season. His ministry was largely among the country churches, between whom and himself there was also a strong sympathy. In 1882 he was employed as lecturer to the colored preachers by the Home Mission Society, which work he performed in a manner highly satisfactory to all concerned. He was eminently wise in the conduct of this work, and greatly endeared himself to those humble men, and at the same time maintained the respect and esteem of his white brethren. In 1883 he moved back to his old home in Montgomery county and from there preached to the country churches in reach, baptizing many, and always interested in the extension of the Master's cause. Only two years ago he organized the churches at Kilmichael and Stewart.

In November, 1891, his left side was entirely paralyzed, which rendered him almost helpless. In great patience he endured this affliction, and never by word or action lost that genial good temper that always characterized him. He became restless only on the meeting days of his churches, and then he wanted to go to them. His heart was very much set on going to the convention last year, but it was impossible. As the protracted meeting season came on, he so yearned to go that his family carried him to one meeting and he did attempt to preach twice sitting in a rocking chair. In November, 1892, his entire right side was paralyzed and he was rendered wholly helpless. In much suffering but with great patience he has waited the summons of the Master, growing weaker slowly day by day, faithfully and tenderly attended by his wife and children. I visited him in December and two such

days of spiritual profit it has rarely been my pleasure to have. We passed the time in prayer and in reading and quoting the precious promises of our Lord. He requested that I come back and preach his funeral sermon. I went away feeling that it had been a great privilege to be with one who seemed to be so near the "Father's house of many mansions," that he reflected something of the beauty of that bright home in his face and words.

On Wednesday night, the 16th of March, he called his family about him and told them the end was near. He said to each one, "good-bye, meet me, meet me, meet me," and so fell asleep. Yesterday we laid him away in the graveyard of the Poplar Creek church. "Blessed are the dead that die in the Lord; yea saith the Spirit, they do rest from their labors and their works do follow them." Amen and amen.—A. V. ROWE.

P. P. Bowen was born in Kershaw county (then district), S. C., in 1799. In early youth he was made a subject of the Holy Spirit's convicting and saving power. He was ordained to the full work of the gospel ministry in Augusta, Ga., in 1827. He had no educational advantages and was what we call a "self-made" man. He proclaimed the way of salvation in parts of the states of South Carolina, Georgia, Alabama, Mississippi, Louisiana and Texas. He settled in Clarke county, Miss., in the year 1844, and removed to the Gulf coast of the State in 1847. He was missionary of the Home Mission Board of the Southern Baptist Convention in 1850 and 1855. He "refugeed" from the Gulf coast during the Civil War, in 1863. This removal was influenced through fear of capture by the Federals, as he was known to be a strong Confederate and as having a son (Oscar D. Bowen) in the Confederate army.

He was a tender hearted man, and his continued acts of charity made glad the hearts of the poor, the widow, and orphan. He died in Clarke county in 1871 where "his flesh rests in hope." He was one of the Baptist pioneer preachers

of the State and it is very much to be regretted that so little remains to indicate his labors to us who follow him in the same blessed work.

Oscar D. Bowen, son of Rev. Philip P. Bowen (just mentioned), was born at Nannafalia, Marengo county, Ala., September 22, 1843. He was converted to God in early life and was baptized into the fellowship of Tide Water Baptist

OSCAR D. BOWEN.

church on the Mississippi Gulf coast at the age of fifteen. He served in the Confederate army nearly four years and was so seriously wounded that his recovery seemed almost miraculous. In 1869 he was married to Miss Lillie Minor, of Demopolis, Ala., who has been to him a helpmeet indeed, and

to whom under God he feels indebted for much of the success which may have crowned his labors for Christ.

Having felt called of God to preach the gospel, he resisted the call for several years, but severe afflictions led him to a complete surrender of his will to God. Most sensibly did he feel, "Woe is me if I preach not the gospel." In 1872 he was ordained to the full work of the ministry and became pastor of nine churches in East Mississippi and West Alabama. His pastorate with these churches was marvelously successful.

He was instrumental in bringing about the organization of the Chickasahay Association. Soon after this he was missionary and evangelist of the State Mission Board to the destitute regions of Southeast Mississippi. Later than this he became missionary of the same board on the Gulf coast, where he served ten years, occupying the entire field for six years. This field of labor extended from Pearlington on Pearl river to Moss Point on the Escatawpa river, and embraced the pastorate of eight organized but struggling churches. In this section of the State he was successful and was more efficient than any other man, for having been raised in the territory he understood the peculiar difficulties and grappled with them with great wisdom and ability. The esteem in which he was held is seen in the fact that he was chosen moderator of the Gulf Coast Association ten years in succession.

At present (1894) he is pastor of the Ellisville, Sandersville and Eastabuchie churches, on the New Orleans and North Eastern Railway. Rev. Mr. Bowen is an accomplished and vigorous writer. In addition to his ministerial work he has contributed a number of articles to the newspapers, secular and religious, and besides has prepared and published in permanent form the following books: "A History of the Baptists of the Gulf Coast from its Beginning in 1830;" "The Baptists: What they Believe, and Why they Believe It;" and "The Holy Spirit and Missions." These all are able presentations of the subjects of which they

treat; the first named is a very valuable contribution to the history of Mississippi Baptists.

Of Rev. Mr. Bowen it may be said that, in his preaching the Bible is his guide and text book and Christ is his theme. While he is an uncompromising Baptist and a firm believer in the great Pauline doctrines, which are improperly called Calvinism, yet he is not unwise and injudicious in the presentation of these truths. It may also be truthfully said of him that he is missionary through and through, and is in hearty accord with all our denominational work. He is a man small of stature and of a nervous temperament, but a man of strong convictions and has the courage to fearlessly express his convictions as occasion may demand. He is now in the meridian of his powers as a preacher of Jesus Christ.

JOSEPH WOODRUFF BOZEMAN, D.D.

Joseph Woodruff Bozeman, D. D. The remote Dutch ancestors of Rev. Joseph Woodruff Bozeman came from Holland. Some of the name were masters of ships in the Chesapeake Bay as early as 1726. His grandfather, Samuel Bozeman, was from North Carolina; his father, Jefferson R. Bozeman, from Georgia. His mother was Ann Matilda Woodruff, from Spartansburg county, South Carolina. Several of her kindred were Baptist preachers, including a brother, Rev. Nathaniel E. Woodruff, prominent in the Louisville Association, a cousin, Rev. Gideon Woodruff, of

Choctaw county, and a nephew, Rev. Robert M. Woodruff, of Neshoba county.

Rev. Mr. Bozeman was born in Lowndes county, Alabama, November 1, 1833; was reared in Winston county, Miss., from 1840 to 1855; was educated at Central Institute, Ala., and the University of Virginia. At the age of sixteen he was made the subject of God's regenerating grace, united with Enon Baptist church, Winston county, Miss., and was baptized by his uncle, Rev. Nathaniel E. Woodruff in 1849.

Rev. Mr. Bozeman was married the first time to Miss Ella Snead, of Richmond, Va., March 5, 1862. This excellent lady died some time during his pastorate at Aberdeen, Miss., which extended from about 1870 to 1879. He was married a second time to Miss Julia Evans, of Aberdeen, Miss., August 19, 1875. He feels that he has been greatly blessed in the superiority and excellence of his wife, who is a true helpmeet, sympathizing with him in his labors and helping to smooth the rough places of life.

He was ordained to the full work of the ministry in the city of Richmond, Va., April 24, 1864, by Drs. J. B. Jeter, J. L. Burrows, David Shaver, W. E. Hatcher, J. B. Solomon and Henry Watkins, as the ordaining council. His first pastorate was with the Pine Street church, Richmond, Va., which although brief gave promise of much good. In 1866 he became pastor of the church at Lexington, Miss., and contiguous country churches. Here he did a great deal of hard work, often walking to his country appointments several miles from town. From Lexington he moved to Aberdeen, Miss., in 1869 or 1870, and became pastor of the Baptist church in that flourishing and elegant town. But the Baptists not possessing sufficient financial strength to command his entire time he taught school and also served contiguous country churches. During the years spent in the Aberdeen pastorate he was studious and was all the while growing in ministerial culture and power. His talents were also more and more attracting the attention of the denomination in the State. The pastorate of the First Baptist church, Meridian, Miss., one of the most

important pastorates in the State, becoming vacant, Dr. Bozeman was invited to fill it. He accepted the invitation and began his work in Meridian in 1879. In these three pastorates Dr. Bozeman has been laboriously engaged for thirty years without a day's intermission, and fifteen of these years have been with the First church, Meridian, where now (1894) he labors with unabated zeal and power.

His reputation as a scholar and public speaker has brought to him numerous invitations to deliver various commencement sermons and public addresses before schools and colleges in Mississippi, Alabama and Tennessee. This honor conferred upon him he has often felt constrained to decline, but has also accepted on different occasions. In 1878, while pastor at Aberdeen, he accepted the invitation to deliver the commencement sermon of the University of Mississippi, at Oxford. At that time the trustees of the University conferred upon him the honorary degree of Doctor of Divinity.

Twice has Dr. Bozeman preached the introductory sermon of the Baptist State Convention—at the session in West Point, in 1870; and at the session in Sardis in 1882. At the organization of the Mississippi Baptist Historical Society in the city of Jackson, July, 1888, Dr. Bozeman delivered an address of unusual interest on "The Mississippi Baptist State Convention of 1886." In this address he gave a vivid pen picture (for the address was written and delivered from the manuscript) of the men and proceedings of this, his first session of the State Convention.

He has been honored by his brethren. He has several times been made vice-president of the State Convention. For years he has been moderator of the Chickasahay Association; trustee of Mississippi College; and is now a trustee of the Southern Baptist Theological Seminary.

Dr. Bozeman is short of stature, has dark eyes and hair, has a quiet manner in the pulpit, is reticent in company, is blessed with four sons and two daughters, who, with his wives, have been helpful in his ministry and an honor to his name. He has a face of unusual benignity. No one can be

in his presence or look into his kindly face without feeling that he is in the presence of a good and true man.

During his long pastorate of the First church, Meridian, he has three times had the pleasure of greeting the Mississippi Baptist State Convention as the guest of that church, which is a very unusual experience for any pastor. The Convention met with his church in 1881, again in 1886, and again in 1892. Just a short time, however, before the meeting of the body there in 1892, he and his members had the great misfortune of seeing their elegant church edifice destroyed by fire. With true courage and zeal, however, they said to the Convention and great Baptist brotherhood, come, and we will entertain you despite the fact we have no church home. The city hall was secured and the Convention was handsomely entertained. During the two years and more since that time he and his people have had their energies absorbed in the arduous undertaking of raising funds and erecting a new church edifice, which is now nearing completion and which will cost about fifteen thousand dollars when finished and furnished. They will be inexpressibly happy to again enjoy the privilege of having once more a church home of their own in which to worship.

Dr. Bozeman has ever pursued the broad and liberal policy of encouraging and strengthening the building up of other Baptist interests and churches in the city. Under the prevalence of this policy there are now six vigorous Baptist churches in the city of Meridian, a city of twelve thousand people, all accomplishing a good work and the First church strengthened rather than weakened by this general Baptist growth. There is here, as in all similar cases an illustration of the old saying: "Christianity is a strange commodity; the more it is exported, the more there remains at home."

During these fifteen years of his pastorate in Meridian Dr. Bozeman has been steadily growing in the affections of his people and in influence and power with the citizens generally. He is unusually esteemed. He, besides the regular duties of his pastorate, is an able and valued

contributor to the columns of the religious papers. He has had many valuable articles published in the *Religious Herald* and *Baptist Record*, as also occasionally in other journals. His letters last year, from New York, during an enforced trip there, published in the *Record*, were sprightly and entertaining, and indicated a remarkable talent and facility for that sort of correspondence. He is universally esteemed by the brotherhood of the State and is keenly alive to all the interests of our Mississippi Baptist Zion.

On the tenth anniversary of his pastorate in Meridian, in December, 1889, his church passed highly complimentary resolutions. The *Baptist Record* said editorially: "The resolutions adopted by the First Baptist church of our city on last Sunday night concerning the above named gentleman most readily find a place on our editorial page of this issue. The paper is a most fitting compliment to a most worthy pastor. Our duties in connection with the *Southern Baptist Record* and to the churches of our own charge make it quite impossible for us to attend upon the Sabbath ministrations of our pastor or to see much of him in any way, but we never fail to get a very fair synopsis of his excellent sermons from one or two of his most attentive and interested hearers, who also share liberally in his kind pastoral attention and therefore can join most heartily in commendation of what these resolutions set forth. Such a pastor is worthy of a very liberal material support and can only do his best work when he is free from the 'fear' caused by undue financial limitations. Paul wrote to one of the churches to which Timothy had been sent, 'now if Timotheous come see that he may be with you without fear for he worketh the work of the Lord even as do I?' We trust that the brethren of the First church understand that this scripture has a *Meridian* application as well, and that they are gauging their support of their 'Timothy' by that apostolic injunction and criterion. Long may this happy pastorate continue, and many may there be, of gathered sheaves that this favored church and her beloved pastor shall lay down at last at the Master's feet."

C. E. Brame was a native of Alabama and settled as teacher and preacher in West Point, in 1868. He was never pastor of the West Point church, but gave his ministerial labor to surrounding churches. He was a man of singular beauty and simplicity of character, and enjoyed the confidence and esteem of all who knew him. From West Point he removed to Whitefield, in western Oktibbeha county, where soon after, in 1875, he lost his excellent wife by death. Thus bereaved he removed to Kemper county where he afterwards married again and spent the remainder of his life in teaching and preaching to churches within his reach. Although a ripe scholar and an excellent sermonizer his work has been mainly teaching. For a number of years his health was frail and his physique delicate, yet he lived to reach almost his four-score years. He was widely esteemed as an honest and sincere friend and a devout Christian. His ministerial life covered a period of thirty-four years, and with the exception of the short residence in West Point and Whitefield (now Sturgis) it was spent in Alabama and Kemper county, Miss. He died at his home in Kemper county, June 20, 1892. In his death a most excellent and sweet-spirited man left the ranks of our ministry.

O. F. Breland. Of this able and consecrated minister of Jesus Christ it has been possible to gather only the most scanty material of his life and work. No friend has supplied the need and the writer has been obliged to rely entirely upon the notice of him in the *Baptist Encyclopedia*, page 132. That notice is given entire:

"Rev. O. F. Breland was a leading minister in Southeast Mississippi. He was born in Copiah county, Miss., in 1825; began to preach in 1859; was ordained in January, 1866; supplied a number of churches in Neshoba, Newton, and Leake counties, from two to twelve years; baptized three hundred persons; assisted in the organization of seven churches, and in the ordination of three preachers; wrote the history of Mount Sinai church, and has preserved much his-

torical material. His residence is at Dixon, Neshoba county, Miss."

At his home in Dixon, November 25, 1880, this good man passed to his heavenly reward, after a useful life, beloved and honored by all who knew him.

The presbytery in his ordination in 1866 was composed of Revs. N. L. Clark, John Herrington and Allford Winstead. He was left an orphan when young and had to struggle hard for what he obtained. "He was always prompt in meeting his appointments, in good or bad weather, and would preach what he believed to be the truth, regardless of consequences; believing that God would hold him accountable."

Maurice E. Broaddus, D. D. The following was published several years since: "Maurice E. Broaddus is the present able, popular and acceptable pastor of the Columbia, Mo., Baptist church. It is due largely to his efforts that the church here is enabled to greet its General Association in its new, large, elegant and commodious house of worship.

"He is the eldest of a family of six, the offspring of Richard F. and Virginia (Henshaw) Broaddus, and was born at Sparta, Caroline county, Virginia, July 8, 1849. When about sixteen years of age, his father who passed four years of cavalry service in the Confederate army and came out unhurt, was killed by being thrown from his horse. Up to this time Maurice had remained at home on the farm; but being the eldest of the family he felt that he should go out into the world for himself and accordingly accepted a position in South Carolina, where he remained for some time. In 1869 he came to Missouri and located at Shelbyville; from there he went to Kansas but finally returned to Missouri, and at Nevada associated himself with a firm of contractors and builders, where he lived for four years.

"At Nevada he assisted in building the Baptist and Episcopal church houses and a number of handsome private residences. It was there that he felt the call to preach, and to prepare himself for this, his life work, he attended the

Southern Baptist Theological Seminary, where he received his education. After his graduation he was called to a church in South Carolina, and held several successful pastorates in that state, among them being those at Camden and Clinton. From South Carolina he came to Missouri and his first pastorate in this state was at Clinton. From Clinton he went to Boonville and from there he came to his present charge in Columbia.

"Mr. Broaddus very justly glories in the fact that he has

MAURICE E. BROADDUS, D. D.

never been the pastor of any church that he did not improve it, either by remodeling the church building, erecting a new house of worship or putting up a parsonage. His record in Missouri attests this. At Clinton he built a two thousand

dollar parsonage and improved the church building to the amount of two thousand five hundred dollars. He was at Boonville two years and in that time, although he began with an empty treasury, built a twelve thousand dollar house and left the church without a dollar of debt. In Columbia his work had been phenomenal. He came here August 1, 1890, when the church was seven thousand dollars in debt. As a result of his year's work that debt had been paid; the parsonage moved and put in place at a cost of nearly one thousand dollars; a twenty-two thousand dollar house of worship has been erected and to-day the church stands free from all encumbrances. During this year there have also been ninety-three accessions to the church. Thus in one short year he has raised mouments, temporal and spiritual for which he will always be remembered, and at last hear the words: 'Well done, thou good and faithful servant.'

"He married Miss Lillie R. Galdwell, of South Carolina, and has several small children: Mary V., Lucy H., Maurice E., Jr., Edna C., Robert C. and Lillie R. His mother, four brothers and a sister still live at the old home in Virginia. One great secret of his success is his popularity with his brethren of the church and with the public. He is distinguished by a generous nature, cordial and popular manners, and tireless energy and activity in promoting the cause of Christ and by hearty co-oporation in all benevolent and religious denominational enterprises. He is a man among men. A true, scholarly, Christian gentleman."—*Central Baptist.*

In 1891 Dr. Broaddus became president of Burlington, Iowa, Institute. An article in one of the Burlington papers speaks of this relationship and says, that, after a turn of suspension, "the future of Burlington Institute is assured." This article continues:

"But we are too long detaining our readers from the man now president of the institute whose face adorns the page before us. Maurice E. Broaddus is of the Virginia family of Broadduses. In early life he attended a private school at

Sparta, and afterwards was sent to Oakaloma Academy, Essex county, Va., where he was a pupil of the celebrated Prof. Holland, who taught for years at Bentleys, Va. His father being suddenly killed by a horse, in 1867, he was taken home to assist in supporting his widowed mother and the six children. In 1867 he went as surveyor to South Carolina, and spent one year on the Peedee river. Visiting Missouri and Kansas, he eventually settled at Nevada, Missouri, in business, where he spent four years, and from which place in October, 1873, he started to Greenville, South Carolina, the seat of the Southern Baptist Theological Seminary, at which institution he became a student at once.

"Mr. Broaddus began his pastoral work in 1877 with two large country churches in Newberry county, South Carolina, where he remained four years, another pastorate in this state being at Camden, from which place he went in 1884 as a delegate from the South to the World's Conference of the Young Men's Christian Association in Berlin, Germany. During this visit he spent much time in England, Ireland, Scotland, France, Switzerland and Germany. Returning to America in 1885 he became pastor in Missouri, his adopted state, and served for some time at Clinton, Boonville and Columbia. At the last two places houses of worship were built, and at Clinton a new parsonage.

"Last year Dr. Broaddus was elected president of the then closed school at Burlington. Promptly entering upon his duties and with vigor and enthusiasm he has seen the institution grow until it now enrolls over one hundred and seventy students in its three departments, while the marked advances which we have noted above have also taken place. Recently he has been elected pastor of the First Baptist church of Burlington." He remained president of the Burlington Institute until the health of his wife made it necessary to come to his native Southland again. Being unanimously called to the Greenville church, Miss., he accepted and began his labors there May 1, 1894. No man has been more active in his chosen work than Dr. Broaddus, and none of his age in

the ministry has raised more money for struggling churches than he.

L. N. Brock is still a young man, and from modesty, declined to furnish any of the facts of his life for aid in a sketch of himself, alleging that he is "hardly old enough yet to go into history."

He came to Mississippi, with his excellent wife, from Tennessee, early in the year 1891, and became pastor of the churches at Sardis and Batesville, dividing his time equally between them but living in Sardis. His first meeting with the Baptists of the State was in the State Convention in Natchez in 1891. He did a good work with these churches, and besides did considerable evangelistic work with neighboring churches. His idea was that the successful pastor is to "do the work of an evangelist" also as opportunity presents itself. In December, 1892, he resigned his pastorate and spent a few months in visiting different neighboring churches. Early in 1893 he became pastor of the church at Shulenta, Clarke county, and neighboring churches. Because of peculiar difficulties he remained here only a few months, and became pastor of two churches on the Gulf coast, Moss Point and Scranton. In this field of labor he is now (1894) earnestly at work, and is consecrating his energy and good preaching ability to the strengthening of the Master's kingdom in Papal Mississippi. If his life is spared he bids fair to be an excellent and useful minister.

A. D. Brooks was born in Madison county, Ky., in 1826. He was ordained to the full work of the ministry by Indian Creek church, Tennessee, July 21, 1861. The presbytery consisted of Revs. William Lindsay and James Hubbard. He came to Mississippi in 1862. In Mississippi he has been engaged as agent for the Lauderdale Orphan's Home. Later he was engaged in preaching and teaching school in the Mississippi and Yazoo Delta country. For a decade or two past he has lived in Texas, and was living at last accounts.

J. E. Brunson was born in Sumter county, S. C., June 12, 1827. When a child his parents moved to Gibson county, Tenn. There they remained until he was ten years old. In 1839 they moved to Sumter county, Ala., and in 1840 moved to Lauderdale county, Miss., settling on a farm where he was reared, without even the advantages of a common school education. In 1855 he was converted, and united with a missionary Baptist church, and in a short time felt that he was called to preach the gospel of Christ. Being totally ignorant of the teachings of the Bible, his trials and struggles for a knowledge of the same were very great; but being a man of great determination, he soon succeeded in obtaining a fairly good education, and almost a thorough knowledge of the Bible. He was ordained to the full work of the gospel ministry in June, 1862. He was called by Union church, Clarke county, Miss , in November the same year, serving them as pastor for sixteen years. A short time after ordination he was called to the following churches: Ebenezer church, Lauderdale county, Miss., which he served seventeen years; Mt. Horeb church, Lauderdale county, which he served eleven years; New Hope church, which he served thirteen years and resigned, feeling that a change would be beneficial to the churches, though he resigned against the will of all the brethren. During this time he received numerous calls from different churches throughout the states of Mississippi and Alabama, and, accepted only those where he thought he could serve God to the best advantage. In 1886 he moved to the city of Meridian as missionary for the western portion of the city under appointment of the General Association of Mississippi, but meeting with some opposition from convention brethren claiming the territory, he only remained in that field a short time, when he again took up his country pastorates. In 1846 he was married to Miss Elaina McLemone and reared a large family of children, fourteen in number, who all lived to be grown, when God in his all-wise goodness saw fit to remove seven of that number with the devoted wife and mother, in just a few months' time. During these great trials he bravely submitted to the will of God.

After living alone for a number of years he was married to Mrs. M. E. Butler of Hot Springs, Ark., settling in Toomsuba, Miss., when, on the 3d of March, 1893, he lost his home with all its possessions, which was swept away by a destructive cyclone, destroying all notes of his life's work. So we are unable to arrive at a correct statement of all his labors; but during those years of service he has baptized about fifteen hundred persons into the fellowship of different churches, and has been moderator of the Bethlehem Association thirteen years. He is now sixty-seven years of age, and is serving four churches.—I. J. BRUNSON.

W. K. Bryant. It is with sadness I write of the death at Hansford, Tenn., of Rev. W. K. Bryant. Over a month he suffered severely with typhoid fever. Death came to him October 31, 1892. Bro. Bryant was educated in Mississippi College, and always felt a deep interest in his alma mater, as he also felt in every other interest of the Master's cause in Mississippi. He was one of the best pastors I ever knew. He was energetic and faithful in the performance of every duty assigned to him. Bro. Bryant leaves a wife and two children. He was buried near Hansford, where he was highly esteemed. He now "rests from his labors and his works do follow him." May the Lord help us all to be faithful to Him during the short period allotted to us in this life.—JEFF D. ANDERSON.

Jesse H. Buck, "a native of Tuscaloosa county, Ala., professed faith in the Savior and was baptized in 1841. After two years in Georgetown College, Ky., he went to Brown University and graduated in 1850. In 1856 he became pastor at Mashulaville, Miss., and sustained that relation eleven years, preaching once each month. In 1858 he became pastor also of the Shuqualak church, which pastorate continued fourteen years. During this period he preached to various other churches, living all the while at Macon. For twenty-five successive years he was delegate to the Choctaw Asso-

ciation, (to which Macon belonged until 1875) and for nine years was its moderator. He is an educator of large experience and success. In 1866 he became president of the Macon Female Seminary, which is a chartered institution of much merit and influence. In the department of female education he and his accomplished wife have won for themselves bright laurels and an enviable reputation. He still preaches the "glorious gospel," though delicate health prevents his doing as much preaching as he would like. He is a profound thinker, and grapples with abstruse metaphysical and theological questions with giant strength, and yet possesses the rare power of making these questions plain and practical and interesting to the uneducated."—*History of Columbus Association*, page 128.

In 1894 Rev. Mr. Buck still lives in Macon, but the years increase and he is not so strong as in the former years. He is most highly esteemed in his community as a man of integrity and a cultured Christian gentleman. The above brief sketch of his life, written thirteen years ago, is all that could be gathered in reference to a man whose life-work has been long and valuable.

William Calmes Buck, D. D., was a man of great ability and influence and a part of his life was spent in Mississippi. The writer is indebted to the *Baptist Encyclopedia* (page 156) for the following sketch: Rev. William C. Buck, "son of Charles Buck and Mary Richardson, was born August 23, 1790, in Shenandoah (now Warren) county, Va. His father was a farmer in good circumstances, and gave him such advantages as were common in those days, which did not satisfy his desires for a thorough education. He told his father that he would relinquish all claim on his estate if he would send him off to a good school for one year, but his father was not willing to make any distinction as to education among his children. While a boy he read all the volumes of the 'British Encyclopædia,' and some of them more than once, by firelight, besides such histories and scientific works as he

WILLIAM CALMES BUCK, D. D.

could procure from a public library of which his father was a shareholder. His thirst for knowledge was so great that he continued to improve himself until in middle age he acquired such an acquaintance with Greek and Hebrew languages as enabled him to read the scriptures in those languages with pleasure. For some years he was occupied in farming, which he relinquished to give himself entirely to the Christian ministry, and joined the Water Lick Baptist church, Va., in his seventeenth year. He commenced public speaking soon after, but was not ordained until 1812. He then became pastor of the church of which he was a member. Was a lieutenant in the United States army in the war of 1812. Moved to Union county, Ky., in 1820, where he had the care of several churches and resided for a short time in Woodford county. During all these years his time was filled with most laborious missionary work. He moved to Louisville in 1836 and assumed the pastorate of the First church; he soon resigned the care of it, and, with a few others, formed the East church, to which he furnished a house and preached until it was able to sustain itself. He was editor of the *Baptist Banner* and *Western Pioneer* during most of his residence in Louisville. He was elected secre-

tary of the Bible Board of the Southern Baptist Convention at Nashville, Tenn., May, 1851, in which position he continued until called to the pastorate of the Baptist church, Columbus, Miss., March, 1854; he continued in this position until May, 1857, when he accepted a call to the Greensborough church, Ala. The next year, 1858, he served the church at Selma, Ala. In the fall of 1859, having moved to Marion, Ala., he commenced the publication of the *Baptist Correspondent*, but after two years it was suspended by the events of the war, and he went to the Confederate army as a missionary, laboring wherever he thought he could be most useful. In 1864 he located at Lauderdale Springs, Miss., as Superintendent of the Orphans' Home, and also had the care of the Sharon church, Noxubee county, Miss., till he removed to Texas in 1866. He had not the care of any church in Texas, but continued to labor for the Master by word and pen as long as health permitted. He died at Waco, Texas, May 18, 1872. He was an earnest worker in all the enterprises of the denomination. Gifted by nature with a ringing, powerful voice, fluent speech, and a retentive memory, he was unsurpassed as a platform speaker. He was often elected vice-president of the Southern Baptist Convention. He prepared and published 'The Baptist Hymn-Book,' 'The Philosophy of Religion,' and 'The Science of Life.'"

Joseph Buckles. The following sketch of this excellent preacher of Jesus Christ is prepared entirely from an extended notice published by Rev. J. H. Gambrell in the *Baptist Record*, of December 28, 1893: Joseph Buckles was born in Louisiana, March 5, 1840. He was a student at Mississippi College when the Civil War began, and immediately volunteered for active service. He was a brave soldier and soon became lieutenant. After peace was declared he entered upon the practice of law, in which profession he gave promise of splendid success; but God wanted him as an embassador for Christ, and yielding to a well defined conviction of duty he was ordained to the work of the ministry, at the

JOSEPH BUCKLES.

request of Hopewell church, Franklin connty, July 21, 1878, the presbytery being composed of Revs. E. C. Eager, W. W. Bolls and J. Jasper Green. His first marriage was to Miss Mary S. Baldwin, March 5, 1863; and his second wife, who survives him, was Miss Sallie E. Douglass, to whom he was married October 20, 1880. Six children was the fruit of each marriage, eight of whom are now living.

Rev. Mr. Buckles was a man of far more than ordinary ability, and with his reserve and modesty would have risen to marked prominence and distinction. He was a close, painstaking student, who always had the Word clearly fixed in his own mind and heart before he attempted to impart it to others. He thoroughly believed in "the story of the cross," and could intelligently tell others why he believed it. A man of strong convictions and courage he would, had he lived in the days of the martyrs, have gone to the stake rather than surrender his convictions.

In the pastorate he attained to marked success, considering that he was compelled to cultivate his farm for a living, study at night during the week, and preach on Saturday and Sunday. "It is a severe statement," says Mr. Gambrell, "but it is terribly true, the churches to which Bro. Buckles preached helped to shorten his useful life by their failure to support him as the scriptures required them to do."

He left with Mr. Gambrell messages to three classes of persons to be used on the occasion of his burial, and then published. They are these: (1) To the unbelieving: "Do not wait until you are sick to get ready to die. I have

been on this bed about three months. A great deal of the time I have not suffered acutely, but I do not believe there has been a day during the whole time I have been sick, when my mind was in a condition to seriously and intelligently make preparation for eternity. My mind has been clear all the time, but my candid conviction is, if I had waited until I got here to make peace with God, I would not, could not have done it, and my soul would have been lost. The young people (some of them not Christians) have been very kind to come and see me and wait on me. If the Lord will give me strength for a last exhortation, I want to talk to them on this subject before I leave the world. Tell sinners everywhere my last message of love to them is, don't wait until sickness overtakes you to get ready for eternity; and may the blessed Lord use this message to bring many souls to Christ and heaven." (2) To brethren in the ministry: "Be faithful in dealing with the everlasting Word. Give yourselves wholly to the work of the ministry. Study to show yourselves workmen approved of God. Do not make the mistake I have made— undertake to make your living aside from preaching the gospel. 'The Lord hath ordained that they who preach the gospel shall live of the gospel.' Oh, that I had observed this plain order of God! Require your churches to give you a support and God will be honored. I am sure because my physicians tell me so, that my life, worth something to my wife and children, if not to the world, has been shortened several years by the double burdens I have allowed my churches to force me to carry. I would not have another minister to make the mistake in this matter that I have and suffer for it as I have and am suffering. With deep sorrow I say it. I feel that I have (though not wantonly) dishonored the Lord, and the churches have been injured. I have been injured, my wife and children have been wronged, and the cause of the dear Savior has been dishonored. My wife and children I am sorry to leave. But," (and he turned his face to the wall and wept, something unusual for him), I cannot speak of them now. I commit them to the Divine Father."

During his entire illness this troubled him seriously. Other preachers are laying for themselves the same trouble for the same reason this good man feared. (3) To the churches: "Be loyal to the Word of the blessed Lord. Take care of your pastor as the Lord requires you to do. I am about to leave the world. I have in my heart no bitterness toward any person or church. My heart is filled with love for every one. But many of you are not treating your pastors right before God. You are not supporting them. The Lord requires you to do this. You are disobeying God, who redeemed you with the precious blood of His Son. Your pastor came to you tired, dull and uninteresting. He has been at manual labor since you saw him last. He does not instruct you and your children. He cannot, as he desires. You have the remedy in your own hands. God placed it there. Do these things for your pastor and there will be a change. First, give him a support. Assure him of this beyond all doubt. Second, pray for him. Do this in his presence and in his absence. Third, defend his good name if necessary, never allow any one to criticise him. Don't allow his influence to be injured if you can prevent it. Don't criticize him before others. If you think he is wrong tell him and help him to get right, or let him help you to get right. Call a preacher, not a farmer or busines man, for pastor, and make the conditions so you can get the very best there is in him. Let the churches of God be governed by the Word of God."

Having said these things one week before his death, he folded his thin hands over his bosom and said: "I am ready now to depart and be at rest when the blessed Lord calls me." Like a brave warrior, he drew his mantle about him and went to sleep. His death occurred near Caseyville, Lincoln county, November 12, 1893.

"He was a devoted husband and father, a true friend, a safe counsellor, a useful citizen, the friend of every good cause and the implacable foe of every evil thing. He was as brave as a lion for the right, but as timid as the most timid child to do the wrong. He was in the best sense of the term

a great man; a symmetrical Christian character. He rests from his labors, but his works follow him. May the messages he left to the world promote the cause he loved so well." The funeral sevices were conducted by Rev. J. H. Gambrell in the Philadelphia church of which he was a helpful member and for eleven years the faithful pastor. He selected as the text for the occasion these words: 'I would not live always.' Job 7:16; as also the hymns. An immense concourse was present to pay tribute to his memory. 'Blessed are the dead who die in the Lord.'—J. H. GAMBRELL."

S. Buffkin. Of this excellent minister, who labored long in the Union Association the following mention is made in the Minutes of the Baptist State Convention of 1878: Rev. S. Buffkin died December 20, 1877, after about twenty years real service in the work of the ministry; most of this time was spent in Southwest Mississppi, where one, if not more, of his churches had enjoyed his earnest, faithful and successful labors as their pastor for sixteen years. Rev. Mr. Buffkin, in early life, enjoyed but limited educational advantages. He had, however, by close application, trained himself to think, and possessing a great deal of originality in connection with indomitable energy and great earnestness, he thereby became an able and efficient minister of Jesus Christ—a tower of strength to the denomination in Southwest Mississippi, where for many years he presided as moderator of the Mississippi Association. He was a true friend of missions, which he evinced on many occasions by his earnest eloquent and touching appeals in their behalf, as well as by his liberal contributions. He was always generous to a fault. Only those who knew him best are prepared to appreciate his loss to the denomination. He was modest and retiring, always desiring to hear rather than to be heard, especially in our general meetings. We therefore feel and mourn his loss, but are confident that our loss is his gain.

John W. Buie "went to his final rest about the middle of

July last (1844). He was a young man of great promise, of ardent and deep toned piety, which was exhibited in the entire consecration of himself to the best interests of Zion. As a student in college, as a teacher of youth, as a preacher of righteousness, and as a member of this convention, he developed powers of mind of no common order, and gave certain indications of still greater usefulness. While pastor of the Baptist church at Jackson, he was greatly beloved, and it was confidently hoped he would, by his indefatigable labors, greatly elevate the cause of the Redeemer in that city. But he is gone! and while we deeply deplore the loss of so valuable a life, let us not forget to pray the Lord of the vineyard to send forth other laborers to build up the wast places of Zion." —*Minutes of State Convention, of* 1845. The Convention Board say of him: "The beloved Buie, who had just entered the threshold of the great work of the gospel ministry, and who was among the hosts of God at our last Convention, is now sleeping in the cold and silent tomb. Brother Buie was a young man of devoted piety and fine talents; possessing a finely cultivated mind, amiable in his disposition, courteous in his manners, he bid fair to shine as one of our brightest stars. But God, in his mysterious providence, has seen proper to remove him, and let us bow with submission and say, 'Thy will be done.'"

David Ewing Burns. Our purpose in drawing the portraitures of the departed preachers is, as far as we may, to make them speak some concentrated and emphatic life-word—some embodied and illustrated life-lesson, which will be heard and heeded and felt. The record of a man's birth day or his death day is of no point further than it marks the boundaries of the field of his toil. *How* he toiled, what were his struggles, his defeats and victories, how he influenced the age in which he lived and how far he accomplished it—these are the biography, the life picture of the man—these stamp him, these distinguish him, and like the echoes of the psalms of life, they linger in the valley when he who gave forth the

melody has passed beyond the hill. While our purpose in these sketches is to bring before the present generation the lives of those grand old pioneers who scattered the seeds of truth through wintry fields of the great West, we shall in this number introduce a man of more modern stamp and circumstances. Like a varying tone in melody, it may heighten the harmony, or in the groupings impart the interest of variety. Born in Indiana, just above Evansville, in 1822, he passed his young life in a region about as wild as any portion of the West. His parents had removed from the neighborhood of Russellville, Ky., to that sparsely settled portion of Indiana called "The Pocket."

David E. Burns died in Memphis, Tenn., in November, 1870, pastor of the First Baptist church of that city, and the most popular public speaker in the Southwest. He was over six feet high, of almost faultless form and proportions. With a finely developed head and handsomely cut features, his whole presence was attractive and impressive. It cannot be doubted that a man's physical development has much to do with a man's power as a public speaker. We know that we at once associate with our ideal of an orator, commanding height, majestic aspect and graceful movement. With the general mind, at least, physical beauty and power arrest and command, if they cannot convince. Burns, beyond most men, has this great advantage. His massive frame was clothed with a superb muscular system, a generous smile played on his handsome face, a graceful, though showy, if not pompous, gesticulation accompanied his delivery. He won his audience before he spoke a word. Added to these, he possessed a distinct though not a musical voice. It was, indeed, rather husky. He spoke too fast. His modulation was imperfect. You often felt desirous that he would break down and *talk* to you awhile, and that some soft intonations would relieve from the continuous roll of the almost monotonous current. But every word was distinct. Not a sound or a syllable was lost. You could not *but hear*. There is a power in this not often heard of—this distinctiveness which

demands no effort from the hearer to catch the word at once. Burns possessed this power in a very high degree, and as you sat beneath the lava-like stream of burning words poured down from that grand form of his, you were swept on, often without a thought and frequently without an impression that would last, but always pleased and excited. His father died when David was still quite young, and he had to work on the little farm, and often had to drive the ox-team with the cord-wood to Evansville or the steamboat landing in order to assist in supporting the family. In a word, his early education was almost entirely neglected, and at the age of nineteen he could read pretty well and write very badly. Full of life and overflowing with frolic, he was the leader in every coon hunt and bran dance, and the life of every corn shucking and log rolling—marked events in that day and in that region—ever ready with a song and a joke. And thus the team driver and rail splitter of "The Pocket" of Indiana grew up to manhood without culture and without aim. But there comes a period in every man's history which affects the course and color of his life stream. The current rushes on headlong, until some obstruction, some opening, some accession, meets it. It dashes over the rocks, or flows around them, and becomes either a brilliant cascade, or quiet lake, perchance a stagnant pool, or, without the gathered impetus, a current wildly sweeping. It is an epoch, a crisis, in the individual's history. Ambition, or love, or business, or bereavement, or temptation, awakens thought, directs the mind in upon itself, discloses for the first time that life is real, that it is a lone sea, which he must navigate for himself. Ever after life is changed to him. To David Burns this crisis was one of blessing. It seems that he crossed the Ohio to Owensboro, Kentucky, to see about a situation as a stage driver on the line from that place to Louisville. A meeting was then in progress in the neighborhood. He attended it. It was conducted by Rev. Alfred Taylor, a man of great simplicity and zeal and usefulness. From under his ministry more preachers have gone forth than from that of any man on the Ohio;

and among them J. C. Coleman, Revs. Howard, Allen, Veach, Bennett, Barns and others: if we mistake not, Yeaman and Dawson. Under the searching preaching of this pious man, the wanderer was impressed, convicted, sought conversation and prayer, and finding peace in believing, was baptized in the waters of Green river. This was in 1842, when he was twenty years of age. A new life burst upon him; strange and stirring thoughts and half formed purposes thronged his soul; latent fires, of which before he knew nothing, began to burn within him, and wondrous aspirations came leaping from his now illumined heart. He gave up all idea of being a stage driver. He returned home to his pious mother to tell her "the Lord had met him in the way," and that the light of mercy had dawned upon his soul. *There was joy* in the little log home that night. David Burns was not the man to be inactive. He at once took part, whenever opportunity afforded, and prayed in public, and exhorted. Quite an interest was awakened in the neighborhood, and a revival of religion followed in the little church a few miles from his mother's home. T. J. Fisher, the revivalist, was holding one of those characteristic revivals of his at Hardingsburg, Kentucky, about six months after the time of David's conversion. Having heard of this, David crossed the river and made his way on foot to the meeting. Fisher was in the height of all his peculiar glory, scattering "star-dust" in the eyes of the astonished hearers, or pouring streams of sulphurious flames into their ears. Burns listened to him with enthusiastic admiration. The wild beauties, the extravagant imagery, the resounding pomp of words and scraps of sublime poetry, captivated the soul of the young man, in whose heart were burning the fires of a far nobler and truer orator. Burns became at once the disciple and follower of Fisher. The result could not have been otherwise. We trace it almost everywhere. The manners, the excellences and the faults of a popular preacher in any region will be reproduced in a greater or a less degree, in all the young ministers that grow up around him. The copying may be done

unconsciously, but, it is surely done. Far better had it been for Burns had he never heard Fisher. A life-time did not serve to overcome the faults caught from the model.

David E. Burns preached his first regular sermon at Hardingsburg, in the presence of Rev. Mr. Fisher. The effect of the sermon was astonishing. It was long remembered by all who heard it. He was thought to excel in beauty and fervor the "great revivalist" himself. His character as an orator was made. He was dressed in home-made jeans. We have heard him tell it. His clothes did not fit him. His sleeves were too short; he seemed to have grown out of them, and a seam ripped while he was preaching. The next day he was fitted by admiring friends with a suit of broadcloth, and the awkwardly dressed youth—such was his grace of form and movement—was at once transformed into what seemed a dandy—an elegance of person that astonished as much as his sermon had done. After preaching some time through that section, he was set apart to the ministry by Revs. T. J. Fisher and Garrett. Friends induced him to spend some time in Georgetown College, Ky. He remained there scarcely a month, and comparing Howard Malcom with T. J. Fisher, and a regular course of theology with Collier's Lectures on the Flood, Headley's Sacred Mountains, and Pollock's Course of Time, he turned his back on colleges forever; saying, "he would hoe his own row, and not sit three years on hard college benches hatching out fuzzy ideas." And hoe his own row he did. He had the native power and courage to do it. But with his strong intellect and marked genius, had he pursued a regular course of training in his early life, we think it not exaggeration to say that he might have been a Chalmers or a Hall. The direction of his ministerial life was taken at this point. It was his second crisis. Had he, like Williams, been thrown upon himself with Bible and a few theological books, and surrounded by preachers ever raising theological questions; had he been associated with Vaughn, or Harding, those Bible students, Burns would have become a theologian or polemic. But he was called to take charge of the church

in Henderson; was thus thrown among the lovers of light literature, and with the oratory of Fisher as his model, he became what he ever remained—one of the most attractive and popular public speakers. Of course at his age, with the expectation he aroused, it was difficult to hold an audience long. He continued about a year in Henderson, and then was invited by the church in Russellville to become its pastor. Here, though exceedingly popular with the young people, he could not furnish food for the staid and thinking minds of the church, and at the expiration of six months or thereabouts, he removed to Paducah, Ky. At this period of his ministry another change came over his mode of thought and manner of preaching. Hitherto he had preached without manuscript. His sermons were, to a great extent at least, committed to memory. He made a visit to Nashville, Tenn., and assisted Dr. Howell in a protracted meeting. The doctor read his sermons and advised his young friend to do so. Ever after he wrote out at length, but committed almost completely to memory all his sermons. This habit became so confirmed that unless the manuscript was before him, though it might be thoroughly committed and he had no need to refer to it he could not venture to preach. Few men ever made less use of a manuscript when before them, and yet few men were more dependent upon it. He prepared his sermons with as much excitement as he delivered them. He would walk the room speaking his sentences aloud, and then, under this enthusiasm, would sit down and pen these sentences thus composed, in a hand no one could read but himself. He became in his early ministry very familiar with the poets. His sermons were ever richly interspersed with appropriate quotations from classic authors, and he would render these quotations with a force and correctness that would delight and thrill. He remained in Paducah, Ky., three years; the house up to the very last was crowded, and his popularity remained unimpaired. Intimately associated with him while in this field of labor, we marked with admiration his steady growth in all the graces and powers of oratory. But we could not but see that the lower strata of

men's hearts were not reached, and the plow and the harrow, as well as the seed and the sunshine were necessary for the full harvest. In 1859 he was called to take charge of the Beal Street church, in Memphis, Tenn., to succeed the solemn and venerable Peter Gayle. The house was unfavorably located and the social influence of the church was limited, and Burns was entirely unknown in the city, but at once the house was thronged to overflowing, with the youth and fashion of the city. We think we can say without extravagance that there was no man in the South that could attract and hold the audiences that he did. A year of wonderful success in large congregations, with some additions to the church followed, at the expiration of which he was called to take charge of the church at Jackson, Miss. He left Beal Street church about as he found it, with the added difficulty that they could find no one who could fill his place.

At Jackson the same cheering results attended his labors, but here, as elsewhere, there was the lack of that simplicity, so necessary in a successful minister, and a growth of literary toil, of lofty imagining and attractive oratory. This was in 1852. He was now thirty years of age. He was still unmarried. He seemed to have resolved to continue so. A friend, a member of his church, had gone northward with two motherless girls to spend the summer, and returning was seized with cholera at Cairo, and died, leaving the young ladies without a protector. The young pastor on hearing this sad calamity, at once took a boat and on reaching Cairo found the orphans overwhelmed with sorrow. He accompanied them home. His heart, as magnanimous as ever beat in human bosom, was touched and won by the loveliness of sorrow, and the elder of the daugthers, Tillula Slaughter, became his wife. A happy home and three lovely children crowned this union. And the same spirit of joyousness and kindly mirth that gave life to the scenes of his boyhood in Indiana, shed a radiance over the elegant home of his manhood in Mississippi. He became possessor of a fine plantation near Canton, Miss., and took charge of the flourishing church at that place. Six

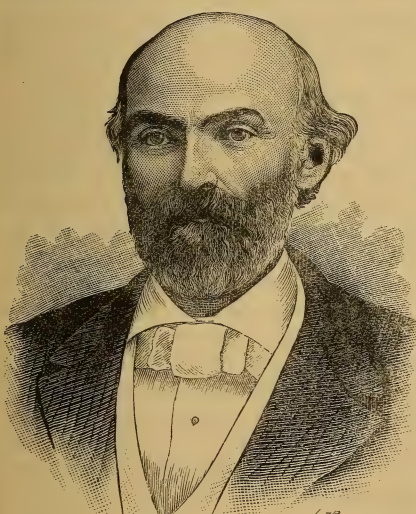
or seven years, up to the breaking out of the war, he continued his relation to the church while at the same time he was considered one of the most successful planters in that vicinity. His preaching grew more earnest. Having met in debate Rev. Mr. Caskey, of the Reformation, in which he was said to have signally triumphed, his mind was directed as it had never been before, to doctrinal investigation and discussion. He was at that time the leading minister in the State of Mississippi. He was for years moderator of the State Convention. He did much in the establishment of the college in Clinton, and was always ready to aid in any great denominational enterprise. His wealth increased. His health was magnificent. All seemed to crown his life with glory. But the winds of war came howling by, and one unforeseen calamity, and then another and another, and ruin was written over all his worldly possessions. He emerged from the war penniless. And yet he never murmured because of his changed circumstances. He never murmured at his condition. In 1866 he was unanimously called to take charge of the Coliseum Place church in New Orleans. Everything there was in a fermentive state. He felt cut off from the association of ministers to which he had been accustomed, and which he greatly enjoyed. He did not like the place. He was not successful here.

A call to the First Baptist church of Memphis, by his old friends and admirers was promptly accepted. The writer of this, by special request, preached what was called his welcome sermon, on his inauguration as pastor of that church. Dr. Graves followed with the charge. It was hearty and joyous. We had labored together in early life. We hoped to finish our labors together there in the city. For never did the writer associate with a minister for whom he felt a warmer attachment, a closer brotherly love. For three years his path as pastor of the church was one of ascent. A growth more rapid than had marked any period of his previous life was evident. The burning fervor which characterized his early ministry now gleamed upon the surface of massive thought.

And he held, as with giant grasp, the largest audiences that assembled in that city. There was still wanting the simple, earnest persuasion, which is the true eloquence of the gospel. His sermons were measurably deficient in what might be termed experimental disclosures of the heart's trials and struggles. He seemed to shrink from any relation of his own feelings. He never seemed to arouse the deeper feelings of his audience. With this there was little of exposition in his ministrations and an inaptitude to apply the truth to the condition of his hearers. He would point to the mountain truth that rose in majesty before his mind, until you beheld it bathed in splendor. But he would seldom hurl its rocks down upon you, or make you tremble lest it might crush you. His preaching was objective rather than subjective. It presented that which was around you and above you rather than that which was within you and immediately concerned you. Useful in Memphis he was, not only in the general impression produced, but individual conversions; and yet, when you contemplated his popularity, his attractive eloquence, his devotion, the manly graces and virtues, which made all who knew him love him, you could not but ask why is he not more useful? Why not greater results in bringing souls to Christ? He would ask the question himself. The answer is, to a great extent, the turn in his life current at Hardingsburg, the model after which his early ministry was moulded, and the demand for attractive eloquence in the towns in which he first located. The first Sunday in November, 1870, he preached one of his most glorious sermons at the convention in Trenton, West Tennessee, on the text, "Go forward." He returned to the city on Tuesday following. The evangelist, Rev. A. B. Earle, was preaching at the Central Baptist church. He rode with the writer to call on Mr. Earle on Tuesday. An indisposition that had followed him through the week, confined him to his bed on Friday. The next Tuesday he was dead. We watched his last breathings with emotions never to be forgotten. His last articulate words were: "I have trusted n Jesus for thirty years. I can trust him still." That mag-

nificent form now moulders in the dust. The noble spirit rejoices with the Lord

The funeral discourse was preached by Rev. T. C. Teasdale, D. D. Text, "To die is gain." Phil. 1:21. It is said he preached to the largest concourse that ever assembled in the First Baptist church of Memphis. Many eulogies were passed upon him by the city press and pulpit. But he heard them not.—*Ford's Christian Repository, St. Louis, Mo., August*, 1871.



RUFUS C. BURLESON, D. D., LL. D.

Rufus C. Burleson, D. D., LL. D. It has been a matter of doubt as to whether in these pages there should be mention of brethren so slightly connected with our work in Mississippi as was Dr. Burleson. But as he was ordained in the State and spent two years in it the following is given:

Rufus C. Burleson, "son of Jonathan Burleson, was born near Decatur, Ala., Aug. 7, 1823. He was converted on the 21st of April, 1839, and baptized the following Sabbath by Rev. William H. Holcombe.

"While a student in Nashville University in 1840 he abandoned his aspirations for legal eminence, and from deep convictions of duty devoted his life to the ministry. He was licensed to preach December 12, 1840, by the First Baptist

church of Nashville under the pastoral care of Dr. R. B. C. Howell. He commenced preaching immediately, though only seventeen years old, but did not relax any of his devotion to study." He was ordained in Starkville, June 8, 1845, "with prayer and fasting."

In a letter to the writer, April 25, 1881, Dr. Burleson says: "I was a member of the Columbus Association two years and preached the missionary sermon in 1845; and was appointed to write the Circular letter for 1846, but was in the Theological Seminary at Covington and the manuscript failed to reach the body. I shall never forget the two years spent in your Association. My first pastorships were at Mayhew Prairie, Pilgrim's Rest and Lebanon, east of Columbus."

"He graduated in the Western Baptist Literary and Theological Institute Covington, Ky., June 10, 1847. During all these seven years of laborious preparation for the ministry he preached almost every Sunday, and scores were converted under his preaching. A few months after graduating he was elected pastor of the First Baptist church at Houston, Texas, to succeed the great and good man, William M. Tryon, who had died of yellow fever. During the three and a half years of his pastorate the church became self-sustaining, paid off a heavy mortgage, became the largest in the city, and the most liberal in the State. His zeal, learning, piety, and eloquence placed him in the front rank, and for more than thirty years he has acted a conspicuous part in every social, religious, and educational enterprise in Texas. Though attacked by yellow fever he stood firmly at his post.

"He was elected, June, 1851, president of Baylor University, to succeed Dr. H. L. Groves. Though ardently devoted to his church at Houston and peculiarly fitted for the pulpit, he felt the glory of Texas and the success of his denomination demanded a great Baptist university, hence he consecrated himself to the work. Though he had the hearty co-operation of such eminent men as Gen. Houston, Gov. Horton, Judges Lipscombe, Wheeler and Baylor, he knew it was a herculean task that would require a long life-time. At

once Baylor University became one of the leading institutions of the South, and continues so until now.

"While pastor at Houston he baptized Mrs. Dickenson, the heroine of the Alamo, and while pastor at Independence he baptized Gen. Houston, the hero of San Jacinto. In 1861, he, with his brother, Dr. Richard Burleson, and the entire faculty associated with him in Baylor University, removed to the city of Waco and inaugurated Waco University. This institution at once rose to distinction. Dr. Burleson is a firm believer in co-education, and is the pioneer in the great movement in the Southwest. He has instructed over twenty-eight hundred young men and ladies.

"Dr. Burleson's characteristics are fixedness of purpose, amiability of manners, generosity and courage. From these characteristics it is not strange that every church of which he has been pastor, and every college over which he has presided has prospered. His advice and co-operation are frequently sought on educational questions in Texas."—*Baptist Encyclopedia, page* 164.

In a published letter to his friends, August 7, 1894, Dr. Burleson says: "By a miracle of mercy I have lived to see every college and every college president in Texas forty-three years ago linger and die. Yet, by the grace of God I still live, am vigorous and strong; have not had the headache in fifty years; I work every day from seven o'clock in the morning till midnight, except thirty minutes for each meal and thirty minutes' *siesta* after dinner each day. I am as full of life, hope and anecdotes as sixty years ago; and, if God wills, have a lively prospect not only of out-living all the colleges and all the college presidents of forty-three years ago, but to outlive the Nineteenth Century and look down upon the Twentieth Millenial Century of the world. Only one college president, Dr. E. Nott, of Union College, New York, has ever held the office of president as long as I have."

S. Busby. Of this minister we have been able to secure very little information. He was ordained to the full work of

the ministry at Mount Pleasant church, Wayne county, Miss., June 3, 1877. The presbytery consisted of Revs. C. H. Baine and Steven Hilborn. He has had charge of four churches. If still living he does not reside in Mississippi.

DAVID BURNEY.

David Burney was born in Holmes county, Miss., February 19, 1837. His parents being anti-missionary Baptists he never heard a missionary Baptist preach until he was nearly grown. His father did not think that boys and girls needed much education and therefore did not give his son any advantages for securing one, so that all the education he has was obtained after he was twenty-one years old. At the age of twenty-four he was married but his wife lived only one year. He remained single two years and was married the second time to Miss M. E. Sims, November 1, 1864. He joined the New Hope Baptist church, Atlanta county, in August, 1866. This church belonged to the Kosciusko Association. He was baptized by Rev. W. W. Nash. He was formally licensed to preach by his church soon after and was invited to become its pastor. On account of limited education and the support of a growing family he declined to accept this pastorate. After much hesitation and unrest of mind he was at last convinced of his duty to enter the full work of the ministry and in 1875 was ordained in the Providence church, Kosciusko Association. The ordaining presbytery were Revs. T. Y. Roland, and John Ray. This church called him to its pastorate and the next year he was

invited to the pastorate of Doty Springs church. Misfortunes came upon him and he gave up the active work of the ministry until 1883, when brethren A. H. Booth and W. H. H. Fancher came to him and lifted him up again in spirits and urged him to go forward in duty. In 1884 he again went into the pastorate and served four churches during the year. In this year's work he traveled three thousand miles besides making a crop. The next year, 1885, he moved into the territory of the Louisville Association. During this year he taught school and served four churches in the pastoral relation. During the past eight years he has served weak churches as the missionary of the Convention Board in the Kosciusko and Louisville Associations. During the year 1893 he was abundant in labors, serving six churches, besides filling regular appointments at two school houses. Three of these churches are in the Kosciusko Association, two in the Chester Association, a new body formed in 1892 by churches from the Louisville, and one in the Louisville Association. In this work he traveled on horseback two thousand miles and preached a great many sermons. He is this year (1894) engaged in similar work in the same section of our State.

David Burney, while not a thoroughly educated man, is taught in the scriptures, full of the Holy Spirit and faith, laboring with great zeal. He has been eminently useful. Many have been converted under his ministry. He honors God and God honors him in blessings upon his labors.

J. C. Butts moved to Mississippi and settled in Choctaw county, near Bellefountaine, in 1836. He professed conversion and united with Fellowship church, Choctaw county, in 1838. Very soon after this he was strongly impressed with a conviction of duty to preach the gospel, and was duly licensed by his church to engage in such work. After several years he was ordained to the full work of the ministry by this church, in about the year 1842. He was invited to the pastorate of Fellowship church and for a number of years served this and several other churches in the Zion Association. On

March 12, 1840, he was married to Miss E. C. Morris. Four children were born to this couple; and Mr. Butts is said by one who knows to have been a good husband and a kind father

In March 1862, as a loyal man and patriot he volunteered and raised a company of which he was elected captain. Several months later he and his company were mustered into the service of the Confederacy, and formed a portion of the Thirty-first Mississippi Regiment. He resigned the command of the company during the same year and returned home to his family, satisfied that it was his first and great duty in life to preach the glorious gospel of Christ, and that his sword was not carnal but spiritual and mighty through God to pulling down the strongholds of Satan.

Mr. Butts was a fine scholar, an excellent preacher, a good and true citizen, and a man much beloved by all who knew him. His wife is dead and his children have all moved from the State. He passed to his great reward through death in the year 1863 or 1864, greatly honored and loved.

"Soldier of Christ, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Savior's joy."

Luther Rice Burress, the youngest of the four children of Thomas and Sarah A. Burress, was born in Anderson county, S. C., October 26, 1842. His father was a successful planter of the *ante-bellum* days. He was a man of great physical strength and force of will, a born ruler, and easily managed all who came in touch with his interests. His mother, *nee* Sarah A. Berry, possessed superior mental endowments and was faithful in all the relationships of life. She was abundant in good works in life, rich in grace in her death, which occurred in 1869. Both parents became Baptists in early life. With their family they settled in Prentiss county, Miss., January, 1851, where the father still lived in November, 1893, in good health, and well preserved mental powers in the eighty-sixth

LUTHER RICE BURRESS.

year of his age, still successful in agricultural interests. The four children are living and are members of Baptist churches. All of them were baptized by Rev. Lewis Ball, of Clinton.

L. R. Burress was converted and baptized in the thirteenth year of his age into the fellowship of Mount Olive Baptist church, Prentiss county. He attended the country schools, which were of the primitive kind. One of the teachers was persuaded to teach geography which he did with reluctance. Luther was the first and only student under this then progressive teacher, and his text books were Smith's geography and an atlas. After the history and definitions were learned a map lesson was assigned, with the injunction that in studying the map the pupil must always face the north. This study was continued only until "Montgomery, the capital of Alabama," was reached. Here the teacher, who had lived in Alabama and knew that Tuscaloosa had been the capital and *not* knowing that it had been moved, contradicted the text-book, saying: "I lived in Alabama and I know Tuscaloosa is the capital, and I never heard of Mont-go-me-ry." The study of geography thus abruptly ceased because the teacher's conscience was against teaching a book which taught falsely.

Eight months before the Civil War Luther was entered as a student of Union University, Murfreesboro, Tenn., having attended some schools of a higher standard than the one just mentioned. These months immediately preceding the Civil War, were attended with so much excitement that

school life was dwarfed and the martial spirit was magnified. The university closed its doors and the boys went home to enlist in the army which was being hurriedly organized, many of them being fearful that the strife would be ended before they reached the tented field.

Young Burress enlisted in the first company organized at Baldwyn, with W. H. H. Tison captain, which became Company K., of the Nineteenth Mississippi Regiment, whose first commander was Col. C. H. Mott. J. W. Burress, an older brother, was first sergeant, L. R. was a private. As the company was about ready to leave for the Army of Virginia, the mother said: "My sons, go with me one more time to the bower of prayer." Under an old apple tree in the garden the three bowed in the presence of the Lord. The mother said, like Hannah of old: "Lord, I received these, my sons, as a loan from Thee. I have trained them the best I could for Thee. I taught them to love Thee and their country. Their country calls them to battle. Oh, Thou God of battles! keep these, my sons, through the dangers that are to come. And may Thy hand-maiden, though unworthy, see Thy salvation in the safe return of these sons. When the smoke of battle shall pass away and Thou keepest them in Thy service until in peace they return may they follow on and be among the redeemed in Jesus' name. Amen!" The comfort and safety that were born in the boys' hearts, of this prayer, the consciousness of deliverance when destruction seemingly stalked around, found their rest in "the exceeding great and precious promises" of Him who said to another mother: "Go thy way, be it unto thee even as thou wilt."

Doubly shielded the two sons went. They endured. They returned. A mother's prayer, was followed by praise; her sorrow by joy. Mr. Burress has been requested to write his war record. He may do it for the gratification of immediate friends. He was in a number of pitched battles and in many engagement, and never lost but one drop of blood and never surrendered but once and that was at the close of hostilities. So that he can say that he "fought, bled," and fled

for his country. He was captain of a company of boys under conscript of age for more than a year and a half before the close, and these boys were as brave as any who wore the gray. His brother likewise held rank as captain in quartermaster's department, and is yet (1894) favorably known as Capt. J. W. Burress, of Baldwyn, Miss., a merchant, farmer and deacon of the Baldwyn Baptist church, using the office well.

In the latter part of the Civil War young Burress met Miss Annie L. Ball, to whom he early proposed marriage. After quite a romantic courtship his proposition was accepted and they were married by Dr. W. L. Slack, of Pontotoc, at the home of Maj. N. M. Berry, of Pontotoc county. The marriage was early in life and the result of mutual attachment. She remains, says Mr. Burress, an exception to the old rythm:

"Woman is a prize when fiercely sought,
Loses her charms by being caught."

Together they rejoice and witness the truth of Tupper:

"Those that early love each other
Are like the olive and the vine."
"The world was all before them
And Providence their guide."

The bride was the youngest daughter of Rev. Martin Ball, whose labors in the ministry were so abundant both in South Carolina and Mississippi.

In the midst of the new order of things in the South immediately after the Civil War, the soldiers, in the universal wreck, turned to the rebuilding of their homes, unconquered but over-powered, with the same enthusiasm that sustained them in the struggle. Mr. Burress farmed and taught school until 1866, when Mount Olive church, of which he and his wife were members, licensed him to preach. In the following year the church, after due consideration called him to ordination. Immediately he was invited to the pastorate of this church, and in this office he has continued since, except the year 1876, when the church released him that he might serve

as Centennial agent for Mississippi College. During this year he frequently spoke to immense audiences, many of whom would follow to the next appointment. Mount Olive church, of which he is now (1894) pastor, with no thought of changing, has been and continues a strong-hold of Baptists. More than five hundred have been baptized by Rev. Mr. Burress for this church, the elder sister of many churches. He has served as pastor for almost all of the churches in reach from his home. He has preached continuously since he was licensed, supplementing his salary between farming and teaching. The "many irons in the fire" have at times been too cold to hammer. He pleads innocent of the charge of "letting them burn." He says that he has a limited reputation, but has that which is better, the consciousness that he lives in the affections of the people he has served with from boyhood. He and his faithful wife still live and are the happy parents of eight children and two grand-children.

Rev. Mr. Burress is ardent in his attachments; indulgent to all; ready and anxious to make reparation for the slightest wrong. In youth he was ambitious, but that was soon resolved into an earnest principle to be found in simple consciousness of duty, a desire to provide for a growing family and be faithful in the stewardship of time and talents. He says: "If I can but be instrumental in preserving but one soul, his blessings and joys of salvation shall be sufficient consolation to me for the loss of earthly fame. 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.'"

W. R. Butler was born in Rankin county, Miss., in 1828. His father, L. C. Butler, was a native of Kentucky, born April 14, 1800, and his mother, who was Elizabeth Burns, was born in North Carolina in 1806. They were married in Wayne county, Miss., in 1822, and had nine children, of whom W. R. Butler was the third in order of birth. Mr. Butler was a planter who located in Rankin county, in 1828, and moved thence to Scott county, in 1831, remaining there

until 1856, when he removed to Texas. W. R. Butler received a common school education, then read theology and became a preacher of the Baptist church in 1849. He taught school for some years in Scott county, Miss., and for seven years he held the position of county superintendent of the public schools, resigning in 1882. He was married in August, 1854, to Miss Julia E. Long, of Hinds county, Miss., who has borne him twelve children: Eugene H., married; Laura E., wife of W. E. McGee; Edward J., married; and Hiram J., Mary E., William L., George L., Lucy E., Anderson S., Alice M., Eula B., and Julia, all unmarried. George L., Eugene H., and Hiram J., received a good high school education, principally at Harperville College. Mr. Butler has done long and effective work in the ministry, and has been quite successful as a planter, owning three hundred and sixty acres, of which about sixty-five acres are now under cultivation. He is a member of the Masonic order, and is, in every sense of the word, a useful and progressive citizen, and one who is highly respected by all who know him. He has for sixteen years been moderator of one of the largest Baptist associations in the State, and is now one of the oldest citizens in Scott county in point of citizenship, having lived in said county nearly sixty years.—*Memoirs of Mississippi, pp.* 474, 475.

Mr. Butler has served for a number of years as missionary of the General Association of Mississippi and in this capacity has been quite useful and has done an excellent work. His life is one of integrity and irreproachable uprightness and he is universally esteemed as a good man He still lives (Nov., 1894,) and his present address is Lake Como, Miss.

Alexander C. Caperton, D. D., "was born in Jackson county, Ala., Feb. 4, 1831. His early childhood was spent on a farm in Mississippi, whither his parents had removed. He received the rudiments of an education in the common schools of his neighborhood, and afterwards taught school to procure the means for entering Mississippi College, where he

graduated in 1856. He then went to Rochester, N. Y., and in 1858 graduated in the theological seminary at that place. He returned home and accepted a professorship in Mississippi College. During the Civil War he engaged in farming as a means of support for his family, but did not desist from preaching. He was once pastor of the Grenada church. At the close of the war he was chosen pastor of the Chelsea Baptist church, Memphis, Tenn., and was subsequently stationed at Mayfield, Ky., and Evansville, Ind. In 1871 he became co-editor, and soon after sole editor and proprietor of the *Western Recorder*, a leading Baptist weekly paper, published at Louisville, Ky. He is also (1881) editor and proprietor of the *American Baptist*, a paper published at Louisville, for the colored people, and has established a book and publishing house in Louisville. In addition to these labors, Dr. Caperton preaches several hundred times a year, and is an active member of the missionary and Sunday school boards of his denomination in Kentucky."—*Baptist Encyclopedia, page* 181. Dr. Caperton still resides in Kentucky, but has sold the *Western Recorder*, and lives on his farm and preaches to neighboring churches.

William T. Carroll, a native of Pickens county, Ala., was born of pious Methodist parents, in 1852. As they were poor he failed to receive an education. He says that he grew up a wild and reckless boy. At the age ot sixteen he left his parents and launched out in life alone. In 1869 he found himself in Texas, where he married in 1873 and immediately returned to Mississippi. In 1877, during a meeting at Chestnut Grove church, Louisville Association, he was converted and baptized by Rev. N. Q. Adams, into the fellowship of that church. "From that hour," he says, "I wanted to tell sinners what a Savior I had found," but because of felt disqualifications for such a work he tried to reason that conviction away. But it "would not down," and he says:

"The more I strove against its power,
I felt its weight and guilt the more."

After the usual conflict between the claims of duty and the desires of the natural man he yielded, and, in 1878, was ordained to the full work of the ministry at Chestnut Grove church by Revs. N. Q. Adams and W. A. Edwards, as the ordaining presbytery. During his ministerial life up to 1884, which has been almost exclusively within the Louisville Association he had baptized about one hundred and twenty persons. In 1880 his labors were greatly blessed as the missionary of that association. In that year the brethren of that body determined to educate him, but these plans were brought to nought by the serious afflictions of his wife.

Now, ten years later, (1894) Mr. Carroll still labors within the bounds of the same body and has been instrumental in leading many more souls to Christ. He has baptized many during these ten years.

B. H. CARROLL, D. D.

B. H. Carroll, D. D. Of this distinguished and stalwart man of God, who first saw the light on Mississippi soil we give only the brief sketch in the *Baptist Encyclopedia*, *page* 186. "Rev. B. H. Carroll, pastor of the First Baptist church, Waco, Tex., and associate editor of the *Texas Baptist*, was born December, 1843, in Carroll county, Miss.; has been in Texas about twenty years; served four years in

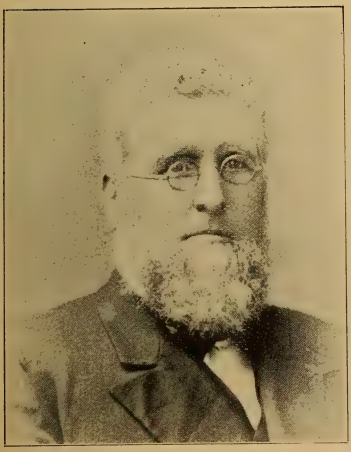
the Confederate States army; was wounded in the battle of Mansfield, La., 1864; was converted in the summer of 1865, and ordained in 1866. He was educated at Baylor University. Besides many published sermons and addresses, he is the author of two pamphlets, 'Communion from a Bible Standpoint,' and 'The Modern Social Dance,' which have attained a wide circulation both in and out of Texas. He has been for years vice-president of the Baptist General Association of Texas, and is the vice-president from Texas on the Domestic Mission Board of the Southern Baptist Convention. He is one of the first preachers of his age in the Baptist ministry of the Southern States."

This sketch from Cathcart was published in 1881. Since that time thirteen years more have been added to Dr. Carroll's pastorate in Waco, which have been years of growth in influence and power, not only in Waco but throughout Texas. During last year he conducted revival services in his church during which the entire city was stirred religiously as never before. During these services the following incident occurred, as published in the papers:

"A SINGULAR DREAM: In the midst of a revival in progress in the First Baptist church, Waco, Tex., Rev. B. H. Carroll, the pastor, was taken very ill. He relates that the night he was attacked, he dreampt that Satan was about to shoot him, when the Lord appeared and forbade him shooting him elsewhere than in the foot. He awoke with a pain in that member, and told the singular dream to his wife. Morning disclosed a pimple on the instep. This proved to be erysipelas, that came near costing him his life. He called his leading members to his bedside and exacted a promise that the revival should be kept up. They were true to their promise, and the doctor is again on duty leading the fight on that old serpent, the devil, that shot him in the foot. In his delirium his talk was all about his unconverted sons. Another son jotted this down and mailed it to his brother in Austin, who had left Waco to avoid the meeting. The letter and a sermon the doctor had given the boy led to his and an infidel compan-

ion's conversion. He sent the letter and sermon to his brother in another city, and they were the means of his conversion. The two sons and the infidel companion came to Waco, united with the church and are now rejoicing in salvation.

"Here is a concatenation of providences. Satan shot Dr. Carroll in the foot, and disabled him in the midst of a great revival, and hoped to break up the meeting. It led to the conversion of the doctor's wayward sons—a result dearest to his heart; he is up again, and with redoubled courage attacking the strongholds of the enemy. Verily, the devil is a poor general when the Lord commands the forces on the opposite side."



WILLIAM HOOKER CARROLL, D. D.

William Hooker Carroll, D. D., was born in South Carolina, April 14, 1827; and was raised and educated in various schools in Alabama, spending three years at Howard College. While in college he was employed by Dr. Barron, Mrs. Barron and Mrs. Wylie to preach to their servants on their plantations. A continuous revival was experienced for many months, resulting in numbers of conversions. The Siloam Baptist church, Marion, Ala., sent a committee with him to receive these people for baptism. Early in the day the work of hearing Christian experiences began and continued until late in the afternoon

when forty-nine had been accepted for baptism. The committee never had had such a prolonged and gracious religious experience. Many of the converts were young, between twelve and twenty years, but seemed to talk by inspiration of Jesus the Savior and what he had done for their salvation. When the committee reported the result of their work the church requested a presbytery to ordain Mr. Carroll to the full work of the gospel ministry, that he might baptize these parties—the fruits of his own labors.

On December 14, 1853, after due and critical examination he was ordained to the ministry and his credentials subscribed to by Henry Talbird, M. P. Jewett, Joseph Walker and John S. Ford, the ordaining presbytery. Soon after leaving college he was invited to an important pastorate in a town which had great educational interests connected with it, but he declined the work and preached to churches in the country and villages for several years with marked success, baptizing many each year. Among these churches were Mt. Zion, Fayetteville, Columbiana, Montevallo, Burnsville and Autaugaville, all in Alabama. He went into the armies during the Civil War as evangelist of the Southern Baptist Convention, and, with Gen. R. E. Lee's permit to pass the camps, he moved among the soldiers distributing religious papers, preaching day and night where and whenever he could *make* chances. He was forced from this work in about a year for want of health, after baptizing nearly one hundred soldiers. He succeeded Dr. J. B. Hawthorne, in the pastorate at Greenville, Ala., taking in sixty-five members, more than half of them by baptism in one year.

After this Dr. Carroll had a very successful pastorate at Union Springs, Ala., baptizing good numbers each of four years. One week's service in each month was given to Sardis church near by where twenty-five were baptized one year. For a year the time was equally divided with Troy where there had not been a baptism for five years. Near seventy were received into the church there, about forty-five by baptism. Union Springs had a regular growth of about

ten to fifteen a year by baptism and the usual complement by letter. Early in 1872 he entered on the work of the pastorate with the church at Opelika, Ala. The increase within a year was one hundred, nearly half by baptism. During other three years many were brought in by different ways. After resigning at Opelika he preached to churches in the vicinity and in revival meetings with a good measure of success, frequently baptizing converts.

The Executive Board induced him to become evangelist of the Tuskegee Baptist Association, and this work was laboriously prosecuted with tolerable success for a time. He was president of the Tuskegee Association (Ala.) from 1868 to 1878. In Alabama he preached ordination sermons for Rev. W. A. Mason, and Prof. Dix of Mary Sharpe College, and other special sermons. He taught successfully and was president of tho Board of Trustees of the School District of Opelika, Ala. He was often called upon to solemnize the rites of marriage and officiate at burials. Often for one hundred days he preached consecutively twice each day nearly all the time.

In 1878 Dr. Carroll accepted an invitation to the pastorate of the church at Brenham, Texas. Of this pastorate the *Daily Sentinel*, of Brenham, says: "Rev. Dr. W. H. Carroll, pastor of the Baptist church at this place for the past twenty-two months, resigned his pastoral charge several weeks ago, but said resignation was not acted on by the church until yesterday. After considerable manifestation of reluctance on the part of the church, Dr. Carroll's resignation was accepted to take affect at once. Dr. Carroll was called to this place in February, 1878, from Opelika, Ala. His first sermon here was on the first Sabbath in March, 1878. At that time he found about one hundred and fifty regular attending members. During the time of his service here there has been a gain of about sixty new members; making in all now attending the church about two hundred members. Dr. Carroll has been very zealous and faithful in the discharge of his duties as pastor. He has a wife and one daughter, both highly educated

in church duties, and are of vast practical service to him in the exercise of his ministry. We are not informed as to the future movements of Dr. Carroll, but can say he is eminently qualified to do a vast amount of good wheresoever he is called. He has many warm friends here and we will heartily congratulate the place and the people into whose midst his future destiny may be cast."

A correspondent of the *Texas Baptist Herald* says: "Brenham Baptist church is again without a pastor. Rev. W. H. Carroll, who has been its pastor for near two years past, tendered his resignation, which was accepted on last Sunday. * * * Bro. Carroll is a live spiritual preacher. The church that procures him as a pastor or preacher will be doubtless blessed. Sister Carroll is an acquisition to any church or community. She is skilled in music, and the use of the instrument and possessed of rare talent for teaching."

Dr. Carroll took charge of the church at Longview, Texas, in February, 1880, to preach half the time with the hope of building up a strong church, but for good reasons soon resigned to take effect in November. Services here were generally good and full of interest, and he hopes much good will yet result from them. In eight revival meetings running through ten consecutive weeks, during the summer and fall of 1880, he preached one hundred sermons inclucing a few lectures with good results.

The invitation to their pastorate of the Macon and Sharon churches brought Dr. Carroll and his family to Mississippi in February, 1881. He entered upon his work with these two churches 1st of March, 1881. The church in the little city of Macon owns a comfortable pastor's home, furnished at least in part. Here the pastor lived and divided his time equally with Macon and Sharon churches, some twelve miles apart. In this pastorate Dr. Carroll was again successful, receiving many members, building up the membership and becoming a recognized force in the city. He made many friends there in whose hearts his memory is still green.

In the latter part of 1883 or early in 1884, Dr. Carroll

accepted an invitation to the pastorate of the church at Senatobia, Miss., and moved there with his interesting family. His great zeal and earnest preaching soon attracted the attention of the community. His labors here as elsewhere were blessed of the Lord in the conversion of sinners and edifying of the church. He grew in usefulness, was abundant in labors and had a strong hold on the community. He always gave attention to Sunday school interests and has ever had good schools connected with his pastorates. He has ever been too laborious and active to do any writing, but has written some for several periodicals.

Near the close of his second year's pastorate, in November, 1886, he heard the Master's voice bidding him, "come up higher," and he fell asleep in Jesus. We write these lines in the "study" of the church where his voice was heard as pastor, and sit almost in sight of the necropolis where rest his mortal remains. While still pastor of the Senatobia church he passed into his everlasting reward.

His wife, Mrs. J. L. Carroll, still lives in Senatobia, and during these years since her husband's death has been the popular music teacher of the town. His daughter, Miss Theodore (now Mrs. Reynolds), is a lady of remarkable musical talent, and for a number of years was musical director in the popular school of Miss Higbee, in Memphis, where she commanded a fine salary, and was also organist of the Central Baptist church. June 21, 1894, she became the wife of Mr. Joseph Reynolds, a wealthy merchant of Memphis, and her home is now in the Bluff City.

J. R. Carter was born in Lawrence county, Miss., April 27, 1860, of humble parentage. His early training was meager. At the age of fourteen he attended a ten month's session at Bunker Hill, Marion county. This, with six two- or three-months summer schools, constituted his educational advantages until he was grown. He was raised on a farm where he made a constant hand between the ages of eight and twenty-two.

During the last three or four months of his minority he had frequent and increasing desires for an education; but when he thought of the utter inability of his parents to educate him his aspirations would die in hopelessness. In the fall of 1881, after harvesting the first and only crop he had ever made for himself, he resolved to improve his education. Accordingly he entered the school at Bunker Hill and spent about fifteen months in study in that school. Two years earlier he had been converted and baptized, religion was a new experience to him, he could not well understand its language, but for several months of this school term he found himself struggling against an impression to preach. He was not in rebellion, but could not feel persuaded that he was, or ever would be, fit to preach the gospel. This impression grew stronger until there were outward manifestations which led thoughtful brethren to suspect the presence of such an impression, though these suspicions were never mentioned until later. While in the worst of this struggle Rev. J. G. Chastain came as a messenger of God and approached him on the subject, asking if it was his purpose to preach. After a moment's confusion at such a question from a comparative stranger he replied that he had thought much about it but could not feel that he was fit for so sacred a work. He said: "If you felt that you were fit in yourself I would have no faith in you. A sense of unfitness is a recommendation to you." Rev. Mr. Chastain then told of his own call to the ministry in which young Carter detected many points of resemblance to his own feelings, and was in this way greatly helped to a decision.

At the same time Rev. Mr. Chastain suggested that he get right off to Mississippi College, and set aside difficulties as rapidly as Mr. Carter could mention them, until at length he simply begged for time to think over the matter and promised to decide the question in one week, but before the dawn of the next day his consent was gained to preach and to go to college also, although the way was dark before him.

On Sept. 25, 1883, he entered Mississippi College. Ebenezer church, Covington county, of which Mr. Carter was

a member, learning of his purpose to preach, formally gave him license Oct. 6, 1883. Rev. R. R. Turnage, his pastor, did then, and has all the while given him great encouragement. By rigid economy in dress and diet, and by doing his own cooking, he remained three-fourths of this session in college with only seventy-five dollars to begin with. During three months of vacation he taught a summer school which yielded him seventy-five dollars more; with which he again entered college in the fall, having become much interested in his education. He went back to his "own hired house" and by again doing his own cooking and doing extra jobs of work he was enabled to remain three-fourths of this session also. During the next vacation he undertook a book agency in which he failed of success and was compelled to miss the following session of the college. He taught a school of eight months at Bunker Hill; and during this time was invited to the pastorate of the churches at Bunker Hill, Cedar Grove and Silver Creek. His own church, Ebenezer, arranged for his ordination and he was there ordained to the full work of the ministry February 6, 1883. He continued to preach to these churches until Sept, 1886. At the close of the term of his school at Bunker Hill he was able to enter college the next session. He remained there the greater portion of three sessions in succession. During his last two sessions he preached for the churches at Terry, Learned, Chapel Hill and Salem, all in Hinds county. He left college in the summer of 1889 and located at Learned and preached to the church there and at Madison Station, a new organization.

In 1890 he entered the Southern Baptist Theological Seminary, where he feels he spent two of the most profitable years of his school life. During his last session at the Seminary a field of labor was opened for him, with Columbia, Marion county, as headquarters. This field he entered July 1, 1892, and has since that time been preaching with success to the churches at Columbia, Bunker Hill and Cedar Grove, Marion county, and at Society Hill and Hebron in Lawrence county. He is greatly esteemed in his work.

J. H. Carson. From the *History of Columbus Association*, published in 1881, the following brief note of this eminent man and excellent preacher is copied: "J. H. Carson, for several years the loved and honored pastor in Columbus, winning for himself in the entire community the enviable reputation of able minister and consecrated pastor, is a man of great faith and refused to receive any stipulated salary but trusted in God to meet the wants of his family. Feeling it to be his duty he gave up his church and went to Tennessee to engage in general evangelistic work but more recently went to Sherman, Texas, to become pastor and is now in that work." Later than this Mr. Carson became pastor at Rosston, Texas, where his earnest preaching accomplished much good. In 1888 we find him located at Texarkana, an important city on the Arkansas and Texas line. In 1890 he became pastor of the church at Arkadelphia, Ark., and in 1891 located at Russelville, same State. In 1892 he became pastor at Forrest City, Ark., where he remained, abundant in labors, until 1894 or latter part of 1893. He is now (1894) the efficient pastor of the church at Athens, Texas. The writer of these pages will ever feel a deep interest in the life and work of Dr. Carson, for, while he was the honored pastor of the Columbus church, he delivered the sermon on the occasion of his ordination to the full work of the ministry, in the Starkville Baptist church, fifth Lord's Day in January, 1871. May these latter years of his ministry be crowned with the richest of divine blessings and success.

L. J. Caughman was born in Edgefield county, S. C., August 8, 1849, and removed with his parents to Smith county, Miss., in 1858. His parents were Lutherans and instilled that faith in his heart while young. But on hearing a missionary Baptist preach and after reading the scriptures and asking God's help to understand them he was converted to the faith and practice of Baptists, having before become a trusting believer in Christ.

He was married to Miss Elizabeth Jameison, January 23,

1866; and was baptized into the fellowship of Sharon Baptist church, Smith county, by Rev. N. L. Clark, August 20, 1871. Shortly afterwards he was ordained deacon in the church and served in that capacity two years. On 27th of August, 1878, having had convictions of duty on the subject, he was formally licensed to preach the gospel and exercise in public. He preached his first sermon the fourth Sunday in the following September. By request of Leaf River church he was ordained to the full work of the ministry February 14, 1880, to become pastor of that church. The ordaining council was Revs. N. L. Clarke, M. E. Manning, and James A. Hitt. The same year he was invited to the pastorate of another church, also to assist his pastor, Rev. N. L. Clarke, in the pastorate of the Sharon church. In the following year he was invited to the pastorate of four churches, in the mean time spending a while in school at Burns and a short while at Trenton, Smith county, which did him much good.

The next year he became pastor of six churches, preaching to some of them in the week. During this year he was also elected treasurer of Smith county, and held that office four years. While demanding only a small portion of his time, this office was a great help to him in the support of his family. At the expiration of four years he wisely declined to become a candidate for re-election. In order to meet the demands of a support he has been obliged to give some time to farming, and recently has been employed as clerk for three days of each week in a co-operative store at Burns in which he holds some stock. Rev. Mr. Caughman is held in the highest esteem throughout his section of the State, as a Christian gentleman and an earnest minister of Jesus Christ. His pastoral services have been in demand, and since the second year after his ordination he has been pastor of from four to six churches, some of them being at distance of thirty miles from his home. During his ministry, up to December, 1893, he had baptized four hundred and ninety persons, assisted in the organization of six churches, in the ordination of ten preachers and twenty-eight deacons, has married eighty-one couples, and assisted in

building eighteen church houses. During one year of his ministry he was employed by the Executive Board of the General Association of Mississippi as missionary to preach at destitute points within its bounds, and during that term of service baptized nineteen persons. He is now a member of New Liberty Association which has been organized in Smith county since the writer's visit to Springfield Association in 1886, which in that year met with Goodwater church, Smith county, of which Rev. Mr. Caughman was pastor. This New Liberty Association has thirty-one churches and an aggregate of more than two thousand in membership. The whole membership is in Smith county except one church. Rev. Mr. Caughman is the honored president of this new Association.

W. P. CHAPMAN.

W. P. Chapman was born at Cato, Rankin county, Miss., July 26, 1851. His parents were Allen F. Chapman and Eliza Chapman and were of Methodist proclivities at the time of this son's birth. The father is still a member of that organization and is in his eighty-fourth year. The mother united with the Baptist church at Cato in 1867. At the age of thirteen young Chapman became a Methodist, rather was received "on probation," but was never received in full connection. He was baptized into the fellowship of Cato Baptist church in October, 1867, by Rev. Daniel Giddings. He has a brother, L. T. Chapman, who is a licensed preacher. Young Chapman was married in early life, 1870, to Miss Cordelia Perry, who still lives to help and

encourage him in his work. To this couple fourteen children have been born, four of whom have joined the great company beyond the silent river. Mr. Chapman moved to East Rankin county in 1871 and united with Union Baptist church of Christ; but in the fall of the same year, with thirteen others, he went into the organization of Rock Bluff church, in Smith county, and was ordained one of its first deacons. In this capacity he served ten years, but during that time was formally licensed to preach. In January, 1882, he was ordained to the full work of the gospel ministry, by Revs. S. J. Hitt and Z. T. Faulkner as the ordaining council or presbytery. He was immediately invited to the pastorate of different churches, entered into his work with great energy and has been serving from three to five churches ever since. His education is limited, never having attended any school except the common country schools until 1891 and 1892, when he attended during one term the Minister's Institute at East Lake, Birmingham, Ala. But he is a diligent student of the best books, a number of which he has in his home, such as certain works of Spurgeon, Graves, Pendleton, Dayton, Clark, and Matthew Henry. With such scholars a man is in excellent company and will receive much help. During the year 1893 Rev. Mr. Chapman's work was in the pastorate of the churches of Concord, Antioch, Rock Bluff, Shady Grove, and Galilee. The membership of these churches number in all about four hundred and fifty members. As the writer remembers Rev. Mr. Chapman at the Springfield Association, in 1886, he is an earnest, progressive man, desiring to make out of himself and his churches the best possible laborers in the Lord's vineyard. He says: "The Lord has blessed me far beyond my most sanguine expectations, for which I bless His holy name."

Bailey E. Chaney, "a pioneer Baptist preacher of Mississippi, removed from South Carolina, about 1790 and settled near Natchez. During the persecution against Curtis and his companions, Chaney concealed himself. When the territory

was transferred to the United States the people assembled in large numbers, a brush arbor was constructed, and Rev. Bailey E. Chaney was sent for, and while the flag of the United States floated over him he preached the gospel of Christ unawed by the minions of Rome. In 1798 he visited the American settlement near Baton Rouge, in Louisiana, and preached; but being arrested, he obtained release by promising to preach no more. After this he returned to Mississippi and labored there until his death, which occurred about 1816."—*Baptist Encyclopedia, page* 200.

Mr. John G. Jones, in *Protestantism in Mississippi and the Southwest*, has this interesting note of this early preacher: "Bailey E. Chaney was a licensed preacher, and probably preached the first sermon in Natchez after the Spanish government was superceded by that of the United States. Soon after the Spaniards left, the Americans erected a large brush arbor and supplied it with a temporary pulpit and seats, and invited Rev. Mr. Chaney to preach them a sermon under the 'Stars and Stripes,' which he did to an immense congregation- While we cannot accord to our Baptist brethren the honor of establishing the first Protestant church in the Natchez country—that having been done, as we have seen in a previous chapter, by the Congregationalists—we cheerfully accord to them the honor of establishing the second, and of preaching the first sermon here under the United States government." Page 50.

James Garvin Chastain, fourth son in a family of ten children, son of E. J. and Susana Chastain, was born in Ittawamba county, Miss., Dec. 18, 1853, and brought up on a farm. At the age of nineteen he entered the High School at Jacinto, Alcorn county, Sept. 1, 1873, and continued there two years. He was converted in a Methodist meeting at Jacinto, Sept. 21, 1873, and when he returned home (a distance of forty miles) to spend the Christmas holidays, he joined Hopewell church, and was baptized in Briar Creek by the pastor, Rev. James Frank Benson, Dec. 21, 1873.

JAMES GARVIN CHASTAIN.

He was licensed to preach April 18, 1874, and ordained to the work of the ministry June 17, 1875, Revs. James F. Benson, Elias Chaffin and Joseph S. Stockton forming the presbytery. After teaching in the country about fifteen months, some money had been saved, and he entered Mississippi College, at Clinton, Miss., Sept. 27, 1877, and was graduated (A. B.) June 23, 1882, at the same time taking the first honors and delivering the valedictory address of his class. After supplying the Baptist church at Port Gibson for the summer, he entered the State University, at Oxford, Miss., Sept. 28, 1882, and in June, 1883, he received diplomas in the schools of Engineering and Metaphysics. Six years of confinement and study were beginning to tell on his health, so he became missionary pastor in Marion and adjoining counties in South Mississippi. In two years about two hundred people were added to the churches where he preached. The Columbia church was doubled during his two years' pastorate. Entering the Seminary, at Louisville, Ky., Oct. 1, 1885, he graduated in the full course May 31, 1888, and was appointed as missionary to Mexico, June 6, 1888. Remaining awhile at Saltillo, Bro. Chastain had an opportunity of looking into our Madero Institute of that city. He wrote to the *Western Recorder* as follows:

"The past week has been busily occupied at Saltillo with the final examinations of Madero Institute. They were public, and were attended mainly by the patrons of the Institute, also the faculty and students of the male college. Gov. Ganza Galan was present a part of the time. He and others

competent to judge expressed themselves as highly pleased with the thoroughness of the work done in the Institute. A large crowd was present last night, November 12, to witness the commencement exercises.

"The programme consisted of essays and recitations, interspersed with music (vocal and instrumental). The young ladies acquitted themselves with credit, much to the gratification of the great audience who expressed their appreciation by frequent and hearty applause. The occasion was a fine advertisement for the school. Though it has been in existence only four years, it is widely known throughout the Republic of Mexico, and receives patronage from the best families in the country.

"Owing to various hindrances only sixty-five students were enrolled the past session. The number will be greatly increased the coming year, as the school is better equipped than ever before, and is rapidly growing in public favor. Its graduates are greatly in demand as teachers. Sixteen have gone out in various directions, and they are as so many self-supporting missionaries, who are doing a pioneer work which is in most instances beyond the reach of the preacher. They get a hold on the children, and through them the mothers. In this way the very foundations of Romanism are being shaken. The great and perplexing problem has been, 'How shall we reach the mothers of Mexico?' It would be hard to overestimate the great work Madero Institute is now doing. We regret exceedingly that Miss Mary Tupper's resignation has been tendered, hence she will not return to Mexico. Bro. Powell remarked the other day: 'I know of *no preacher* who can do more good in Mexico than Miss Mamie Tupper.'

"Rev. A. C. Watkins and wife have recently been appointed, and we expect them in a few days. He has been assigned to Musquiz. Bro. Rudd is located at Paras, and is starting off finely. We hope he will *re-enforce* that mission in a few months. Last week Bro. Powell and I visited Matehula, which is a hundred miles south of Saltillo. It has twenty-two hundred inhabitants, and is one of the most

beautiful cities in all Mexico. I am more and more pleased with the country and people. The outlook is flattering.—J. G. CHASTAIN."

On his way to Mexico Rev. Mr. Chastain met Miss M. Lillian Wright, a native of Nausemond county, Va., who had been appointed as missionary to Mexico, and was on her way to her future field. The acquaintance rapidly ripened into friendship and then into love, and on the 20th of November, 1888, they were united in the holy bonds of matrimony and located in Matehula. The above is given from Dr. H. A. Tupper's book, "*A Decade of Missions.*"

To give a picture of Mr. Chastain's energy in his mission work the following letter from him is given here:

"REV. L. S. FOSTER, DEAR BROTHER:—Your letter came weeks ago and was duly appreciated. In a pigeon hole labeled 'unanswered mail,' I find it this morning, with a number of other letters coming from different states asking for missionary news from the field. I have just returned from a seventeen days' ranch trip, having traveled, perhaps, four hundred miles, preaching nearly every day, distributing tracts, selling Bibles, etc. I will give you a brief account of my recent tour.

"Owing to my severe illness last November I was unable to reach our Association. Though absent, the brethren honored me by electing me director of the Theological Institute for native preachers, which has two meetings of two or three days each year, in connection with the two Baptist Associations in Northern Mexico. Having previously appointed an institute to be held at the close of the business of the Nuevo Leon Association in the city of Cadereita, beginning March 20, every arrangement was made and the day appointed to start; but being unavoidably detained three days, the greatest speed had to be made to reach the Association before its adjournment. Jumping into my little dogcart behind a fresh horse, I struck out up a long valley shut in by two mountain chains. The second morning I ate breakfast seventy-five miles from home. Here I leave my cart and start horseback

northeastward across the mountains. I have a very congenial traveling companion in the person of a Mexican youth whom I baptized some months ago and who is now employed as a Bible agent. Coming to the main chain of the Sierra Madre we cross over, leading our horses up one side and down the other. We now leave the great table-land of Central Mexico, traveling eastward toward the Gulf of Mexico, going down, down, down, until we enter *tierra caliente* (hot country). The dreary and wintry mountain scenery is exchanged for green fields, growing corn, beautiful orange orchards; the same tree being adorned with white flowers, green fruit and luscious golden oranges ripe to the falling. In some orchards bushels of ripe fruit lie on the ground, yet untouched by the harvester.

"Entering the head of a remarkable canyon, we wind our way down it thirty miles, crossing thirty-five times a dashing little river which is hastening onward, apparently with limited time, toward the Gulf. Owing to the long, bad road, my horse and I are both thoroughly jaded when we reach Matemorelas the fourth day, a distance of about one hundred and seventy-five miles from home. I telegraphed the moderator of the Association to expect me by the next train. Having rested my tired and feverish body by a good night's sleep, the following morning, armed with my blanket and a pair of red leather saddle-pockets, containing a change of linen, some Spanish Bibles and tracts, the manuscripts of some theological lectures, etc., I started for the train. As I am neither a king, congressman, nor capitalist, but a poor Baptist missionary, I boarded the third-class car. This car has three long parallel benches, two on the sides fronting each other, and one through the middle, all extending from end to end of the coach. Taking my seat about midway the car, I soon began to talk to those near me; first about things in general, the weather, then the God of the weather, the Bible, etc., in the mean time pulling out a Bible, quoting and reading many proof-texts, promises and precepts. Owing to the noise of the rolling train I had to elevate my voice to be heard. After a while the train reached a station and stopped, but I, having become interested in my

subject, continued to talk in a high key. Looking around I observed that nearly all in the coach had their eyes fixed on me, and were listening. Soon the train moved on and I continued my talk. I don't know how many miles long my sermon was. I distributed a number of tracts, which were accepted with apparent pleasure. The people were all strangers to me; yet I prayed the Lord that his word, though imperfectly spoken, might be carried home to the hearts of poor, blind, lost sinners.

"Reaching the Association I was most warmly received. When they had finished the business and were ready to adjourn, they kindly invited me to address the body. In the course of my remarks I told them of a recent visit I had made to a town where the Quakers have a mission station. Taking an afternoon stroll with three Mexican Quakers, we passed alongside of a beautiful little stream three or four feet deep, and as clear as crystal. Remembering that the Quakers do not believe in baptism, I said to these brethren, 'See what a good place to baptize. Baptists should occupy this territory.' Looking over the packed congregation, and into the upturned faces, many of which were radiant with broad smiles, it was easy to detect in my hearers a hearty indorsement of and sympathy with the principle involved in the little incident just related.

"The Association adjourned Saturday noon, but I was requested to remain over Sunday and preach and baptize some candidates. It was a busy day for me. I gave them three sermons, besides a talk on baptism at the water. Two candidates were baptized in a limpid little stream flowing through an orange grove. Although there is much opposition to the gospel in that city, there were about one hundred persons present; among them the civil judge, an attorney and others of respectability. Many, witnessing for the first time the ordinance thus administered, expressed themselves as being much pleased.

"On Monday morning I left Cadereita, visiting two other cities on the railroad, and preaching three successive nights

to good congregations. Then, regaining my horse, I turned my face homeward, winding my way back through the long canyon and over the Sierra Madre, preaching along in the towns and ranches, in some of which we have churches already organized. But the worst time was still a head of us. By starting before day and rushing forward until dark, we reached the desired point to spend our last night out. The old patriarch of the ranch received us cordially. I at once asked him, according to Mexican courtesy, about the health of his family, and he told me that that very day his fourteen-year-old daughter had died of small pox; therefore they were in great trouble. Though I did not consider it prudent to stop, there was no alternative, as our horses were too much fagged to go further, so we entered the inclosure. Soon the 'watchers'—men and women—began to gather until they filled the house and yard. They would shoot off skyrockets from time to time, which, according to Catholic superstition, served to frighten away evil spirits from the corpse. As I was very tired, I converted my saddle and blanket into a couch out in the yard, where I slept two or three hours, notwithstanding the vociferous singing of the 'watchers' which was continued the most of the night. About two o'clock in the morning, as I was thoroughly chilled, I went into the kitchen, where they had a small fire built up in the middle of the house on the dirt floor. I saw three hand-mills about the room, on two of which women began to grind corn for breakfast. They made a large brass kettle full of corn-meal gruel, which they drank sweetened with molasses or brown sugar. They served me two cupfuls hot, which I drank with relish, as I had missed my supper the night before. We waited with impatience the coming day, and with the first rays of dawn we started for home, having before us a distance of fifty miles. But, oh, the dust! I have never seen it worse. At times I was almost stifled, being unable to see the road, or even my horse. I hope we are nearing the close of the dry season, which usually extends from November to April. We reached home at four o'clock in the afternoon. HOME! prec-

ious word that. Few people on this earth appreciate the comforts of home more than the missionary.

"I wish I had space and time to tell you all about our bright outlook in Doctor Arroyo; our crowded congregations, full Sunday school, flourishing girls' school, with twenty students enrolled; this school costing the mission a mere song. I am ordering material to enlarge our preaching hall to accommodate our constantly increasing congregation. We are on the very top round of buoyancy and hope. The Lord God be praised for his rich blessings unto us. Let us all continue to work and pray and pay. Our time here is short. With very much love to you all, J. G. CHASTAIN.

"Doctor Arroyo, Mexico, April, 1893."

John T. Christian, A. M., D. D., a native of Fayette county, Ky., near Lexington, professed religion in 1870, at sixteen years of age, under the preaching of Dr. J. H. Spencer, and was baptized by Eld. T. M. Daniel. His college course was taken at Bethel College, Russelville, Ky., beginning in 1872 and closing in 1876. A portion of this time the college was presided over by the celebrated N. K. Davis, LL. D., and a portion of the time by Prof. L. Waggener. He not only took the classical, but also the theological course under Dr. W. W. Gardner, and began preaching during his college life. After graduating he was called to ordination by the Campbellsburg church, of which he was a member, and at once became pastor of the church at Athens, Ky. Early in 1877 he became pastor of the churches at Tupelo and Verona, Miss. After a pastorate of two years with these churches he was married to Miss Evie Quinn, of Clay county, Miss., and located within the bounds of this body, since which he has had all of his time employed as missionary and pastor. His work has been blessed and "his praise is in all the churches." During this year (1880) Bethel College conferred upon him the degree of A. M. He is a man of excellent ability and large attainments, and is a vigorous thinker and an accurate and elegant writer. He has published articles upon a large

range of subjects, and has several published sermons, on "Good Works," "Valley of Dry Bones," "Personality of the Devil," etc. Two articles published by him exhibit considerable research and thought, viz.: "Heathen Testimony to the Truthfulness of the Bible," and "Are the Terms Elder and Bishop Synonymous?"

This brief sketch of Dr. Christian is copied from the *History of the Columbus Baptist Association*, published in 1881. Early in the year 1881 he became pastor of the churches at Sardis and Batesville, and during this pastorate prepared and published his first book, "Six Days of Creation," being an expansion of a lecture on the Life and Character of Moses. It was a small work and sold for fifteen cents per copy. In this pastorate Dr. Christian was quite successful and became widely known and influential in the Coldwater Association, one of the largest bodies in the State. In 1883 he became pastor of the First Baptist church, Chattanooga, Tenn. His talents and earnest manner in preaching soon attracted the notice of the entire city and he was always greeted with good congregations. By superior administrative ability and a marvelous capacity for work he guided his church successfully through serious difficulties.

At the meeting of the State Convention at Oxford, July, 1887, Dr. J. B. Gambrell, who had been the able and efficient corresponding secretary of the State Convention Board, resigned his position. Dr. Christian, having returned to Mississippi in the early part of this year, was unanimously elected to the position of corresponding secretary of the Convention Board, as the successor of Dr. Gambrell. He entered this work with great energy, and brought into it a splendid physique, capable of great endurance and almost unlimited work, as well as a large heart and cultured mind. He conducted the affairs of the Board with success and vigor, until the wear and tear of the work began to make inroads upon his excellent physical constitution, and in the early part of 1893 his resignation was tendered to the Board to take effect March 10, 1893. As his health absolutely demanded respite

from the arduous duties of this station, the Board could only in deep sorrow and regret accept it. In a few months of rest his physical powers rallied, and he accepted, in April, 1893, an invitation to the pastorate of the East church, Louisville, Ky., where he is now (1894) located, doing some of the best preaching and most successful work of his life.

During his arduous labors as corresponding secretary he prepared and published a remarkably fresh book of 256 pages on "Immersion." This book, because of a great deal of new and hitherto unpublished testimony on the subject of baptism, may be regarded as the principal work produced on this subject during the present century. In it the author has gathered testimony to the Baptist position from every conceivable source. The book has had a remarkable sale as its merits justly deserve.

This book was quickly followed by another of the same size, by Dr. Christian, on "Close Communion." The same industry in gathering evidence and marshaling it in invincible array, which is seen in "Immersion," is seen also in this book on "Close Communion." This array of testimony leads to the Baptist position as that held by all other denominations, and to the conclusion that "Open Communion is a worn out heresy borrowed from the Baptists." This work likewise has had a large sale. Taken together these two books give a correct statement and a magnificent enforcement by invincible testimony of the Baptist position on Baptism and Communion. His latest work is a booklet of 52 pages on "Heathen and Infidel Testimonies to Jesus Christ." It is a rare collection of testimonies of this sort, and would serve excellently as a booklet of reference on this subject.

Dr. Christian is now in the prime of his life and powers, and if his life is spared there seems to open before him a future of great promise. His chief aim, however, is to be useful rather than brilliant.

N. L. Clarke. The following sketch of this noble old soldier of the cross is taken from Mr. A. J. Brown's recently

published *History of Newton County, Mississippi:* "Mr. Clarke is probably as well known to the citizens of Newton county as any man in it. There is scarcely a man or woman in the county who does not know him personally, or by reputation. There are very few boys or girls who have not heard him preach. All the people of the county do not know, though, what a work he has performed since he came into the county; nor do all know what a useful man he has been. It is intended in this brief sketch to place before the readers of this book some of the work that has been done by Mr. Clarke, feeling that it is only an humble inadequate tribute to a man whose name now should be held in grateful remembrance and high esteem by every one in the county.

"He was born in Burke county, N. C., February 7, 1812, which makes him something over eighty-two years old. He left his native State in April, 1835, and came to Sumter county, Ala., during the summer, where he remained for three years, and in the year 1838 made a profession of faith in Christ, and joined the Baptist church at Gainesville in that State. He was baptized on the 10th day of June of the same year, by Eld. Sterling G. Jenkins. Having impressions that it was his duty to preach the gospel, he returned to North Carolina and devoted himself to the study of the languages. On returning to his native State Mr. Clarke became a member of the Lower Creek Baptist church in the county of his nativity. By this church he was liberated to preach on the 11th day of May, 1839. In November of the same year he was married to Miss E. D. Powell, of North Carolina. He left his native State soon after and settled in De Kalb, Kemper county, Miss., in the early part of the year 1840, and spent the summer of that year at that place. In the fall of that year he moved to Neshoba county, and on the 11th of April, 1841, was ordained to the work of the gospel ministry. The ordaining presbytery were Michael Ross, Burwell L. Barnes, and W. M. Farrar. He entered immediately on pastoral work in the counties of Kemper, Neshoba, and Newton. In the fall of 1847 he moved to Newton county and became a

member and the pastor of Decatur Baptist church, January, 1848. In the year 1849 he entered on mission work under the direction of Mount Pisgah Baptist Association, still holding the pastorate of the church at Decatur; preaching for several years in the Court House, before there was a church house built at that place. For eight years before the war he took missionary work in connection with his pastoral work, giving from two to three weeks of his time in each month and riding at least three hundred and fifty miles to do the work, and preaching at least twenty times in the month and sometimes oftener. His missionary work carried him to Kemper, Leake, Scott, Smith, Neshoba, Simpson, Covington, Jones, Jasper and Lauderdale counties, besides the home work done in Newton county. During the war he was regularly engaged in the ministry, pastoral and missionary, a part of his time laboring among the soldiers in the army. After the war, from 1866, he was again engaged in missionary work, much in his old field of labor, repairing the wastes of the war, and along the railroads, doing the usual amount of riding and preaching. After the war he served as one of his charges the church at Sylvarena, Smith county, about fifty miles from home, eighteen years, still keeping up the work at Decatur, and other charges, so as to occupy four Saturdays and Sundays in each month. He has been continuously an officer of Mount Pisgah Baptist Association since 1850; for five years the clerk, the balance of the time moderator of the body. He has been in every meeting of the Mount Pisgah Association since 1841, taking an active part in business, not having missed a meeting. He has presided over the General Association of Mississippi, probably with two exceptions, since its organization in the year 1855. He has preached in the State since 1840, and in this county since 1841, which makes fifty-four years in the State, fifty-three in this county. He has had the pastorate of the Decatur church since January, 1848, inclusive, making this the forty-seventh year. He has preached to Newton church since its constitution in 1869, making twenty-five years without a change.

"In all these years Mr. Clarke has missed his appointments at Decatur less than half a dozen times, and the same may be said of Newton, unless called away by duties to associations. In all these years he has never taken a rest week. He has baptized between fifteen hundred and two thousand persons and assisted in the organization of sixty or more churches in East Mississippi.

"As a citizen Mr. Clarke stands well, is classed among the best. His honor and integrity are never questioned; he is industrious and frugal; always providing to make home comfortable; his credit stands well; he is prompt to meet his contracts. As a neighbor he is kind and accommodating; in his relations with the world he is social, genial and cheerful. As a preacher, Mr. Clarke stands far above many of his associates, has a liberal education and has always devoted himself to study, especially the study of the Bible. There is no place where Mr. Clarke feels so much his authority as in the pulpit. He is not rough, yet he is plain, and feels that when he stands up in the sanctuary of the Lord that it is his duty to speak the truth; and that those who come to hear him must take his understanding of the Scriptures. He is tender, loving, kind, and sympathetic, with no affectation or flattery; yet willing to treat all with deference and respect. As a presiding officer he knows his duty, and is not backward in the discharge of it. He is a dignified and competent official; willing to treat every one with respect, yet if a member, no matter who he is, gets out of order, his rulings are without favor or affection; he sustains order and maintains the dignity of his position.

"Mr. Clarke is a friend to education; nearly a life-long advocate for temperance, and every good work. He has the confidence of his people, the high esteem of other churches, and his good works will follow him."

Wilson Clark. Of this consecrated pioneer preacher the following brief mention is made in the minutes of the State Convention of 1877: Rev. Wilson Clark, of Mississippi

Association, and one of the pioneer preachers of this part of the State, has been called, as we believe, to that rest which remains for the people of God. Bro. Clark was full of years, having passed three score and ten. He was modest and retiring, but earnest and faithful; and was blessed in his labors as the work prospered in his hands. Brethren, God is calling home his embassadors. Let us therefore work while it is day that we may be ready when the night of death shall come, in which no man can work.—D. I. PURSER, B. A. CRAWFORD, JAS. NEWMAN, W. W. BOLLS.

Rev. Mr. Clark was born in North Carolina, November 2, 1794, and came to Mississippi about the year 1808. He commenced preaching about 1830. He removed to Louisiana in 1833, but returned to Mississippi four years later. His ministry covered a period of forty-seven years. He died June, 1877, full of days and abundant in labors.

A. E. Clemmons, D. D. Of this eminent minister of the Lord Jesus, who began preaching and was ordained in Mississippi, there is found the following brief sketch in the *Baptist Encyclopedia, page* 232, which we copy: "A. E. Clemmons, D. D., was born in Shelbyville, Tenn., September 14, 1822; educated at Shelbyville Academy; professed religion when seventeen years old; commenced preaching in his twentieth year; was ordained at New Bethel church, Noxubee county, Miss., in 1844; ministered to New Bethel church, Miss.; Lewisville church, Ark.; Mount Lebanon and Meriden churches, La.; performed hard and useful service as a missionary in Mississippi and Arkansas, and was agent for Mount Lebanon University, La.; served Marshall church, Texas, from 1855 to 1861, and 1865 to 1869; was chaplain of the Third Texas Regiment during the war; was pastor of Shreveport church, La., from 1869 to 1874; has been pastor of Longview church, Texas, since 1874. Although in charge of this church and others during his residence in Texas, he has lived at Marshall twenty-one years. Received the degree of D. D. from Waco University. He is moderator of Loda Lake Association; was

president of the General Association of Texas a number of years, and is now president of East Texas Convention. He has served various Baptist bodies as agent, and aided in the establishment of several Baptist schools. He has been a prominent, popular, laborious, and able preacher from his ordination up to the present time, and exercises a commanding influence in Eastern Texas."

This was published in 1881. The name of Dr. Clemmons appears in the Year Book of 1885, but does not appear in 1886, nor since, from which it seems that he either died or moved from Texas some time during 1885. At that time he was in his sixty-third year.

RICHARD A. COHRON.

Richard A. Cohron, the third child and only son of D. H. Cohron and Eliza Anderson Cohron, was born in Talifairo county, Ga., August 1, 1842. When the boy was four or five years old the father moved from the state of Georgia to Carroll county, Mississippi, where the son grew into manhood. The rudimentary part of his education was received at Milton Academy, Carroll county, an excellent high school for the education of young men. At the age of eighteen he entered the Sophomore class in the University of Mississippi and remained a student in the university till the beginning of the Civil War between the States.

Inspired with the feeling of love and loyalty to his beloved Southland, in common with the youth of the country, he left the classic halls of the university to enter the service of Confederate States, as a soldier. He was mustered into the ser

vice of his country as a member of the Carroll Rangers, a cavalry company, which afterwards became Company A., of the First Regiment of Mississippi Cavalry, commanded by the noble Colonel R. A. Penson, of Pontotoc county. During the whole of the war he served his country as faithfully as he knew how to do, and at the close of the bloody conflict received a parole from a Federal officer at Greneda, Miss. When the war had closed and the work of Federal reconstruction of the Southern States had begun, the young man who had seen four years of hard service as a soldier now found that his father's estate had been swept away amidst the vicissitudes of ruthless war, and the country of his love was lying in desolation, ashes and ruin.

The partial education obtained before the war was about the only basis and capital left with which to begin life's busy work. The university course was begun as a preparation for the study and practice of law. In the winter of 1865 R. A. Cohron entered the Law Department of the Cumberland University of Tennessee and was graduated from this institution with the degree of L. B. at the close of the scholastic term of 1867. The father deserves the honor of giving to the son this further preparation for the active duties of business life, by furnishing the money to pay for the clothing, board and tuition while at the university.

In the summer of 1867 another most important event took place in his life. He knew that he was a sinner and that it was unsafe to go along in life without any well grounded hope of salvation. He determined not to enter the practice of the law, his chosen profession, till he had definitely settled the question of his soul's salvation. As a matter of business, and intent upon finding the truth of the Scriptures as they affected him personally, in his relations to the Savior, he began an earnest and faithful investigation of the truths of the Bible. He committed himself fully to the truths of the gospel which revealed Christ as the sinner's substitute under the law of God, and as the sinner's Savior from the power and ruin of sin; and on the fourth Sunday in August, 1867,

was baptized by Rev. R. H. Whitehead into the fellowship of the Missionary Baptist church at Vaiden, Miss., upon a profession of his faith in the Lord Jesus Christ.

In the fall of the same year he began the practice of law at Vaiden, Miss., a town of some commercial importance and in the midst of a community where he had grown from childhood to manhood. The practice of law was continued in Carroll and Montgomery counties with sufficient success, till he was compelled by the conviction of conscience and the manifest indication of divine Providence to relinquish his chosen profession for the higher and holier calling in which he is now engaged. In the midst of his prosperity as a young attorney he attended a service conducted by Dr. J. R. Graves. Afterwards he heard Dr. Graves, in a company of friends, giving the scriptural evidences of a call to the ministry. As he listened, he said to himself, "If that is a call to the ministry I am called." The conviction grew upon him. The more he thought upon it the more he felt that it was his duty to preach, until he yielded to the conviction.

Soon after beginning the practice of law he sought a partner, not a practitioner of the law but one who was willing to share with him life's joys and burdens, as a wife. In pursuance of this purpose he found and won Miss Kate Gayden, of Carroll county, a highly gifted and well educated young woman, who had been recently graduated from the Union Female College at Oxford, Miss., and was married to her on November 3, 1868. She, with a true Christian woman-heart, nobly filled her part of the engagement made between them to walk life's journey together. The fruit of this union of husband and wife is an only daugnter, now Mrs. Albertha C. Lowry, of whom the father is justly proud.

In 1873, at the call of the Baptist church in Vaiden, Miss., R. A. Cohron was set apart to the full work of the gospel ministry, Revs. Henry Pittman and H. F. Sproles forming the presbytery. This church immediately called their newly ordained brother to their service as pastor, which connection was continued with the most cordial harmony till the year

1879, when the pastor resigned to take charge of the pastorate of the Baptist church in Winona, Miss. In this little city he found a small but faithful band of Baptists who were struggling to hold forth the word of truth. He cast in his lot with the company of believers and in a few years one of the strongest and most active and influential churches of the Yazoo Baptist Association had grown up under the faithful and earnest work of pastor and people. During the first years of this pastorate the church received financial aid from the State Mission Board of the Mississippi Baptist State Convention and under this fostering co-operation she soon became self-sustaining; since that time the church has been paying back to the Lord and to the brethren the debt of gratitude by helping other weak and struggling churches. When the writer first met Rev. Mr. Cohron it was in the summer of 1879 while he was pastor of the Winona Baptist church. The acquaintance began at a meeting of days which was being conducted at a church in the country four miles east of Winona. Rev. J. P. Thompson was pastor and Rev. Mr. Cohron was assisting him. At that meeting the impression was made that Rev. Mr. Cohron was deeply in earnest in the work of saving souls. Later, in a conversation in the town of Winona, he remarked: "It must seem very fool-hardy in me to presume to fill this pastorate as the successor of such a man as Bro. Lyon, who is a man of great ability. But I came trusting in God."

In the winter of 1884 he resigned the care of this church and removed to Vicksburg, Miss., at the call of that church and became pastor and partner in labors in behalf of the cause of Christ. Here he had a most delightful and successful work for the period of six years, when health having failed and continued life being despaired of by family and friends, he resigned the work which had filled his heart and hands for these years. Through the mercies and blessings of a loving heavenly Father his health was restored, and just as he was getting able to begin again the Lord's work in preaching the gospel of Christ, the heaviest stroke and deepest affliction of his life came upon him. The wife who had so nobly and

faithfully discharged all of the duties incident to the preacher's and pastor's wife, sickened and died, leaving the husband and daughter heart-broken and bereaved. This sad event occurred on the 8th of June, 1893. After this the opportunity seemed to be offered for carrying into effect a desire that had long been cherished; to spend some time as a student in the Southern Baptist Theological Seminary, at Louisville, Ky. In the fall of this year he entered the Seminary and spent a delightful and profitable session in hard work, taking for study Homiletics, New Testament Interpretation of the Scriptures, Old Testament Interpretation of the Scriptures and Systematic Theology, receiving the diploma of the Seminary in the last three studies.

During the years of his public life he has been closely connected and actively interested in all the work of Baptists in his State, sharing in the councils and toils of his brethren for the furtherance of the gospel, and during much of this time has been a member of the Board of Trustees of Mississippi College and a member of the Convention Board of the Mississippi Baptist State Convention.

J. H. Cochran was born in South Carolina, August 9, 1822. He came to Mississippi in 1840. After resisting the convictions of a call to the ministry for some time, he at length yielded and was ordained to the full work of the ministry by Saron church, Holmes county, in March, 1857. The presbytery consisted of Revs. Benjamin Hodges and J. A. Linder. Circumstances compelled him to engage in secular pursuits in connection with his ministerial and pastoral labors and he was thus unable to give himself exclusively to the ministry. But he was a good and acceptable preacher, being pastor of Saron, Pleasant Ridge, Emory, Bowling Green and Oregon churches. He was pastor of Bowling Green when he died. For a number of years he was elected clerk of Yazoo Association.

J. W. Collins, the son of Jones W. Collins, an anti-mis-

sionary Baptist preacher, was born in DeSoto county, Miss., October 22, 1843. He was reared in the county of his birth. He joined the Confederate army in 1861, served through the whole war in Blyth's Battalion of Infantry in the Tennessee Division of the army, surrendered at High Point, N. C., and reached home in May, 1865. He professed religion and was baptized by Bro. Van Hoose, a missionary of the army. He joined New Prospect Baptist church, DeSoto county, in 1866 or 1867. At that time and even before then, he was impressed with the duty of preaching the gospel, but knowing nothing about a divine call thought it only a strong desire to do good and help the cause of Christ.

In 1869 he was married to Miss Susan A. Lee, a devoted Christian woman. He "started at the ground," as he says, at the close of hostilities, as the old home was burned during the war, all horses taken off and farm fences destroyed, and nothing left but an old farm grown up in broom-sedge. Everything must be bought and there was nothing to buy with. But being vigorous and determined, with the aid of friends, in a few years he was in easy circumstances. Having resolved to make merchandising a life business he directed all of his affairs accordingly; sold the farm, moved into the vicinity of Memphis, hoping to do a paying business in truck-traffic until the last land notes were paid off and then go into the mercantile business. "Man proposes, but God disposes." Here began a line of calamities. The principal part of the proceeds of his land was paid in cotton; about one-thousand dollars were lost on that. The cholera in 1873 ruined for that year the business of truck-farming. In the fall of 1873 all the money that remained was invested in land near Memphis. The financial crash of 1873 and 1874 depreciated that in value one-half. The yellow fever of 1878 ran him and his family back to DeSoto county, and the dying of stock, he says; "finished us up financially." He arrived at Lewisburg with fifty dollars in cash, and three hundred dollars in debt, and rented a house and commenced a trafficking business.

The next summer, 1880, Rev. J. W. Harris held a pro-

tracted meeting at Lewisburg with his old church, assisted by Rev. J. D. Anderson. During this meeting Mr. Collins' house and nearly everything he had was burned up. All along through these years the impression to preach grew stronger and stronger. Before this he had recognized the fact that this impression was God's call, but owing to circumstances he felt that he could not yield. Being so active in prayer meetings and protracted meetings his church had licensed him to preach, and he had exercised some little around home, but his education was so limited that he had determined not to go regularly into the ministry. Rev. Mr. Harris being cognizant of all his misfortunes came to him in this dark hour and said: "Brother Collins, if you don't quit your rebellion against God and go on to preaching the Lord will take that good wife of yours next." He replied: "Brother Harris, how can a man preach in this age without an education?"

Revs. Harris and Anderson had a conversation with reference to getting Mr. Collins in at the Steward's hall of Mississippi College. They asked him if he would go if they could get him. He consulted his wife and she said; "Yes, I will do any way to aid you in preparation for the ministry." He then said to them: "Yes, I yield; I yield. I will sacrifice all of my fondly cherished hopes and dedicate my life to the ministry if I can only get two years in college." Mr. Anderson wrote immediately to Dr. Webb and soon the reply came; "Yes, the hall is vacant, and we want a good man." In about six weeks after his last house went up in flames he and his family were *en route* for Mississippi College. He entered college September, 1880, at the age of thirty-six and graduated in the B. S. course in 1885, at the age of forty.

During three years of his college course he was pastor of from one to two churches adjacent to Clinton. Since he left college up to the present time (1894) he has had all of his time filled, and has been "instant in season and out of season" in preaching the Word. Up to this time he has occupied only two fields. The first two years of his ministry he was traveling missionary and colportueur for the Coldwater

Association. For the past seven years he has been pastor of churches in the Sunflower Association.

He says: "Now when I look back over that long line of successive calamities and think of the many heart-aches caused thereby, not then being able to see the hand of God in them, now I *can* see and realize that those strokes were made with a hand of love, and to-day I can praise God that my property was destroyed, my houses burned, and I was made to yield to the service in which my soul takes such supreme delight. In conclusion, I will say to all who may read these lines, as one who has experienced it. Do not be afraid to give up your plans for God's plans. He never makes any mistakes nor commits errors, but you may make many mistakes. May the Lord bless this experience to the good of others."—J. W. COLLINS.

Lee Compere. Of this eminent and most excellent man of God the following brief sketch is borrowed from the *Baptist Encyclopadia, page* 258: "Rev. Lee Compere, a distinguished preacher in Mississippi, was born in England in 1789; went as a missionary to Jamaica in 1876, but after one year his health compelled him to give up an interesting work. He then came to the United States and labored some time in South Carolina. He was six years at the head of the Baptist mission to the Creek Indians, until it was broken up by the removal of the Indians west of the Mississippi. He then followed the tide of emigration first in Alabama, and thence into Mississippi, and settled in Yazoo county. In this State he labored in various localities with distinguished ability until the late Civil War, when he removed to Arkansas, and thence to Texas, where he died in 1871." Rev. Mr. Compere was father-in-law of S. S. Lattimore, and father of E. L. Compere, who still lives in Sebastian county, Arkansas.

E. L. Compere is a son of Lee Compere and lived and labored for some years in the Eastern portion of Mississippi, within the bounds of the Columbus Association. He was the

co-laborer of J. T. Freeman and others who at one time were leading spirits in that section of the State. Partaking of the distinguished talents of the Compere family he was every where a felt power and engaged in the enterprises of the denomination with almost herculean vigor and energy. With his characteristic ardor he engaged in building up a college at Witcherville, Sabastian county, Arkansas, for the education of the Indians—a grand enterprise, and under his efficient management attained a large measure of success.

In a letter to Rev. J. T. Freeman, August 17, 1881, he says in regard to work for this institution, known as "Buckner College" in honor of Rev. H. F. Buckner, who gave his life to work among the Indians: "DEAR BRO. FREEMAN:—I will expect a letter from you soon. If you make any extracts from my letter for the press don't make me say, '*I* raised twelve-hundred dollars, I should have said, 'We,' as some others helped me a little. But it was done in my name as agent. Hence I did not think it any impropriety. But other collectors have several hundred dollars more. Our aggregate raised recently being at least sixteen hundred dollars."

The following paragraph recently published in an open letter to Dr. J. T. Freeman, will be of interest, as connected with Rev. Mr. Compere's work; "I do not know how it is in Mississippi, but there are in the West, and quite numerous in some communities, who, given over to 'strong delusions' to 'believe a lie,' agree with Bob Ingersoll that our God, the God of the Bible, is an 'infamous being.' Such men would 'not believe if one rose from the dead.' But many who are under their influence would cry, 'What must I do to be saved?' if an earthquake should shake the prison for the deliverance of Christian ministers. I have some ideas on this subject, but just now I wish to sit at the feet of my venerable brother. Go on, Bro. Freeman, and let us 'hear all things that are commanded thee of God.'"

The writer has twice met Rev. Mr. Compere. The first meeting was at the Southern Baptist Convention in Nashville,

in May, 1893; the second meeting was during the sessions of the same body at Dallas, Texas, May, 1894.

SILAS GALLMAN COOPER.

Silas Gallman Cooper was born near Palestine church, Hinds county, Miss., July 13, 1853, of honest and respectable parents. He was reared on a farm. Being one of a large family of children, and his mother being an invalid for many years, he, with them, was compelled to battle with the stern realities of life at an early age. His father, J. S. C. Cooper, was of Irish descent; his mother, Susan Sellers Gallman, was of German lineage; each of whose ancestors settled, at an early date, in South Carolina and Georgia. His mother's brother, W. B. Gallman, was a preacher of more than ordinary ability. His brother, R. A. Cooper, though his junior in age is his senior in the ministry. Under the instructions of a pious mother, so gentle and patient under her many privations, trials, and sufferings; and through the sweet Christian influence of two sisters he received early impressions which led to his conversion at the age of seventeen. Almost immediately after his conversion he had impressions to preach, but being of a rather timid and sensitive nature, he did not for a long time yield to these impressions. For more than ten years he was more or less troubled about the work. He said that he often felt, "woe is me if I preach not the gospel," yet, knowing himself to be so little qualified for it, he was fearful he would make a mistake. He tried to persuade himself that these impressions were a call to greater earnestness and consecration in Christian

service, and, therefore, unless providentially prevented, was always at his place in church, Sunday school, and prayer-meeting, ready to do any work put upon him. But this did not relieve him of the burden; it rather grew heavier. Many a chastening did he receive at the hand of the Lord until he finally gave up completely to do the work. Then the difficulties vanished, comforting promises of God's word came to him, which have been a help to him ever since. There was a peace and joy indescribable that filled his soul. He was licensed to preach by Palestine church in October, 1881. Rev. J. L. Pettigrew was pastor, and he recognizes and states the fact that this beloved pastor's plain gospel preaching and exegesis of Scripture has been of incalculable benefit to him. In March of the following year, 1882, he entered Mississippi College with scarcely enough money to pay his way to the end of that session. During that time, he walked six miles, once a month, to preach. He was offered a public school at a good salary, during his summer vacation, but, being anxious to begin his life work, he declined the offer and assisted in protracted meetings. The most of his work during the summer was with Rev. J. A. Scarborough, then missionary in Union Association. From a financial stand-point the summer's work was not profitable, as he received only fifteen dollars; but it was rich in experience, and more than forty were received into the various churches. Not having sufficient money, and unwilling, for reasons, at the time, satisfactory to himself, to throw himself as a beneficiary upon the Board of Ministerial Education, he took a book agency and made enough, by remaining out of college the first half session of 1882 and 1883 to pay his way the latter half. During this time, he, with four other students, rented a house and did their own work, keeping house, cooking, etc. He was, in the mean time, called to supply Beech Grove church, Claiborne county, which was the year before in the mission work of Rev. J. A. Scarborough. Going to this church once a month from college, he served it nearly three years, during which time the church increased in strength in several directions,

doubling its membership, multiplying its contributions to missions many times, and increasing pastor's salary two-fold. During the summer of 1883 he was called to Bethesda church, Jefferson county. His work there was of short duration and necessarily but little visible good was accomplished.

December 25, 1883, he was married to Miss Annie, daughter of Dr. Wm. Jones, of Osyka, Miss. He acknowledges that to his noble Christian wife's devotion and self-sacrifice he owes much for graduating with the honors of his class in 1888. While this is true in his case, he says that it is hazardous for a young man to marry before completing his college course, as numerous instances prove. In 1884 he was called to supply Beulah church, Brownsville, Hinds county. The Lord greatly blessed his labors with this church. During his pastorate, which closed with the year 1890, more than one hundred were baptized into her fellowship, and contributions to the work increased from about seventy-five dollars to three hundred. He often attributes his success there, in a large measure, to the sainted Dr. R. E. Hutchins, who was a leader wonderfully helpful to a pastor. There were others mentioned by him who ably seconded the noble deacon, such as the lamented John McDowell, Williams, Lane, O'Neal and others.

In 1886 he was called to supply the church at Edwards Depot. He found this a small church, in debt and somewhat discouraged. He closed his work there at the end of the year with the debt paid and more than one hundred dollars in the treasury and the church encouraged. The following year, 1887, he became pastor of Utica church, which was more fully developed than some others, yet considerable improvement was made during the four year's pastorate. There was an increase in mission contributions, church building repaired at considerable cost, and debt on pastor's home paid.

He was called from Utica in South Mississippi to Tupelo in North Mississippi, and accepted the call, although financially it was not so beneficial to him; but after long seasons of prayer and through the influence of a brother and others,

he felt that the field was open for more good. He, therefore, sacrificed self-interest and began his work in this new field in January, 1891. He was soon convinced that he had entered a field which required no small degree of labor, skill, and Christian fortitude. He found the Tupelo church in debt, no pastor's home, no prayer-meeting, and preaching only once a month, and things generally in a luke-warm condition. Although the outlook was exceedingly gloomy, he entered into the work with his characteristic zeal, urging this little band to do all for the glory and honor of God, assuring them that He would bless and prosper His own. He very soon organized a prayer-meeting, which resulted in great good to the church and community. He preached twice a month to this church and at the end of two years the membership had increased from fifty-six to more than one hundred; the church was out of debt, and had built a nice, comfortable pastor's home. During this time he had given one Sunday each to Verona and Shannon in 1891; to Verona and Booneville in 1892, with marked success at these places, and won the love and esteem of all true Christian people. He continued his work in Tupelo during the year 1893, giving one Sunday to Verona, and was appointed by the Board to labor as missionary in the bounds of the Aberdeen Association, in which field he did great good for the advancement of the Master's cause.

At the close of this year he received several calls more remunerative than his present work, but loving the Master's work more than self-promotion financially, he accepted a call from Okolona for two Sundays and remained in Tupelo where he had lived and labored since 1891.

His present year's labor has not been sparkling with as brilliant results as the years previous, but his earnest and persistent Christian work will, no doubt, yield a rich harvest. The writer of this sketch has never been associated with any one more conscientious and zealous in the work in which he is engaged. He is kind, gentle, sympathetic, and loving; but is determined and bold as Paul of old. Taking the Bible as his guide, he fearlessly defends the Master's cause, being

ever mindful that the glory and honor shall be the Lord's. We dare to predict a brilliant and glorious future for such an one.

An Incident.—He says: "During the latter part of my college course I was preaching four Sundays per month and carrying a full course of studies. I dared not think what was before me to be accomplished. Some of my churches were insisting on my stopping school and coming out to live with them. I was almost persuaded. I mentioned my labors and difficulties to Dr. J. B. Gambrell. He replied in his quaint earnest way: 'Yes, you will find that completing your college course will be the biggest difficulty with which you will ever be called on to meet.' That set me to thinking. If that is true by the help of the Lord I will meet and overcome it. I thank Bro. Gambrell.

David Cooper. Again there must be expressed a regret that there is so little to be known of this pioneer preacher in our State. It becomes necessary to borrow in full the short sketch of this servant of Jesus given in the *Baptist Encyclopedia, page 274.* It is the following: "Rev. David Cooper, M. D., was a distinguished pioneer Baptist in Southwest Mississippi, who combined the callings of minister and physician. He came to the State in 1802, and from this time until his death, in 1830, he was assiduous in his labors in Southwestern Mississippi and Eastern Louisiana, and perhaps did more than any other man to give character to these early Baptists. Himself a man of learning, he was a vigorous advocate of ministerial education. He was also an active promoter of missions. He was long moderator of the Mississippi Association, which he assisted in organizing, and wrote many valuable papers which appear as circular letters in the minutes of the association."

At the session of Mississippi Association, in 1830, the following was passed by the body: "Resolved, unanimously, that we do very sensibly feel our very great loss in the death of our dearly beloved and venerable Dr. David Cooper. He

was a laborer in this vineyard in early times; he labored long for the prosperity, union and happiness of these churches, under circumstances and seasons that tried the souls of men; he endured hardships as a good soldier, distinctly characterized for firmness, decision, gentleness, prudence and circumspection. He persevered with patience and untiring zeal in the great and benevolent enterprises of the gospel. He died, as he lived strong in the faith, exemplary in fortitude and holiness, giving glory, honor and praise to God in the highest. His light was shed on all around; his influence and usefulness were realized by all. But his work is done; he is gone to his long and happy home; the mourners are seen in his beloved family—in all the churches—in all the associations; and our sorrow, though not without hope, will continue as long as his memory lives in this body."

M. T. Conn. In the Minutes of the Strong River Baptist Association, in 1869, the Association through a committee, says: "WHEREAS, A kind and beneficent Father, in His wisdom and providence has taken from our midst by sudden death, one we loved and in whom we confided, Rev. M. T. Conn, our former moderator, who died September 8, 1869, while engaged in a meeting of days at Brushy Fork church, Copiah county, Mississippi; therefore be it by this association *Resolved* (1) That we believe Brother Conn to have been a faithful and devoted minister of the gospel of Jesus Christ, who for many years earnestly 'contended for the faith once delivered to the saints.' We bitterly mourn the loss of our dearly beloved brother, but feel to hope that 'our loss is his eternal gain.' (2) That we will cherish a fond remembrance for our deceased brother; together with the service which in life he rendered to his Maker; and will try to feel that 'though he is dead, yet he speaketh.' (3) That we deeply sympathize with his beloved companion and dear children in their severe, yet providential bereavement, and would direct them to Him who will be a husband and father to them, and 'heareth even the young ravens when they cry.'

(4) That in this, our loss as brethren and friends, we meekly bow to the dispensation of Providence, and school ourselves to say: 'The Lord gave; the Lord hath taken away; blessed be the name of the Lord.' (5) That the clerk of this association be instructed to forward as soon as convenient a copy of these resolutions to the family of our deceased brother. T. GREEN, for Committee."

Robert Alanson Cooper was born in Hinds county, Miss., February 26, 1855. His mother, Susan (Gallman) was for the most of her life an invalid and a great sufferer. His father, Simpson Cooper, lost the labor of his young manhood as a surety for a friend. This with his invalid wife and family of little children made him visionary in his expectations, hence a bad manager; and all combined made theirs a home of hard poverty. Indeed, so wretched was this that at one time a near relative advised divorce and promised support for mother and children. But to her the marriage vow was sacred. She would suffer all things rather than have her children start in life under a shadow. She suffered, but God gave them light at evening-tide. Amidst struggles Robert was reared, having advantage of a school for a few months at the age of ten, fourteen and eighteen respectively.

His religious impressions were early. He would leave his blocks or cob-house, and steal up to his mother's side as, propped up in bed, she sang the songs of Zion. He was often at "the mourner's bench," and sometimes was half persuaded that he was a Christian. But at the age of fifteen under a sermon by Rev. T. J. Walne, he saw that his was only self-righteousness, that in fact he was a great sinner. He sought forgiveness with tears; and the sense of deep guilt was taken from him. But to the joy of salvation he was a stranger for two more years, during which time he sometimes asked for the sense of condemnation to return; but it did not return. But at the age of seventeen, having heard a sermon from J. L. Pettigrew on "Following Christ," he went to his plowing wondering why he could not be a Christian. What had the

preachers said do, and he had not done it? They had said, come forward for prayer and he had done that; they had said pray for yourself and he had done that; they had said read certain portions of Scripture and he had done that—every thing as nearly as possible like he had been directed. He thought possibly he had sinned away his day of grace by dallying with the matter. But "what can I do?" he said. "I have done everything I have been told told to do—every thing I can think of— and the case is nothing better. Well, I can't find hope, but I owe Christ my life any way. He died for me and has offered me salvation through many a preacher and the fact that I have trifled with His goodness does not excuse me from serving Him. So, to-morrow, without hope, I will offer myself to the church; if they receive me, I will read the Bible and try to order my walk by the word of God. If they reject me (and I don't see how else they well can do) I will still so order my walk and wait a year and then offer myself again, and continue this until I die. If, at death, God casts me off forever, He will do right and I will understand there why it was and where it was I missed it. And if in hell I can honor Jesus I would gladly do it there!!" Well, reader, if you are a Christian, you know the rest.

Life now had new views to young Cooper. His ambition had been to have a home with comforts. He now desired to serve God. Where should it be? How should it be? He was willing to serve as deacon, Sunday school teacher, preacher or private member. He wanted to preach. Was this desire caused by his fondness for his favorite kinsman (Rev. W. B. Gallman) or an oft repeated wish of his sister that he might be a preacher, or a desire for prominence; or was it wholly of the Lord? He was anxious to do the Lord's will in the matter, but could not settle where to spend and be spent until he said, "I'll go and preach and if I have mistaken my duty, Lord, give me paralysis of the tongue or blindness or any affliction rather than that I should bring reproach upon Thy cause." Ever afterwards he had the one purpose of preaching Christ, our righteousness. In 1877 he was licensed

to preach by the Palestine church, Hinds county. In 1879 he was ordained to the full work of the ministry by the same church, the presbytery being Revs. W. S. Webb, J. L. Pettigrew, and I. A. Hailey. During this year the Lord greatly prospered his work as missionary of the Union Association. In 1880 he entered Mississippi College where he was sustained by churches which he supplied from school until 1884, when he graduated after a struggle of eleven years, with the degree of B. S. He immediately accepted the church at Utica with Salem and Chapel Hill, the latter of which he had supplied the last three years of his college life. In 1885 he was married to Miss Lizzie D. Williams, daughter of the lamented Prof. De Witt Williams. During this year a pastor's home was bought and his salary otherwise greatly increased by the church. In 1886 he lost his wife and baby which broke his life plans. In 1887 he spent a short while at the Southern Baptist Theological Seminary, from which he came to New Albany, Miss., where again the Lord blessed his labors for three and a half years. In 1888 he was married to Miss Anna Lou, daughter of the Christly Deacon N. M. Berry. He is now (October, 1894) in the fifth year of his pastorate at Pontotoc, with three other churches, where a comfortable home has been bought by the church. As pastor, his hobby is, "Brethren, walk in peace." He offered the following resolution, which was adopted by the Baptist State Convention, at Summit in 1893: "*Resolved*, That the further agitation of the removal of Mississippi College is unwise, hurtful to all our denominational interests, and contrary to our chartered obligations."

As evangelist, his theme is "Christ, the end of the law for righteousness." His mottoes are two: (1) Preach not about the Truth, but preach the Truth. (2) Preach not about Christ, but preach Christ.

A. P. Copeland was born in Wayne county, N. C., in November, 1831. In 1832 his father moved to Middle Tennessee. In 1833 he settled in Lawrence county and remained

within two miles of the same spot till he died in the seventy-eighth year of his age, about 1882. There the boy was brought up on a farm and educated to read and write in the short schools he attended two and three months in each year till over fifteen years of age. After that he worked with his hands and paid his way till he acquired a sufficient knowledge of Arithmetic, English Grammar and other common branches to teach, and thus worked until 1855. This year, in November, he was licensed to preach at Rodgersville, Ala. The winter following he entered Union University, Murfreesboro, Tenn., and remained until the fall of 1859. During his college course he preached much each vacation and some during the sessions. While there he received between two and three hundred dollars from Liberty Association of North Alabama. He made and paid a portion of the expenses of the course himself after he had finished. Expecting to return he declined the degree which was offered for having entered for A. M., and having nearly completed the degree for A. B. He felt unwilling to receive the offered degree, B. P. H. Ill health and the clouds of the Civil War prevented his return, not to mention limited means. So the remainder of the course was abandoned and also the long cherished thought of going as a missionary to China. Returning to Alabama he entered the pastorate and was ordained at Poplar Creek church, Limestone county, April 29, 1860, Eugene Strode, G. W. Buckett, and G. W. Carmichael being the ordaining council. Continuing this work two years with a good degree of encouragement and success he resigned and returned to Tennessee on account of the distractions of the war. Such was the general confusion that he went into a quiet neighborhood and engaged in teaching school and continued until the close of the war, except when so over-run with soldiers that work had to be suspended. During this time he preached for churches which were near at hand.

A short time before the close of the war he was married to a young widow, Mrs. Ann M. Bright, in Lincoln county, Tenn., December 25, 1863. He followed teaching and farm-

ing almost continuously for six years, and then moved to West Tennessee in 1869. He taught one term, and the same year went to Guntown, Lee county, Miss., remaining there and teaching the latter part of that year and the next, till about midsummer, 1870; and then on account of his wife's health, and business requirements, returned to Middle Tennessee. Here he continued teaching and farming, sometimes alternating between them, and preaching, being actively engaged in preaching much of the time till the fall of 1878. He then removed to West Tennessee and continued the same course till the fall of 1880. At this time he went to Arkansas and remained the greater portion of the time, living eighteen months in the Indian Territory and traveling nearly one year in Texas and Missouri till November, 1891. He then resolved to recross the Mississippi. The sad event of losing his wife, the companion of his toils and wanderings, Oct. 3, 1889, so depressed him that he felt sick of the West and as much averse to all that renders life fluctuating. So in November, 1891, he came to this State and was soon engaged in the pastorate of Mount Zion, Hickory Grove and Bethel churches, of Coldwater Association, Mississippi. Later he agreed to give the little church at Midway one-fourth of his time. As his pastorate of these churches drew to a close, in 1892, he came to the Columbus Association and has had the pastoral care of Pleasant Grove, Bethesda, Salem and Mayhew churches for 1893 and 1894. On Aug. 30, 1893, he was married to Miss Ida H. Williams, near Macon, Miss. Seven children by the wife of his youth are all members of Baptist churches, except one that may have ceased to be such on account of marrying a Methodist. Three yet remain with him. He says:

"Though my life has been much unsettled and its checkered scenes many, I have been busy and never without hope or purpose. The mistake of my life has been that I resorted to teaching and other secular business. This may be partly attributed to the misfortune of the Civil War, occurring just as I was actively entering the work of the ministry. But I never have felt justified in thus continuing so long. Never

was I happy with such divided work; and ever feeling that nothing could excuse me in the neglect of the ministry, I resolved, the Lord helping me, that the remainder of my life should be given exclusively to the ministry."

Ezra Courtney. This distinguished and active pioneer preacher lived and labored within the bounds of the Mississippi Association from its organization in 1806 until 1848 and perhaps later. During this period his name appears as a delegate at almost every annual session. We here again borrow from Dr. Cathcart *(Baptist Encyclopedia, page 282)*: "Rev. Ezra Courtney, a pioneer preacher in Louisiana, was born in Pennsylvania in 1771. Living in Mississippi, he preached as early as 1804 in Eastern Louisiana, then West Florida, and under Spanish rule; he settled in East Feliciana Parish in 1814. He was an efficient and popular preacher, often elected moderator of the Mississippi Association and other bodies of which he was a member; and he continued his labors until disabled by age. He died in 1855."

VERNON H. COWSERT.

Vernon H. Cowsert. For more than four years Bro. Cowsert has been the successful pastor of the Wall Street Baptist church in the beautiful city of Natchez, on the "Father of Waters." During these years he has been steadily growing in the esteem and affections of his people and in influence and popularity in the city. While a staunch Baptist and courageously loyal to the teachings of the

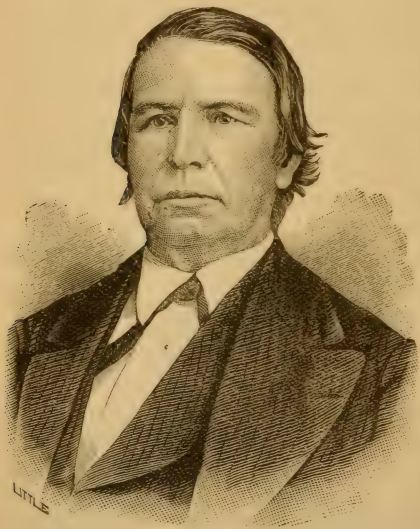
Bible on controverted doctrines, he has the esteem and appreciation of other denominations. During the State Convention in the city of Natchez, in 1891, the writer had his home with Mr. William Gunning, a steward and influential and intelligent member of the Methodist church. Mr. Gunning several times spoke in the highest terms of the Baptist pastor's ability and usefulness as a Christian gentleman and a religious teacher.

He is a young man of much personal magnetism and binds his friends and admirers to him as with hooks of steel. He is a preacher of decided ability, and his magnetic style, while plain and simple and evangelical, gives him constantly numerous auditors. He is thoroughly consecrated to his high vocation, and all his evangelistic labors have been greatly blessed. Of a series of revival services he once conducted in the Jackson Baptist church, Pastor Sproles remarked to the writer: "We are having a real Holy Ghost meeting."

He spent one summer in the training school of the great evangelist, Mr. D. L. Moody, at Northfield, in order to study evangelistic methods, and expresses himself as greatly benefitted by his association with the great evangelist. He is a man to appreciate and profit by study with Moody, for his heart is in his great work and he has a passion for winning souls to Christ. The writer is free to confess that among the young ministers of this State there is no one for whom he has a greater love and admiration than Vernon H. Cowsert.

"**Peter Crawford** was born in Virginia in 1809; professed religion in 1831, and soon after became a minister; received a liberal education in what is now known as Richmond College, Virginia. Having a rare faculty for teaching, his life was principally devoted to educating the young, although engaged regularly in preaching. In 1835 he removed to Marion, Ala., and founded the now justly famed Judson Female Institute. After teaching some time in Central Female College, Miss., in 1866 he became president of Keachi Female College, at Keachi, La., where he ended his labors, April 25, 1873."—

Baptist Encyclopedia, p. 291. Besides his teaching in Central Female College, Mr. Crawford taught with eminent success, a flourishing Academy at Dailey's Cross Roads, Lowndes county, the site of the present town of Crawford, for several years in about the beginning of the fifties. He was present at the meeting of the Columbus Association in 1851, as a delegate from Prairie Grove (Crawford) church. The town of Crawford received its name from him. He was prominent and influential in the denominational gatherings in these early years. He was an associate and co-laborer of the late lamented Prof. A. J. Quinche, of the University, Oxford, Miss.



WILLIAM CAREY CRANE, D. D., LL.D.

William Carey Crane, D. D., LL. D., was born in Richmond, Va., March 17, 1816; educated in the best schools of the city of Richmond; also in Richmond College, Va.; Mount Pleasant Classical Institution, Amherst, Mass.; Columbia College, D. C.; and Madison University, N. Y. His A. B. and A. M. are from Columbia College, D. C.; his D. D. from Howard College Ala.; and his LL. D. from Baylor University, Texas. His opportunities have enabled him to become a profound scholar, and he now ranks among the most useful, laborious, and able Baptists in the Southern States. His early

life was passed in Virginia. He was converted through the agency of a conversation with Robert Ryland, first president of Richmond College, and he was baptized by James B. Taylor, D. D., July 27, 1832. He is the oldest son of Rev. William Crane—sketched in another article—late of Baltimore, Md. He was licensed to preach by Second church, Richmond, Va., and ordained September 23, 1838, in Baltimore, Md., by request of Calvert Street church. When twenty-one years of age he was elected professor in the Baptist Seminary, now Richmond College, Va., but declined, and spent from November, 1837, to February, 1839, teaching and preaching in Georgia. From February, 1839, to January, 1851, he was pastor at Montgomery, Ala., Columbus, Vicksburg, and Yazoo City, Miss. He has been called to the presidency of five colleges for males, and six for females, which he declined. He has been president of Yazoo Classical Hall, Miss.; Mississippi Female College, Hernando, Miss.; Semple Broaddus College, Centre Hill, Miss.; Mount Lebanon University, La. He was elected president of Baylor University, Independence, Texas, in July, 1863, and has held that position ever since, and J. W. D. Creath expresses the sentiment of Texas in saying that no one in or out of Texas could have done better than he has done in its administration, under all the surrounding difficulties during that time. He has sacrificed forty thousand dollars of salary, spent over five thousand dollars of his own means, and contributed nearly two thousand dollars from his own purse for various objects connected with its interests. He has been either a contributor to or an editor of news journals, periodicals, magazines, and reviews since his seventeenth year; he has preached in all sorts of places, from a stump in the forest to the elegantly-furnished audience-rooms in New York, Louisville, Richmond, and Baltimore; has published a large number of sermons and literary addresses; has addressed large convocations of Masons, Odd Fellows, and Friends of Temperance, and held the most honorable State offices in these orders; is a member or numerous National and State literary and scientific organizations; has by invitation of

the Legislature delivered addresses from the Speaker's stand at Jackson, Miss., and Austin, Texas; was selected by his county in 1870 to deliver the memorial address of Robert E. Lee, and in 1876 was chosen to deliver the centennial oration; has published the 'Memoir of Mrs. A. F. Crane,' 'Literary Discourses,' and a 'Collection of Arguments and Opinions on Baptism;' and he is now publishing in lessons a 'Baptist Catechism.' A collection of his writings would fill half a dozen volumes. He was first married to Miss Alecta Flora Galusha, of Rochester, N. Y., whose grandfather, granduncle and great-grandfather were twenty-nine years governors of Vermont. She lived ten years. He was next married to Miss Jane S. Wright, at Rome, N. Y., who lived about sixteen months. His last marriage was April 26, 1845, to Miss Kate Jane Shepherd, Mobile, Ala.

"The Rev. Z. N. Morrell, in his 'Flowers and Fruits from the Wilderness, or Thirty-six Years in Texas,' says, 'As a scholar, he has but few equals, and his superiors are very scarce. His conversation, his literary addresses, and his sermons all show that he is not only a profound scholar, but that he has always been a student, and he is a student still. His mental discipline is of the most rigid character. In person he is of medium height, with compact form, inclined to corpulency.' For twelve years he was secretary of the Southern Baptist Convention, and in 1870, 1874, 1877, and 1878 he was vice-president of said body. In fact, during a long life, and ever since his seventeenth year, he has been an officer of religious bodies in the States of Virginia, Alabama, Mississippi, Louisiana and Texas. He was president of the Mississippi State Convention for two years; of the Louisiana State Convention for three years; and he has been president of the Texas Baptist State Convention since 1871, and he now discharges the duties of this office, with three other offices, as well as the presidency of Baylor University, and the pastorate of Independence church. He is now occupied on works for the press, among them the 'Life of Sam Houston.' Though engaged most of his life as an educator, with happy

success, he has always had charge of churches in such important places as Montgomery, Ala.; Columbus, Vicksburg, Yazoo City, Hernando, Miss.; Memphis, Tenn.; Mount Lebanon, La.; and Independence, Texas. He is a member of the 'American Philological Association,' and various college societies. He has preached a large number of sermons. It is supposed about twenty-five hundred persons have been converted through his instrumentality. He has exercised no little influence in the denomination, and stands among the first as a scholar, a speaker, a theologian, a parliamentarian, and a sound, thoroughgoing Baptist, one who has performed a large share of that hard work which has given tone and character to the Baptist denomination South, and elevated it to its present position of power and usefulness."—*Baptist Encyclopedia, pages* 289, 290.

After a long and very able term of service as president of Baylor University, Independence, Texas, Dr. Crane died at his home in Independence February 26, 1885, greatly honored and esteemed.

Charles Felder Crawford. This name has a familiar sound with hundreds upon hundreds of Baptists in Washington and Tangipahoa parishes, La., and in Pike and Lincoln counties, Miss., and also others adjoining. He was known far and wide, and was loved and respected as far as known. He was a son of the late Rev. Jesse Crawford, who was one of the pioneer preachers of this country. It is almost needless to say that his boys had to work on the farm to assist in supporting the family, while he was making his long journeys, preaching and establishing churches. Hence, they never enjoyed very great advantages in the way of education, yet it pleased God to call two of the old pioneer preacher's sons to the work of preaching His gospel; one of them still survives, and is yet engaged in the great work. The other whose name heads this article, passed quietly and sweetly to his reward, on the morning of the 25th of September, 1886, having been confined to his bed about four

months. His affliction was dropsy, and at times his sufferings were severe, though he did not seem to realize it, and only spoke of the exceeding goodness of God to him. He lingered for some time after his condition became serious, but he did not murmur. He said to me a few days before he died, "I am trying to take Job as a pattern (or model) in my sufferings. I have a many a time spoken and argued of Job's patience, but I have never known anything of the trials till now."

Bro. Crawford was a few days over fifty-five years of age, and had been actively engaged in the ministry for more than twenty-eight years. He united with the church—Union church, in Pike county—in his twenty-first year, and soon after was married to Miss Frances L. Douglass, who survives him, as also does six children, four of whom are grown. The presbytery at his ordination consisted of Revs. Calvin Magee and Joseph E. Pounds.

He preached his last sermon at Beulah church, from this text: "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; he also is become my salvation." Issiah 12: 2. It is said that the sermon was thought to be the best effort of his life. He rests in the cemetery of this church (Beulah), where he awaits the resurrection of the just. The funeral exercises were conducted by Rev. W. H. Schilling, in the presence of a weeping and sympathizing congregation. I have no idea how many churches he served or how many persons he baptized. He was for several years moderator of the Bogue Chito Association. "Servant of God, well done." T. C. SCHILLING.

Moses Crowson. Of this laborious and useful man of God the author has been able to secure almost absolutely nothing From grand-children of his it is ascertained that he came in the later years of the first half of this century from Alabama to Mississippi; that he was zealous and consecrated; that numbers were converted under his preaching in pioneer labors in the Columbus, Louisville and Yazoo Associations;

and that after years of abounding labors his life was ended a number of years since. He eminently deserves mention in these pages, if nothing more could be done than write his name as one of God's consecrated ministers.

In the minutes of the State Convention of 1844 it appears that Mr. Crowson was employed as a missionary of the convention, his fields of labor being Carroll, Yalobusha, Tallahatchie and Choctaw counties. He reported one hundred and ninety-eight days of labor, two hundred and two sermons, and sixteen hundred and thirty miles traveled. The Board say: "Elder Crowson has faithfully performed the duties assigned him and with one exception has been constantly in the field. His reports are of a very encouraging character and fully show the great good resulting from missionary labor. Bro. Crowson has visited a large portion of his district four times during the year, preaching to destitute neighborhoods, attending protracted meetings and presenting the Word of Life on all proper occasions."

Rev. T. S. Wright says of him: "This dear brother was nearly worn out when I first met him at the first meeting of our (the Yazoo) Association. I never heard him preach. Bro. Pittman told me he had been a very good and useful minister. He attended our Association yearly as long as he lived. I know I saw him at several. The brethren lovingly spoke of Father Crowson as a walking concordance."

John P. Culpepper was born in Lawrence county, Miss., September 27, 1866. He was reared on the farm, except about two months in the summer when he attended the common public schools. In the summer of 1881 he was converted under the preaching of Rev. R. Drummonds. He joined the church in September of the following year and was baptized by pastor T. D. Bush, now of Louisiana. He continued on the farm until 1884, when his father "set him free," as the boys call it, that he might go to school. He was soon found in the school room looking into the problems of Davies' Common School Arithmetic and searching Smith's Grammar for

English. At length he reached the exalted position of teacher. About this time he had great expectations of being an M. D. at some time in the near future. He had had some thoughts and impressions about preaching, but thought about it just as little as possible. The Lord pursued him with these impressions until he yielded to them and was licensed to preach by Crooked Creek church September 1, 1888. Feeling the great need of a thorough preparation for so great a work he entered Mississippi College in October of the same year. He was in college four sessions, stopping out at the end of the second session and teaching one year. He graduated May 31, 1893. He was actively engaged in preaching during his college vacations. The Lord has greatly blessed his labors. During one of his college sessions he was pastor of one church. He is but on the threshold of his ministerial career, but if his life is spared bids fair to become a useful minister of Jesus Christ.

On January 4, 1894, he writes, from the "School of the prophets": "wanting a theological training I arrived in Louisville September 29, 1893, and am laboring to prepare myself by God's help to preach Jesus to a lost world."

W. S. Culpepper was born in Jasper county, Miss., October 17, 1853. He made a profession of religion and was baptized by Rev. J. K. Ryan at the age of fourteen. He was licensed to preach in the spring of 1882; and was ordained to the full work of the ministry in the early part of the fall of the same year. He served three churches as pastor and attended at the same time a High School in Choctaw county, Ala., during 1882 and 1883. In the fall of 1883 he entered Howard College, Ala., and spent three years in this institution. He was appointed by the State Mission Board of Alabama, to work in the town of Bessemer, Jefferson county, as the town was rapidly building up and there was no Baptist church there. Entering upon the work, in a short time he organized a church there with twenty-two members, Dr. D. I. Purser, of New Orleans, then of Birmingham, assisting in the organization. Within six or eight months the church had

a house of worship and a membership of sixty-five. After preaching for the church at Bessemer for nearly two years he had a church well organized and a good Sunday school. About this time he received an invitation to the pastorate of the Second church, Meridian, then called Calvary Baptist church, now largely represented in the Forty-first avenue church. He accepted this invitation and was pastor of Calvary Baptist church, Meridian, for two years. During this pastorate he added to the church forty-three by baptism, and sixty-four by letter. He resigned, however, at the end of the first year, but the church refusing to accept his resignation, he was induced to remain with them as pastor for another year.

After the close of his pastorate in Meridian Rev. Mr. Culpepper spent some months in revival meetings with different churches, in which his labors were greatly blessed. He entered the Southern Baptist Theological Seminary in the fall of 1893 and has spent one session there in the excellent training furnished by that institution. During this session just past he studied Systematic Theology, Old and New Testament Interpretation, and Homiletics. He says: "It is my purpose to return to Mississippi and probably spend my life in the State."

W. G. Curry, "son of Allen H. Curry, was born in Monroe county, Ala., September 11, 1843; was baptized in 1858, at fourteen years of age; removed to Louisiana the same year and was there licensed to preach at the age of sixteen, and spent some time at school in that State; returned to Alabama in 1860, and entered school at the Newton Academy, and obtained a liberal education; in 1861 entered the Confederate army as a volunteer, and served as a private soldier two years, when, 'in consideration of a faithful discharge of duty,' he was made chaplain of the Fifth Alabama Regiment, in which capacity he served to the close of the war. He was ordained to the ministry while in the army, at Orange Court House, Va., by order of the Pineville church, Alabama, of which he was a member, Drs. Quarles, J. W. Jones, W. F.

Broaddus, and Rev. Mr. Marshall acting as the presbytery. On returning home he became pastor of Monroeville, Bellville, Pineville, and Bethany churches, a relation which he sustained with eminent success until he undertook the work of evangelist, in 1877, under appointment of the Alabama State Mission Board, in which position he rendered most successful service for two years. After this he returned to the pastorate at Snow Hill, Ala. Mr. Curry is a fluent speaker and a gifted preacher. He is one of our most trusted pastors, and he is still growing in all the elements of ministerial power."—*Baptist Encyclopedia, page* 302.

In March, 1894, while in the midst of a successful pastorate at Livingston, Ala., Rev. Mr. Curry was invited to the pastorate of the important church at Aberdeen, Miss., made vacant by the resignation and departure of Rev. A. J. Miller to Yazoo City. This invitation was accepted and he entered upon the duties of his pastorate there April 1, 1894. He met with the Baptist State Convention in Winona, July, 1894, but was a silent participant in its proceedings. He is most heartily welcomed to the great Baptist brotherhood of Mississippi.

Richard Curtis, the first Baptist preacher who ever lived in Mississippi, came to the State from South Carolina, in company with his father, Richard Curtis, Sr., and his large family, in the spring of 1780. He was then a young man of twenty-five, and so was born in 1755, but whether in Virginia or South Carolina cannot be ascertained. His father married a young widow in Dinwiddie county, Va., about 1747 or 1748, and not much can be learned of the family until the breaking out of the Revolutionary War, in 1775, when they were found living on the Great Pedee river in South Carolina, about sixty miles from Charleston.

When Mr. Curtis, with his father and numerous relatives, settled in the Natchez country near the mouth of Cole's creek, he was a licensed preacher. His father died November 10, 1784, and by this time his son, Richard, had

become quite a preacher. On mutual consultation these pious colonists had determined to maintain meetings at private dwellings for exhortation, reading and expounding the Scriptures and prayer and, in these meetings, the gifts of Curtis had been developed. His services were requested in other American communities and were blessed in the quickening of Christians and conversion of unbelievers. A number of persons were converted and desired baptism. There was no ordained preacher present. Upon seeking advice from the home church these early Baptists were advised to appoint one of their number to baptize the new converts. Richard Curtis was unanimously chosen to perform this service. Among these were two zealous men, William Hamberlin and Steven De Alvo, who became earnest co-laborers of Curtis in religious work. This country was under Catholic domination and these successes of Curtis aroused the opposition of the Catholics, and they determined to crush out this heresy. The Spanish Governor, Gayoso, wrote a respectful letter to Mr. Curtis, urging him to desist from what was unlawful in a Catholic country. Mr. Curtis replied to this with bluntness and severity and conveyed the impression that he purposed "to persevere in what he had deliberately conceived to be his duty." He was immediately arrested and carried before Gov. Cayoso, April 6, 1795. After the investigation "he was assured if he did not unequivocally promise to desist from all public preaching he would be sent, with several of his adherents, especially Hamberlin and De Alvo, to work in the silver mines of Mexico."

He promised to refrain from what was open violation of the laws of the province. He afterwards felt compunctions of conscience about his promise, and on consultation with his brethren decided that the law forbidding them to meet for public worship other than the Catholic, did not prevent them from *holding meetings* for conference, prayer and exhortation. So such meetings were held, but with care and secrecy, and with sentinels to report the presence of suspicious persons. But these meetings were known, and they, with another cir-

cumstance, enraged the priesthood and Spanish officers.

"David Greenleaf, an accomplished young gentleman from the north, had gained the heart and hand of Miss Phoebe Jones, daughter of John Jones (who was a half brother of Richard Curtis); but such was their sense of the wrongs inflicted on the connection by the Catholic hierarchy that they resolved not to be united in marriage by either priest or Spanish officer. They, moreover, believed that Richard Curtis, the uncle of Miss Jones, was as duly authorized in the sight of God to solemnize the rites of matrimony as any one else, and made application to him accordingly. He consented, with the understanding that all the preliminaries, including the marriage ceremony, were to be conducted as quietly as possible, and kept a secret as long as was consistent with truth and honor. But no one, not even the parents of Miss Jones, were willing to risk the consequences of having the marriage performed in their house. So arrangements were made for Mr. Greanleaf to go, on the 24th of May, 1795, with a few select young gentlemen—including Jonathan Jones, the father of the writer—to the village of Gayoso, which was situated on the bluff of the Mississippi river, about eighteen miles above Natchez, and procure the license from the proper officer, who was probably an American, and sympathized with that class of the community. Then, considerably after nightfall, he was to be found on the road, two or three miles south of Greenville, going in the direction of Natchez. In the mean time the bridal party, including Mr. Curtis, were to be taking an evening ride in the opposite direction, and, lest some traitorous person might accidentally fall in with either party, they agreed upon a sign and countersign; the bridal party giving the sign when they met amid the darkness of the night, and the other party returning the countersign in case all was well; but if any suspicious persons had fallen in with either party, they were to pass in silence. At the appointed time and place the parties met, and one of the bridal party announced the mysterious word, but there was no response and they passed without recognition. The young men could

not forego the pleasure of a little innocent amusement in connection with a wedding, so they had determined to have it at the expense of the bridal party. 'Who on earth can they be?' inquired one in a suppressed tone. 'It's them,' said another, 'and something has happened.' A settled gloom was coming down on that lovely young bride and her party, when the mischievous young gentlemen wheeled suddenly about and gave the countersign. The party alighted near the residence of William Stampley, on what is known as 'Stampley's Hill,' and by torch light, under the wide-spread boughs of an ancient oak, the marriage ceremony was performed, which was concluded by an impressive prayer offered up by Mr. Curtis, long talked of by those who were present. The parties remounted, the light was extinguished, and each sought concealment in the privacy of home. Of course the marriage was not long kept a secret."—*Protestantism in Miss. p.* 36.

"Mr. Curtis' participation in this affair, and the current rumors that he had violated his pledge to desist from preaching, and was actually holding secret meetings with his people, re-aroused the fury of the Catholics, and they determined to strike a decisive and final blow at the ring leaders of this little Protestant community."

"The 22rd of August, 1795, was a quiet Sabbath, with all of its holy associations inviting the devout worshippers to assemble at the house of prayer. It was the private residence of one of their number, in what was then and is still known as 'Stampley's Settlement,' on the south fork of Cole's Creek." Orders had secretly been issued by the authorities for the arrest of Richard Curtis, William Hamberlin and Steven De Alvo.

"The pickets had been properly posted on all the roads, and the little persecuted fraternity of Baptists were, in subdued tones, conducting their worship, when the sentinel on the Natchez road came in hurriedly and announced the appearance of five men, which he took to be a Spanish officer and his *posse*. The religious services closed immediately, and Messrs. Curtis, Hamberlin and DeAlvo hastened to a neighbor-

ing thicket to conceal themselves, knowing that they were peculiarly obnoxious to the hierarchy at Natchez. The others adjusted themselves with apparent carelessness about the house and yard, when the unwelcome visitors rode up, and, with characteristic self-importance, inquired, 'What are you all doing here?' They replied, 'We are not harming anybody; we always suspend our secular avocations on the Sabbath, and either rest at home or spend our time in such intercourse with each other as suits us.' 'We wish to see Dick Curtis, Bill Hamberlin and Steve DeAlvo, either one or all of them; where are they to be found this morning?' authoritatively inquired this embodiment of papal intolerance, to which an evasive answer was given, such as, 'We don't *exactly* know—*somewhere* in the neighborhood, we suppose.' The officer then announced the fact that he had come with orders from Gov. Gayoso to arrest these three rebels, preparatory to their being sent to work in the silver mines in Mexico for the remainder of their lives, and if any man should be found aiding and abetting either their concealment or escape, he should suffer the like penalty.''—*Protestantism in Mississippi. pp.* 37, 39.

Although the authorities sought for them several days Curtis and his friends *did* make their escape, through the assistance of Chloe Holt (mentioned in "Introductory") and through many perils made their way on horseback to South Carolina, the former home of Rev. Mr. Curtis. They reached South Carolina in safety and remained there in exile from their homes until the Natchez territory passed from under Spanish rule into the dominion of the Stars and Stripes by the evacuation of Fort Rosalie, March 30, 1789. During these three years Rev. Mr. Curtis had improved in preaching and had been ordained to the full work of the ministry. Letters from their friends informed him and his companions of the change of government and assured them of a warm welcome back home. The presbytery who ordained him were Revs. Benjamin Mosely and Mathew McCullans. Upon receiv-

ing the good news from home the exiles at once returned to their Mississippi home.

"It was Saturday night, and Messrs. Curtis, Hamberlin and DeAlvo were within half a day's ride of home. At early dawn they resumed their journey, thinking it no harm to travel a little on Sunday under such circumstances. They separated, and each was making for his home, when Mr. Curtis fell in with cheerful companies of former acquaintances on their way to 'the house of prayer.' They assured him that he would not find his wife and children at home, for by that hour they were certainly on their way to church, so he turned with the company to the house of God. When they arrived at the church, Mrs. Curtis, with her household, had not yet made their appearance, but he was assured that all were well, and that they certainly would soon be there; and as the hour for preaching had come the brethren insisted on his going immediately into the pulpit and preaching them a sermon. He submitted, and while, with head depressed below the book-board, he was turning to his hymn and text, his wife came in, unobserved by him, and quietly took her usual place by the wall. The congregation being mostly within doors—and waiting one for another—no one gave her an intimation of the presence of her long-exiled husband. When he rose up she looked at the pulpit to see who was going to officiate, and seeing it was her own beloved, long-lost, but now restored, husband, it was more than her womanly heart could endure in silence. She shrieked and swooned away, and was borne from the house in an unconscious state. Cold ablutions were resorted to, and consciousness soon restored; and the cordial greeting and soothing words of her husband soon quieted her nerves. All returned to the church, and Elder Curtis—as we shall henceforth call him—preached an appropriate and feeling sermon."—*Protestantism in Mississippi. pp.* 46, 47.

"Our hitherto oppressed and down-trodden Baptist community met in conference, and, under the superintendence of their beloved Elder Curtis, who presided as moderator, they

completed their organization 'in due and ancient form,' as a regular Baptist church. This * * * could not have taken place earlier than the summer of 1798. Their first church was called Salem, *i. e.*, *peace*, and stood among the upper branches of the South Fork of Cole's Creek, in Jefferson county, on what is still known as 'the Salem road.' Their usual place of immersion was in Harper's Fork." Rev. Mr. Curtis was the first pastor, but how long he filled the pastorate cannot be ascertained. "If ever," continues Mr. Jones, *Protestantism in Mississippi*, from whom we have quoted so largely, "the history of this branch of the general church in Mississippi is correctly written, honorable mention will be made of Elder Curtis and his worthy coadjutors, who breasted the oppression and persecution of the Papal hierarchy for nearly eighteen years."

"Elder Curtis died October 28, 1811, at the house of a friend on Beaver Creek, in Amite county, where he had gone to seek medical relief from a cancer that occasioned his death. Inquiry has been made for his grave, of late years, in view of placing a suitable monument on it, but it has not been found.

" 'His ashes lie, no marble tells us where;
With his name no bard embalms or sanctifies his song.' "

—*Protestantism in Mississippi. pp.* 48, 49.

A monument to Rev. Richard Curtis has been erected, at the home of Dr. Kimbrew, one-half mile from Ebenezer church, Mississippi Association. Dr. W. H. Roberts, of Centreville visited it a few years since, and says: "It is a simple, plain and appropriate obelisk, about ten feet high, bearing the name, RICHARD CURTIS," with dates of birth and death and other suitable words.

J. A. Dalton was born in Halifax county, Tenn., March 5, 1858. He moved with his parents to Mississippi in 1860. Later than this he suffered the great misfortune of losing his father who died in 1862, and in his boyhood was confronted with many adverse circumstances. Still he plodded along, assisting his widowed mother the best he could, until, leaving

her provided for, he left the parental roof and cast his lot in Texas. While there he led a wild life upon the plains following herds of cattle and ponies. But God met with him. While in the "Lone Star State" he heard the renowned evangelist, Maj. W. E. Penn while holding one of his meetings at Weatherford, Texas, in 1881. He became greatly interested while the evangelist was preaching upon the subject of the "Judgment." The impression wore off. He came back to Mississippi in 1881. He was never made to feel any further religious concern until in 1883, when he heard a local Methodist preacher named W. R. Perry, in a series of meetings. After a few days he was led to trust in Christ and fix a purpose to serve Him and abide in this faith for life. But after this profession he acknowledges being tossed about by the strong worldly currents of pleasure. There were worldly amusements which, like many others, he felt it impossible to give up. Over these, however, he at length became victorious and united with the Spring Creek Baptist church near Cumberland, Webster county, Miss., in 1886. He served the church as clerk until 1889. In 1891 he was licensed by the church to preach, and in 1893 was ordained to the full work of the gospel ministry. Since that time he has been actively engaged in the work of the ministry, "with a determined mind, by the help of God, to save souls for Christ."

J. M. Dalton was born in Lawrence county, Tenn. He professed religion in 1850; united with Bethany Baptist church and was baptized in 1852 by Rev. Jacob Bryant. The duty of preaching the gospel was strongly impressed on his mind from the time of his conversion, and, although having no peace of mind on the subject he determined not to yield. At length, however, he realized that God's people are a willing people in the day of His power and yielded to the strong impressions of duty. He moved to Chickasaw county, Miss., in 1856 and in 1859 united with Prairie Creek church. He served as church clerk until 1862, when he was liberated to preach, and entered at once upon active labor. He was

called to ordination by Double Springs church, and served that church for three years. He was also chosen to preach for a community in which was what was called an "arm" of Double Springs church. He was pastor of Double Springs church, preaching monthly, and of Spring Valley church, preaching monthly.

During the first year of his pastorate he baptized one hundred and twenty-five persons. The presbytery ordaining him consisted of Revs. W. W. Finley, William Gordon and John Powell. The following are the churches he has served as pastor and the duration of the pastorates, remembering that all the while four pastorates are cotemporaneous: Double Springs, seven years in all; Big Creek, three years; Spring Valley, seven years; Hebron, three years; Montpelier, nine years; Wakeforest, three years; County Line, three years; Four Mile, four years; Spring Hill, two years; Sun Creek, three years; Mount Moriah, two years. These churches are in the Louisville, Zion and Columbus Associations. In 1882 he was pastor of Fellowship, Berea, and Mount Olivet churches, in the Louisville Association. Of the churches mentioned above, these were constituted through his labors: Big Creek, Montpelier, County Line, Spring Valley, and Four Mile.

He says: "I have passed through many precious revivals, and, as nearly as I can estimate, have baptized for my churches between six and seven hundred persons. In general, I have been poorly compensated for my labors in a pecuniary way, but I feel that I have been richly rewarded by divine blessings, for which let God be praised. When I realize how little I have done for the Master it causes me much regret." In 1893 Rev. Mr. Dalton was still living at his home in Dido, Choctaw county, where he has lived for a number of years.

William J. David was born near Meridian, Lauderdale ounty, Miss., September 28, 1850. He was baptized by Rev. J. B. Hamberlin into the fellowship of the Meridian

Baptist church, August, 1867. He attended school at that place, and went to Mississippi College, at Clinton, to prepare for the ministry, under the recommendation of the Meridian church, by which he was licensed to preach. After some missionary labors, he went to Crozier Theological Seminary, at Upland, Penn. He was ordained in Meridian, at the Bethlehem Association, September 25, 1873, by Revs. Columbus Smith, J. B. Hamberlin, T. J. Walne and L. M. Stone.

The superintendent of the Meridian Sunday school adds: "May the Lord indeed make Willie David a great blessing; his first missionary work was done here, in connection with our school, having gathered in twenty-four scholars in the space of three months!"

Rev. Mr. David was appointed a missionary of the Foreign Mission Board of the Southern Baptist Convention to Lagos, Africa, in 1875, and sailed quite soon. He, with Rev. W. W. Colley, arrived in Lagos, October 14, 1875. He wrote: "Brother Colley and I are pleased that we are to go to Lagos and Yoreuba, instead of Liberia, as our *hearts* have been there all the while. Lagos and its environs number some sixty-five thousand inhabitants. It is called the 'Liverpool of Western Africa,' and is becoming one of the most healthful towns on the coast." Of his reception Rev. Mr. David wrote to the Board: "Soon after I went ashore I was visited by about forty-five of our members—some from the interior. I do not think I ever saw a people so rejoiced. Immediately they had a meeting in their bamboo chapel to thank God, who had answered their prayers. It was a mutual thanksgiving. Though we did not understand each other's language, except through an interpreter, our heavenly Father knew our hearts. I baptized three candidates. Others applied, but I advised them to await my return."

In the summer of 1877 he was smitten with disease and sun stroke so that his life was imperilled and it became necessary for him to make a trip to England for medical treatment. He received the necessary medical treatment, traveled awhile on the continent at the expense of a liberal friend and started

back to Africa February 23, 1878, improved in health but not fully restored, reaching his work in March.

In the latter portion of 1878 Rev. Mr. David returned to the United States, arriving in Richmond, October 17, 1878. On November 17, 1878, he was married to Miss Nannie W. Bland, daughter of the late Rev. W. F. Bland, of Chesterfield county, Va. With grave doubts as to the wisdom of a woman-missionary going to Africa, the Board, induced by the earnest petition of Rev. Mr. David, resolved that he and his wife might go, so soon as funds should be provided. Rev. Mr., and Mrs. David sailed from New York for Africa, December 8, 1879, "followed by the prayers of many anxious and loving hearts that they might abide under the shadow of the Almighty."

In May, 1885, he set out on another homeward trip, with his wife and children, for the benefit of his wife's health. They had lost an infant boy May 20, 1884. On 7th of May, 1885, Mrs. David was attacked with malignant fever, and the homeward voyage was immediately begun; but too late, for May 28, 1885, she fell on sleep, on board the vessel and next morning was buried in the ocean. Her dying words were: "Never give up Africa."

Rev. Mr. David was married on December 15, 1885, in the Shuqualak Baptist church to Mrs. Justa Greer, an excellent and consecrated Christian woman of that town. Rev. Mr. and Mrs. David, with her two children of a former marriage, sailed for Africa on the steamship "Celtic" January 10, 1886, arriving in Lagos February 27.

About three years later Rev. Mr. and Mrs. David and family returned, he needing and receiving a sick leave from his mission. Circumstances not favoring their return, they ultimately located in the city of Meridian, where they began at once to work for the Lord. In a few years Rev. Mr. David was largely instrumental in building up what is now the Fifteenth Avenue Baptist church of which he has been pastor since its organization, and which has prospered greatly under his ministration. Its influence is indeed a "light" in the

magic city. Rev. Mr. David is said to be one of the very best of pastors and his wife is certainly an excellent pastor's wife.

John Henry Davis. The subject of this article died at his home near Palona, Leake county, Mississippi, on Friday, the 20th day of March, 1891, after a painful illness of two weeks. It was my pleasure and my profit to be intimately associated with him during the whole of his life, and I know the varied impulses and motives that prompted his every action, as well as it is possible for one man to know the thoughts of another. He was a man of marked character, pronounced in all his views and zealous in all his undertakings.

Born in the year 1847, he was only a boy during the late war, but his devotion to the Southern cause was with him a principle so strong as to impel him, even against the remonstrance of parents and friends, to enter the army at the age of sixteen. After the war he followed the peaceful pursuit of farming—a calling so conducive to the development of that moral and religious instinct in every man's nature. He has been a member of the Missionary Baptist church for the last twelve years, and five years ago was ordained to preach the gospel of Christ. Since then he has spent the greater part of his time in the service of his Master; and if the good he did here is to be judged by the number of souls converted under his preaching, he will not go into the presence of his Maker "empty handed." That faith which had guided him all along his Christian journey, supported and sustained him in death, so that, while struggling with the grim monster, he was enabled to praise God for giving him the victory and robbing death of its sting. In the prime of his life—in the springtime of his ministry—in the midst of his usefulness, he was taken away; and a wound was made in my heart that will never be healed. Surely "God moves in a mysterious way, his wonders to perform." He left a devoted wife, two sons and two daughters to mourn his loss. To these I would say: If you

would find surcease of sorrow, it must be in the humble submission and obedience to the will of God, ever remembering that, though the dust of your loved one lies mouldering in the ground, his spirit—that noble part of his nature, which survives the grave and bids defiance to the tomb—has crossed over the river and is "resting under the shade of the trees," waiting for you.—BROTHER.

WADE HAMILTON DAVIS.

Wade Hampton Davis. Of this excellent minister the following short note occurs in the writer's *History of Columbus Association*, 1891: "W. H. Davis, for a number of years past a citizen of West Point, is a man of fine abilities and large attainments. He has been an active educator, for which he is eminently qualified. For a number of years, at different times, he has been pastor of the church where he lives, also of other prominent churches in the body. Although a thorough and accurate scholar and a most excellent pulpit orator, he is so reticent and unobtrusive in his disposition that he does not pass for his worth. He could not be induced to furnish the facts of his life for a sketch here. He is now the esteemed pastor at West Point, and *the pulpit orator* of the Association."

Since his death the following has been contributed by one who knew him well and loved him with filial affection:

"The task of writing an ordinary biographical sketch is

usually not a very arduous one. Dates and facts are easily obtained from friends and relatives of the deceased. A birth, a conversion, perhaps little incidents of school life, the business or profession followed, marriage, success and failures, a few judicious words of eulogy, and finally death crowning all; your sketch is complete. But when one undertakes to convey in words some idea of the work of a life consecrated to God, and its far reaching effects—such a life as that of Rev. W. H. Davis—the difficulty is obvious, especially when the subject is dear to the heart of the writer.

"Three years and three months ago all that was mortal of Rev. W. H. Davis was laid to rest beneath the whispering pines of the beloved State in which most of his ministerial work was done. Although a native Kentuckian, he became fondly attached to the scenes of his labors in Mississippi, and it was meet that when his work was done, his body should rest in the bosom of his adopted State.

"Wade Hampton Davis was born in Christian county, Kentucky, November 20, 1831. He was the fourth son of Clement Davis, who was engaged in the war of 1812, and was well known to the early settlers of Christian county. At the age of ten he was sent to school near his father's home. When he was fourteen his father died. His mother was left with a large family to support. Although so young, he was ambitious, and determined to succeed in the face of every difficulty. Working on his mother's farm, he used to sit upon his plow beam and study while resting his horse. Such determination and perseverence always succeeds. His case was no exception to the rule. A few years later he taught a country school, saving his earnings to start to college.

"In November, 1847, at the age of sixteen he accepted Christ as his Savior, and joined the Concord Baptist church, in Christian county. He was baptized by Rev. S. A. Holland, then pastor of that church. Three years later the church granted him license to preach. Shortly afterwards he entered college at Georgetown, Ky. Before he finished the course there, he went to Brown University, Providence, R.

I., where he acquired two modern languages. Returning to Georgetown he was graduated with honor. Very soon he took charge of the church of Portland, Indiana, just across the river from Louisville. Here he was ordained in February, 1857, Revs. W. W. Everts, T. J. Drane, and A. Broaddus acting as presbytery. The following year he was married and settled in his native country. Here he was pastor of several churches. In 1860, just as the cloud of disunion was darkening the horizon of 'the States,' he moved to Missouri, intending to make there a permanent home. Hostility between the two principal parties was very violent in that state, and Mr. Davis, sympathizing with the Confederacy, was obliged to sacrifice his property and seek refuge in his old Kentucky home. After his return he preached to Salem and South Union churches. Though often compelled to abandon his pulpit by the invading forces of Union soldiers, he earnestly and constantly engaged in his Master's service.

"His first sermon was from the text: 'Except ye repent ye shall all likewise perish.' This selection was characteristic, for none was more fearless in the denunciation of sin than he. Often he almost entranced his audience by his bold graphic pen-pictures illustrative of the awful fate of the impenitent sinner. As the war was drawing to a close Mr. Davis lost his wife. Doubly sad was this bereavement, as three little children were left to his care. During that year and the next he was engaged in ministerial work in Tennessee as well as Kentucky.

"In 1866 he again married and moved to West Point, Miss., where for twenty years he made his home. Here he held the most successful revival of his life, if we may judge by the number of accessions to the church—not always an infallible test. During this period of his life he held pastorates at various times at West Point, Macon, Brooksville, Siloam, Deer Brook, Tampico and Cobb's Switch. He held many revival meetings, usually attended with marked success. Mr. Davis won many friends in this section, by his upright life and sterling qualities of character. Dignified in bearing

and reserved in manner always, he had a warm heart, full of love for his fellowmen.

"In 1887 he moved with his family to South Mississippi. At various times he had charge of the following churches: Palestine, Silver Creek, Monticello, Westville and Hebron. During the last two years of his life, owing to impaired health, he was not actively engaged in pastoral or ministerial work. His last year on earth was spent in educational work, at Burns, Miss. He gave such satisfaction that the school was offered to him permanently. He accepted the offer, and had commenced to build a home, when he received the summons to 'come up higher,' to 'a house not made with hands, eternal in the heavens.' Alas, for the frailty of human plans! His sudden death on the 9th of November, 1890, in his fifty-ninth year, seemed untimely. They laid him to rest

" 'Upon the pillow green
Of a still church-yard grave.'

"No human voice breaks the stillness there. No human footstep crushes the grass that Nature spreads over that lowly couch. And if some lonely mourner should stand by the white slab marking his resting place, he would hear only the soft notes of a bird in the cedars near by, and the wind sighing and moaning in the pines overhead, but if he could rightly interpret these voices of Nature, they would whisper to his heart, 'All is well!' Mr. Davis left a wife, six children, many relatives and hosts of friends, who lament his death, but 'not as those who have no hope.'

"The resurrection was a favorite theme of his. To quote from one of his glowing sermons: 'Despair no longer broods over the dying pillow. Unmingled darkness hangs not over the grave. Although the trial is bitter—to observe the wasting of the form of one we dearly love, to note his changing looks, and behold his sinking strength; and bitter though it is to listen to his last choking words, receive his last fond look and gaze with bursting heart on the convulsive twitches of his countenance; yet this grief is assuaged by the firm assurance that that fading form, that changing countenance,

we shall look upon again, when the traces of suffering shall have left it forever, and the fires of immortal life shall light up those eyes more brightly than ever."—S. E. D.

His death occurred at his home, near Burns, Miss., November 9, 1890, in the fifty-ninth year of his age. "He giveth His beloved sleep."

W. E. Dear was born in Rankin county, Miss., Nov. 1, 1865, his father having died one month earlier. His mother, though of a delicate constitution, had the care of five little fatherless boys. She survived the father about ten years when she too was called to her eternal reward. So at the age of ten, young Dear was left alone in the world wholly unfit to steer his bark. He drifted along for several years. While a small boy he accepted the Lord Jesus Christ as his Saviour and was baptized by Rev. R. W. Hall into the fellowship of Mountain Creek Baptist church. At the age of nineteen he went to Mississippi College without the means in sight to keep him in school for one session. He joined the "Frying-pan Brigade" and by this means was able to stay in school eight months. He was thus prepared to teach a public school and in this way saved money to return to college. But his course of study, first out and then in, was necessarily irregular. It was while in college that the church of which he was a member licensed him to preach. He says: "Oh, how my soul yearned for some one to talk with me and pray with me while under conviction of this duty. I longed for a bosom friend. Finally I found one in the person of our dearly beloved, J. G. Chastain, who prayed with me and for me that God would reveal my duty to me. I now have a child-like fondness for Bro. Chastain and his name shall ever be most dear to me for all his benefits which I have never been able to repay, but God has."

Mr. Dear's health became very poor before he finished school and he was compelled to leave off his studies. He went to Morton, Scott county, in the summer of 1890, and worked in meetings with Revs. Z. T. Faulkner and A. J.

Cockroft. He met with encouragement from the brotherhood during these labors. In 1891 he was appointed missionary and Sunday school evangelist by the State Convention Board to labor in the Springfield Association and as missionary pastor at Morton. In the fall of 1891 he organized a church at Morton, consisting of ten members. In the organization he was assisted by Drs. J. B. Gambrell and J. T. Christian. He was chosen pastor of the new church and went to work to build a house of worship. Soon his whole time was filled with pastoral duties, but notwithstanding this he and his people soon had a house of worship built and paid for. Soon he was invited to become pastor at Carthage and give one-half of his time to that pastorate. He accepted the invitation and is still (1894) in the pastorate at Carthage, blessed with a pleasant field of labor—Carthage, Jerusalem and Bethlehem. He has baptized in three years one hundred and twenty-seven persons. "Therefore," he says, "my heart greatly rejoiceth, and with my song I will praise Him." In a private letter he writes: "I have preached every sermon in my work, even in protracted meetings, except two weeks. This endears my people to me more and more. I want to say I heartily endorse the Orphanage and when my strength is needed you may count on every pound of it."

James Dennis, the subject of this sketch, was born in Wake county, North Carolina, April 2, 1802, and died at his residence in DeSoto county, Miss., February 7, 1883. Just twenty-four hours after his body became a corpse, it was buried in the Baptist cemetery at Hernando, where it lies in peace awaiting the resurrection of the just. Few men have had a more interesting or instructive history than the deceased. While he was yet a child, his parents left North Carolina, and settled in Lincoln county, Tenn. It was here that redeeming grace accomplished its work in the young and tender heart of the wayward boy. And, perhaps, it was here—while wealth and fame were picturing to his opening mind the enticing scenes of self-gratification—that a "still, small voice"

whispered, and bade him enter upon a higher and nobler mission than that of seeking personal good; for he was to be an ambassador for Christ.

In 1829 he returned to the State of his nativity, and settled in Johnson county. The next account we have of him is in 1830, when we find him gathering together the scattered Baptists of Smithfield, in his adopted county, and organizing them into a church. He is at once chosen pastor, and for seventeen years he "goes in and out" before the members as their under-shepherd. At the same time, and for the same number of years, he serves three other churches in adjacent communities. These four churches constituted his first and only charge in North Carolina.

On September 24, 1833, he led Caroline, daughter of Dr. Helme, of Smithfield, to the marriage altar. It was a happy and fortunate day for him when he looked upon the timid and blushing bride as his companion for life. For nearly fifty years this noble woman stood by his side in sickness and health, in joy and sorrow, as a true and devoted helpmeet. Only a few days ago, and these aged disciples were standing, hand in hand, listening for the Master's promoting call, and when it came, the husband was taken, but the wife was left. She is resigned, however, to her state of loneliness—for it will not be long before she, too, will be called—and is able to say with America's sweetest poet:

"The gold is rifted from the coffer,
The blade is stolen from the sheath;
Life has but one more boon to offer,
And that is—Death.

"For Death shall bring another waiting,
Beyond the shadows of the tomb;
On yonder shore a groom is waiting
Until I come."

Bidding adieu to friends and relations in the Old North State in November, 1847, and turning his course westward, he landed in DeSoto county, Miss., in January, 1848, and

settled four miles south of Hernando, where he resided till the day of his death. But while the writer's willing pen would gladly trace the history of such a character through all its details, the space allotted in a short biographical sketch will not permit. Only the most salient points can be noticed, and those briefly. To be anything like full in the portrayal of his life would be to give a large part of the history of the Cold Water Association, for he was so thoroughly identified with all its institutions and movements for over thirty-five years that, to give the one, would necessarily involve much of the other.

His first appearance as a member of the Cold Water Association was in 1848. His pulpit abilities at this time must have been good, as he was appointed to preach the Missionary Sermon before the Association at its next annual meeting. This could not be considered otherwise than as a compliment, since the hour for preaching the sermon was at eleven o'clock on the Lord's day. In 1849 and 1850 he took an active part in the discussions and committee-work of the Association, and in 1851 was elected moderator, and was re-elected in 1852, 1853 and 1854.

From the last given date till 1861 his name appears in the minutes as a private member. The records show that, as a debater and committeeman during these seven years, he was one of the ablest and most prominent in the Association. His written reports are among the best, evincing close study and careful preparation; while the clerk's comments on his speeches indicate that they were always well received, and generally convincing. His style of speaking is said to have been intensely earnest, strong and nervous. His personal magnetism, as a man and speaker, was very great. He met but few persons whom he did not impress favorably. This was owing, perhaps, as much to the transparency of a pure character as anything else. His motives were never questioned, not even by those who had occasion to oppose him.

In 1861 he was again chosen moderator. But the tocsin of Civil War had been sounded, the States were called to

arms, and for four years—long, dreadful years—the ministers in our Southland were made chaplains and nurses, and our meeting houses were converted into hospitals. During this time the Association suspended operations, and did not resume work till 1865. Bro. Dennis was once more elected moderator, and was re-elected in 1866, 1867, 1868, and 1869. For the next three years he was permitted to rest from official duties; but was elected again in 1873, and re-elected in 1874, 1875, and once or twice afterwards—but not having the minutes before me the exact dates cannot be given.

Bringing with him to the State of his adoption character, willingness to work, and a finely-balanced mind well stored with useful knowledge, as will be seen from the above, he at once took a high stand in the ministry of North Mississippi as a trusted workman. If any faculty of his mind was superior to the others, it was his judgment. This combined with a gentle and loving nature, made him a general favorite in the social circle, on the field of service, and in the council-chamber. He was a man who planned carefully, and, consequently, made but few mistakes.

Like Barnabas, he was emphatically a "good man, full of the Holy Ghost and of faith;" and as the former was successful in winning souls to Christ, so was the latter. Perhaps no man ever observed more scrupulously the injunction, "keep thyself unspotted from the world," than he. Indeed, it is difficult to reconcile his standing—for it was truly exceptional with all classes, young and old, believers and unbelievers—with the declaration, "and all that would live godly in Christ Jesus shall suffer persecution." If he was ever persecuted, it has been forgotten by his most intimate friends. But, if I would dwell on his personal character, where should I begin or end? Let those who know him best speak most freely on this point.

Our county paper, in its notice of his death, said: "The deceased was a consistent Christian, and was honored by his brethren and neighbors as one of the purest men of the times." And Bro. Harral, who has known him long and

intimately in all of the relations of life, said, in a private letter to the writer: "I did not know that he was dead until I received your card. Truly a good man has fallen, and, in his day, one of the most useful. Doubtless he has gone up with his hands full of sheaves. You cannot say too much in praise of him." These statements no doubt reflected the sentiment of every one who knew him. He was of that class of preachers to which Young, Hayward and Robinson belonged. Noblemen of God they were. When shall we see their like again? When they yielded to death, it was like the falling of the weather-beaten monarchs of the frost, around which the vines of ages had entwined themselves for protection from the fury of the summer storms and wintry blasts. As the spirit of Judaism, as it lingered upon the imagination of George Eliot, suffered loss in the death of Mordecai, so it is to be found that the hosts of Israel will loose much of their glory and beauty when all the names of those Christian heroes have gone to history. Let us honor the few who remain among us, and seek their counsel; for they are strong men, able in the Scriptures and earnest in prayer. Such is a very brief history of one of Mississippi's purest and most useful sons.

W. C. L.

"**C. E. W. Dobbs, D. D.**, was born in Portsmouth, Va., August 12, 1840. He was educated in the art of printing, and became editorially connected with the press of Norfolk and Portsmouth. He joined the Baptist church at Greensborough, N. C., in 1859, and in 1860 entered the Theological Seminary at Greenville, S. C., from whence he returned and preached to Court Street and Fourth Street churches in Portsmouth until 1866, when he moved to Kentucky. After serving several churches in Madison county he was called to the First church in Bowling Green, and was pastor six years. He now (1880) has charge of the Baptist church at Dayton, and has been for several years secretary of the Southern Baptist Convention, and of the General Association of Kentucky. Dr. Dobbs has written much for the periodical press,

and published one or two small books."—*Baptist Encyclopedia, p.* 338.

From Dayton Dr. Dobbs moved to Lexington, Kentucky, where he was pastor several years. The church at Columbus, Miss., during the Southern Baptist Convention which met with that church in 1881, and of which Dr. Dobbs was secretary, had an opportunity of becoming acquainted with him. The pastorate there becoming vacant Dr. Dobbs was invited to become their pastor. He entered upon the work there early in 1885. While pastor in Columbus, besides accomplishing a good work among his people, he became widely influential and useful in Baptist affairs in the State. When L. S. Foster retired, in December, 1886, from editorial connection with the *Baptist Record*, Dr. Dobbs was chosen to fill the place of associate editor while still performing the duties of his pastorate. His able and sprightly editorials were very helpful to the work of the denominational paper. Dr. Dobbs was keenly alive to the interests of the general work. He was always present at the State meetings, and participated ably and acceptably in the deliberations. At the organization of the Mississippi Baptist Historical Society at Jackson, July, 1888, Dr. Dobbs presented a historical paper of great interest and research on "The Beginnings of English-speaking Baptists." Two years before, July, 1886, he had delivered the Convention sermon when the body met in Meridian. He was present at the meeting of the Convention, in 1890, with his Columbus church. Soon after this meeting, however, he received and accepted an invitation to the pastorate of the church at Cartersville, Ga. While pastor at Cartersville he became query editor of the *Christian Index*, which department he has kept up with great interest, and which he still manages with ability, although early this year (1894) he left Cartersville and became pastor at Guthrie, Oklahoma. In this pastorate he remained only a short time, and within the past few months the papers announce that he has secured an interest in the *Indiana Baptist* and that he will move to Indianapolis and regularly assume the editorial tripod again.

Silas Dobbs was one of the pioneer preachers of the Louisville Association, and lived, labored and died within its bounds. The following was contributed by the late Rev. Wm. H. Head, also a member of that Association and an acquaintance of Mr. Dobbs.

"Silas Dobbs was another old-time preacher, like Bro. Micou, but from Georgia, and with the impress of Georgia Baptists. He was an old man at the time of the organization of the Louisville Association, in which I think he took part. He was an uneducated man in human learning and not endowed with any great power of intellect, but 'taught of God.' He was moderator of the Association for a time, respected and regarded as a good, but not an able preacher. He was a hearty believer in the great cardinal doctrines of grace, election, predestination, final preservation of the saints, etc. So also was brother Joseph Robinson; indeed *all* Baptists held these doctrines, but these two were fonder of preaching them than the others. I remember they once labored together in a protracted meeting with no other help, and I was told these hard doctrines were thoroughly preached, some part of them discussed in every sermon. Contrary to the expectations of some they had a warm revival meeting and many were converted. They drew water from the deep wells of salvation and there was refreshing from the presence of the Lord.

"In free conversation with his brethren Bro. Dobbs was entertaining not in 'foolish talking and jesting,' but with cheerful light-heartedness. Some of his sallies of pleasantry are remembered to-day and will convey a graphic idea of the man. Starting to walk with him to a night service and remembering that the path taken led over a fence, the writer said, 'Bro. Dobbs, can you climb a fence?' for he was aged and inactive. 'I do not know,' he replied, 'but one thing I do know, I can jump it.' Again, being put up to preach near the close of a series of meetings, he began by saying, 'I feared I was not going to get a chance to shoot off my mouth in this meeting, and then I could not have gone home satisfied.' Again, preaching from the text, Gal. 3:29: 'If ye be

Christ's then are ye Abraham's seed,' he said: '*If;* this is an important little word here. I am reminded of a man who, seeing a wild turkey in a tall tree, and deliberately raising his rifle to his face, said, 'Now I'll kill you,' but seeing the turkey fly away, added, 'if I can.' One more only: Passing on a week day a meeting house, where there seemed to be some service going on, he dismounted from his horse and went in. It proved to be a Methodist circuit rider's appointment and only a few persons in attendance. Bro. Dobbs took a seat on the right of the preacher where no one sat but himself. The minister was preaching on apostasy, as held by the Methodists, from the text, Ezek. 18:24, and, repeatedly turning to his right, would ask with an air of triumph, 'And what kind of righteousness do you call that?' Impatient at hearing salvation by works, Bro. Dobbs at last answered, 'I call that a law righteousness, sir.' 'Humph,' said the preacher, 'Bro. Dobbs I was not expecting that from you.' 'You asked me,' said Bro. Dobbs, 'and I only answered.' The preacher became somewhat confused, and never got off on his high horse again. My sketch is perhaps too extended."

"Bro. Dobbs was a representative of a class of preachers and a style of preaching now nearly passed away. Something has been gained by progress, and something lost perhaps. Baptists generally do not, I think, enjoy doctrinal preaching as formerly. The term as now used seems to mean rather denominational preaching, such as on baptism, etc. The old paths are the good ways to walk in to find rest for our souls, Jer. 6:16. The funeral of Bro. Dobbs and his son together was preached by the writer just after the close of the war, in 1865 perhaps.

Mr. Dobbs was father of Rev. D. H. Dobbs, late of Texas, and W. A. Dobbs, of Choctaw county, Miss., an active layman. Benedict says (in History of the Baptists, p. 773): "The Louisville Association was organized in 1838. As has already been stated, it arose out of the old Choctaw Confederacy. It began with ten churches, and on ground which, as far as our denomination is concerned, was cultivated by

Rev. Silas Dobbs, Joel Harvey, G. E. Nash, J. J. Morehead and J. J. Holman."

William Perry Dorrill was born in Spartanburg district, S. C., December 2, 1837, and in 1839 his father moved to Cobb county, Georgia. In 1844 he moved to Cass county, same State, where William received his education in the log-cabin school houses of those days. His father was a farmer and he worked on the farm to help make a living. God was graciously pleased to awaken him by the Holy Spirit to a sense of his sinfulness when he was quite young. He was blessed with the privilege of living in the atmosphere of Christianity. His mother and father were both devout, humble children of God, and his grandmother contributed no little to his religious training, often rehearsing little incidents of bad boys and showing him how badly such conduct looked and how sinful it was. He thanks God to-day for those religious influences. In his fifteenth year, during a series of meetings in August or September, 1852, God accompanied his preached word by the Holy Spirit to his heart and he was awakened to a full sense of his lost condition as a sinner. After trying, by good resolutions, and by reforming his life, to appease the wrath of God, and failing to secure peace of soul, he was led to a full trust in Christ for salvation. Then he received pardon and peace; his burden of guilt was gone; hope sprang up in his heart; he rejoiced in hope of God's glory, feeling that JESUS was his Savior. Very soon after obtaining this hope of salvation through Jesus Christ he began to think of other boys, his comrades who were inquiring the way of life, (for the meeting was still in progress). He saw the way so plainly it seemed that he could explain it to them so that they could see it and be saved. There was made an impression on his mind to tell them of Jesus as a Savior, and that impression became a burden on his heart which has never left him. At the close of that meeting he, with a number of others, was baptized, by Rev. John (he was familiarly called "Uncle Jack") Crawford, into the fallowship of Oothcaloga

church, one mile north of Adairsville, Cass county, Georgia.

In November, 1854, his father and family moved to Winston county, Miss. In February, 1856, Mr. Dorrill was married to Miss Elizabeth Moore. In December, 1858, the Mar's Hill church, three miles west of Plattsburg, Winston county liberated him to preach. During the six years following his conversion he struggled hard against the conviction to preach, and saw many hours of trouble, for he felt, "woe is me if I preach not the gospel," and it was like a fire in his bones. But he yielded, and, as he says, "began in a stammering way to try; but I felt so unworthy and so little, and, when I made an effort, felt that the cause of Christ was disgraced. Often did I think that if the Lord would forgive me for reproaching the cause I would quit. I tried to 'Jonah' out of the work, but God would not let me. Those lashings of conscience I could not endure."

The war came on and Mr. Dorrill enlisted in the Confederate service and remained in the army until the close of the war. From the field of strife he returned in May, 1865, with an injured constitution and a broken fortune. His effects were all gone, but he had a loving wife and three little children to care for. After his return home the church at Mar's Hill called for his ordination to the full work of the ministry. Accordingly on December 3, 1865, the church met, with Revs. John B. Poteet, pastor of Mount Carmel church; and Wm. M. Burke, pastor of Liberty church, as a presbytery, who after a satisfactory examination proceeded to solemnly ordain him to the full work of the ministry.

The same year, 1865, he moved to Leake couuty, where he has resided ever since. His address now (1894) is Palona. On August 15, 1866, after a long illness, his wife died, leaving four children. In May, 1867, he was married the second time, Mrs. Jane Yates, *nee* Jane Roberts, becoming his wife. With her he lived happily for about twelve years, when she too joined the "silent majority," falling asleep in Jesus, January 3, 1880. During the same year he was the third time married, Miss Mary L. Turner becoming his wife. His field

of labor has been principally in Leake county, though he has preached some in Winston, Neshoba, Attala and Madison counties. Except the first three or four years of his ministerial life he has sustained pastoral relations to four churches each year. He says: "Having no literary attainments, being a poor man, and having suffered many afflictions in my family, my labors have been confined to a small circle, but I feel that the Lord has blessed me for Christ's sake."

ELISHA DOUGLASS.

Elisha Douglass. John Douglass, father of Elisha Douglass was a Carolinian by birth. He lived successively in North and South Carolina, Georgia, Tennessee and Mississippi. With a colony of Georgians he settled on Fair river, nine miles west of the present Monticello, in Lawrence county, while Mississippi was a territory, and was truly a pioneer in the wilderness.

Elisha Douglass was born June 9, 1814. He was a delicate child. When seven or eight years of age he was sent to school, but frail health caused him to progress slowly. Owing to sparse population there was a school only once in four or five years. When fourteen years of age he attended a six months school, learned to read and write and began the study of arithmetic. Again at the age of nineteen he attended a three months term of school which closed his school opportunities. But having acquired a taste for reading he desired an education more than gold. His health failed; he became a dyspeptic; this paralyzed his hopes of study. He

was also much hindered in this respect by the lack of proper books. His father had suffered in the ravages of the Revolutionary War, was uneducated, and withal books were scarce and costly. Young Douglass, however, procured some school books, but not half he needed. His present library he supposes to be worth one hundred and fifty dollars. In September, 1837, his health being somewhat improved, he was married to Miss Navy Davis, daughter of Zaborn Davis, of Copiah county. His health again failed and for many years he struggled with disease and poverty.

In 1841 he was baptized into the fellowship of the New Providence church, Marion county, in his twenty-eighth year. Soon he was elected to the clerkship of the church. Finding the records badly kept and almost illegible, he requested the church to procure a new book into which he transcribed the records and continued as clerk until the close of 1857. In 1852 the church licensed him to preach. He at once began in public exercises, as he says, "with as much timidity as any poor soul ever felt." He often felt that he would "prefer being in the midst of some dense forest than before a congregation." In 1853 the church, unexpectedly to him, called him to ordination. He objected, but the church insisted and asked him if he was willing to depend on the judgment of the church. He agreed to submit, but felt that it was premature; and after his ordination felt that much would be expected of him, and further felt that if he ever had preached he never could do so again. It was long before he was relieved from these embarassing feelings.

Soon after his ordination he was called to the pastorate of Little Bahala church. He felt insufficient for so important a work and began his term of service "with fasting and prayer." The church was in disorder and confusion and was about to disband, but was restrained by a pious old sister, called "Aunt Katie," who was faithful. She said, "This is the first and only church to which I ever belonged, and the only one to which I will ever belong. If the rest of you all leave I will still continue here." He gives this as a case of

the importance of faithfulness. The other members said, "Well, Aunt Katie, we will not leave you." They all agreed to call Mr. Douglass to their pastorate. He says, "As none of them had ever heard me try to preach, I told them I would meet with them from time to time until the church could decide whether they were satisfied with my services." Their troubles were all settled and he continued in their pastoral service for five years. The Lord sent his Spirit in their midst and they began to revive and their number increased during this time from seventeen to seventy. Many times "Aunt Katie" shouted for joy at these ingatherings of the church. "Truly," says this veteran, now almost eighty years of age, "has the Lord brought light out of darkness and strength out of weakness, as Bro. J. E. Thigpen, their present pastor, will testify."

In January, 1858, he moved from Copiah to Lawrence county, locating in the territory of Pearl River Association; and was the same year called to the pastorate of Shiloh church. He continued in this pastorate about sixteen years. During the war there arose some dissatisfaction and Mr. Douglass withdrew from Shiloh and united with Friendship, a new church, near the mouth of Fair river. Rev. Norvell Robertson, their pastor, resigned and Mr. Douglass was invited to their pastorate. Here he was pastor about one year when the church, being weak, dissolved, all taking letters. Mr. Douglass returned to Shiloh and was again their pastor for a long term of years.

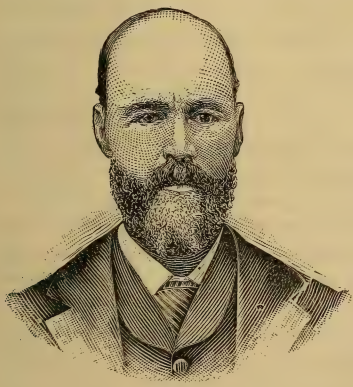
After the war closed he was called to the care of other churches, but never having kept a diary he is unable to give exact dates. He was pastor of Galilee church, Strong River Association, one year; and of Bethel church, Pearl River Association, one year. In 1871 and 1872 the towns on the railroad were being built up, and churches were pushing on at Beauregard, Wesson, Brookhaven, and Bogue Chitto. Four large associations cornered near these places, viz.: Mississippi and Union on the west, and Pearl River and Strong River on the east. They were giving no attention to the

struggling condition of these new churches. While drinking shops were kept in these towns and there was drinking, gambling and other wickedness, and while these associations generally held their meetings remote from these places and gave little attention to the struggling churches at them, Mr. Douglass decided that a new association was needed having its central point on the railroad in the vicinity of the towns above mentioned. He discussed the matter before Shiloh church of which he was pastor, and, after some deliberation, a resolution was passed inviting other churches to meet in convention and consider the propriety of organizing such an association. A convention was called in 1871; strong opposition to the project was encountered, but after a rather stormy discussion a majority decided to meet with Shiloh church, October 19, 1872. At that time Fair River Association was organized. The Association appointed a missionary to work in her bounds, and within one year two or three new churches were organized. After this time he served as pastor of Pleasant Hill church, Simpson county, for three years; Crooked Creek church for three years; Mount Pisgah (now Oak Grove) two years; Rehoboth one year; Fair River four years; and Union church two years; besides preaching at different places at school houses.

He began at this time, as all must, to grow old and feeble, and it was God's pleasure to raise up young ministers to preach his gospel. Many of these had an opportunity of attending college, and as he and other old laborers grew feeble, the Lord brought forward this new relief of young and vigorous preachers to build up his cause and secure the salvation of precious souls. He says: "I now stand superannuated, in my eightieth year. I sometimes fill the appointments of brethren. Such are my happiest hours. But, though I am failing in strength of body and mind, the God of heaven will take care of his cause and kingdom and the souls for whom Christ died. May the Spirit of Elijah's God rest upon the young and rising ministry is my earnest and humble prayer, for Christ's sake."

David H. Dobbs. The following brief notice of this good man, in our *History of the Louisville Association*, in 1883, is almost all that can be obtained of this excellent man: "David H. Dobbs, son of Silas Dobbs, was long connected with the work of this body. He is a man of ability, thoroughly educated, and, though not impassioned in delivery, is a good reasoner. His sermons, as also those of W. H. Head, have been requested for publication. Often he has filled the offices of moderator and clerk of this body, and always filled either with dignity and ability. He now lives and labors in Louisiana."

Since the above was published Mr. Dobbs removed to Texas where he lived a few years ago. Whether he still lives is unknown to the author. It should be added that he was ordained by Mount Pisgah church, Choctaw county, Miss., the presbytery being composed of Revs. Silas Dobbs, his father, and Joseph Robinson. He has had charge of the First Baptist church, Newport, Ky., and nine churches in Mississippi, prior to his work in Louisana and Texas.



E. P. DOUGLASS.

E. P. Douglass, son of Rev. Elisha and Mrs. Navy Douglass, is a native Mississippian. He was born in Copiah county, November 12, 1838, and is now (1894) fifty-five years of age. He received such educational advantages as the neighborhood schools could afford. He went through all the books then used in the country schools—English Grammar, Geography, History, Arithmetic, Algebra, Natural Philosophy, Geometry and a partial course in Latin

When he was about eighteen years of age his father became actively engaged in the ministry. Being the oldest boy, he was placed in charge of the farm, which was the chief source of living for the family. In this position he remained until twenty-one years of age. He then spent six months in school reviewing his former studies and taking a few additional, such as Book-keeping, Logic, Chemistry and Physiology. Two years were then spent in teaching and reading medicine, 1859 and 1860. In 1861 the Civil War commenced. He enlisted and went with his regiment, the Twelfth Mississippi, to Virginia, and took part in nearly every engagement in which the regiment participated. He was wounded several times during the war. At the battle of Fort Greeg, just a few days before the surrender of Lee's army, he received a wound that came near proving fatal.

The war over, he came home and engaged in teaching. .n December 1866 he married Miss Elizabeth Davis, who has been to him a true wife and faithful companion, an efficient help-meet, in all his work. He then settled the home, at which he now lives and moved his church membership from the Fair River church, into whose fellowship he was baptized in 1860, to Mount Zion church. This church, in 1872, licensed him to preach, and in 1873 he was employed by the Fair River Association as its missionary. During this year the church had him ordained. The next year, 1874, he commenced preaching to churches. His work at first was with old broken down churches, or new ones just struggling into existence. This necessarily made the work hard on him. The amounts received from the churches, ranged from ten to thirty-five dollars, and in two instances he preached a whole year and did not receive a cent of compensation from the churches. His work was emphatically a missionary work. He was the missionary; his wife was the efficient secretary of the board which employed and sustained him. A few missionary hens, a few faithful cows, the farm and the schoolroom, were the scources to which they appealed for contributions to carry on the work. These responded right

nobly and the work went on. There was strong opposition to missions, education and pastoral support; and the blighting curse of intemperance hung like a dark pall over many of the churches. To correct these evils required a great deal of labor and patience, and in some instances sharp and bitter contests were necessary. On one occasion thirty-nine old whisky soaks, members of a church to which he preached, signed and presented to him a thing, which they called a petition, asking him to resign. He did not resign. But they—that is he and the other members of the church—helped some of them to resign, and that settled the matter. But these difficulties have, in a great measure, been removed, and these churches to which he has preached, at times under very gloomy circumstances, have, some of them, become strong churches. Others while not yet strong are growing in piety and efficiency, and will in time develop into strong active bodies. Thirteen of the sixteen churches for which he has preached are within the territory of the Fair River Association. Comparatively few changes have taken place in his work. He is still in the same field where he commenced twenty years ago. He was clerk of the Fair River Association eight years and was for ten years its moderator. His brethren have honored him more, he says, than he has deserved; and the Lord has given to his work a measure of success that is truly gratifying to his heart. He says he wishes that he could have done more and better work than he has.

He has enjoyed an excellent degree of health all through life. He has been blessed with a strong, healthy body and a vigorous mind. But these have been too heavily taxed. His physical powers are giving away, he fears, and while the mind is still active, there is at times a feeling of mental sluggishness, which gives warning that the mind as well as the body needs rest. His wife and he feel that they are settled for life. He has no desire now to change his location. Here they first located, here they have lived and labored, "here," he says, "we will die and be buried. We have a pleasant home and tolerably pleasant surroundings. Six children have

been born unto us. Two have preceeded us to the better land. Four are yet living, three sons and one daughter. The eldest, a son, is married."

J. J. Du Bois, the subject of this sketch, was born in Rutherford county, Tenn., January 18, 1817. His parents, being Methodists, had him sprinkled in his infancy, and raised him up in that faith. In boyhood he moved with his parents to Alabama, and from there to Drew county, Ark., in the year 1858. In 1860 he moved to De Soto county, Miss., and settled near the village of Olive Branch where he lived until death called him home, April 20, 1879.

In 1837, at the age of twenty, he married Miss Lucinda Bruton, a pious Christian woman, with whom he lived happily until her death in 1873. In 1837, soon after his marriage, he professed faith in Christ and united himself with the Methodists, and in 1848 he began to preach in connection with that organization. But when called on to "baptize" a baby, being doubtful as to the Scriptural authority for the same, he made a thorough examination into the Scriptures with regard to the ordinances and church polity. As a result of this investigation, in 1852, he united himself with a Baptist church and was baptized by Rev. William R. Alexander. He labored faithfully in the ministry until almost the day of his death; often laboring hard on the farm or in the shop five days in the week, and riding twenty to twenty-five miles and preaching Saturday and Sunday.

In Arkansas where he preached eight years, he was a pioneer as a Baptist preacher. There he accomplished great good in the hands of God in establishing and building up churches in Southern Arkansas, baptizing hundreds. He began his labors in the Coldwater Association early in 1867 and for ten years or more did faithful service. His favorite fields seemed to be destitute places, preaching the gospel to the poor, building up the waste places and strengthening weak churches; therefore a great deal of his time was spent in the employment of the Mission Board. His education and facil-

ities for study being quite limited, he studied little else than the Scriptures. On this account he was termed the preacher of "one Book." Of that Book, however, he was complete master, so far as regards its practical and doctrinal teachings. He raised seven children, all of whom he baptized himself, except two who were baptized by his pastor. He was a very systematic man in all the relations of life. After a hard struggle with poverty in his earlier days he found ease and comfort in his old age.

He has a son, Rev. H. A. Du Bois, living at Byhalia, Miss., who for a number of years has been an active Christain worker. Within the last two years he was ordained to the full work of the ministry by request of his church, and has since been doing efficient work as a preacher, within the territory of the Coldwater Association.

R. Drummond, the subject of this sketch, was born near Westville, Simpson county, Miss., October 20, 1847. He has never moved from the place where he was born. He made a profession of religion, and joined Strong River church, Simpson county, in 1860, and was baptized by Rev. M. T. Conn. He is not an educated man; he says his education is very limited. He married Miss Matilda Beasley in 1867. She died in 1880, and was the mother of seven children, three of whom had preceded her to the grave and another followed a few days after.

He was licensed to preach by Stonewall church, Simpson county, in 1880, a few days before the death of his wife. He was married to Miss Amanda Walker in 1881. She is the mother of four children and three of them are dead. He was ordained by the Stonewall church in 1882, Revs. I. H. Anding, J. P. Hemby and A. Taylor being the ordaining presbytery. He preached his first sermon as pastor at White Sand church, Lawrence county, Miss., February, 1882, and he is still pastor of that church and has been ever since, except one year. His work has been principally with the churches near where he lives. His membership is now at Westville

church. He has preached there nearly four years. The visible results of his ministry, he says, have not been very great. He has never been anxious to baptize persons until they gave evidence of conversion. He refused to baptize one man last year (1893) whom one of his churches had received in his absence. He considered the man living in an adulterous relation and he was unwilling to change his manner of life. In consequence of this case the church became divided and possibly have no pastor during the present year. There should be generally a toning up of religious sentiment on the marital relation, and the stand taken in this instance is a good way to lead people to think rightly about it.

ELEAZER C. EAGER.

Eleazer C. Eager. As the life of this "man of God" and pioneer preacher touched, at so many points, the enterprises of Mississippi Baptists, and mingled with the ministerial lives of so many other of the Lord's ministers it is deemed proper to insert the following autobiography, though rather beyond the limits justified in so compact a work. The explanatory letter which follows was written to Capt. John T. Buck, of Jackson, while he was engaged in gathering material for the History of Mississippi Baptists. It is so full of interest all the way through that it is presumed all Baptists in the State will be glad to see it in this more permanent form:

BRO. BUCK: I send you an outline of myself and family. I find it difficult to condense, and do justice to myself and the denomination. I could have easily expanded, such as it is. I leave it in your hands to publish or not as you deem proper. All of my children are native Mississippians and I and my wife were as much identified with Mississippi as if we had been born here. All my ministerial life, except a few weeks in Memphis, Tenn., has been spent in Mississippi. I have canvassed the State, first and last, some fifteen years–before the war, had visited nearly every association and church in the State, and had aided nearly every minister in the State in protracted meetings, and, so far as I ever knew, was everywhere favorably received, and requested to return as often as I could. But my days of labor are over. I now rest and am waiting the summons to "Come up higher." Yours Fraternally, E. C. EAGER.

Clinton, Miss., Jan., 1882.

AUTOBIOGRAPHY AND PERSONAL RECOLLECTIONS OF REV. E. C. EAGER: I was born in Swanton, Vt., Jan. 15, 1813. I was "born again" Jan. 25, 1831, and was baptized into the Baptist church in Swanton the second Sunday in June, 1831. In the fall of the same year I removed to Passumpsic, a little village in the eastern part of the State on Passumpsic river, united by letter with the Passumpsic Baptist church, and soon after was licensed by that church, and commenced immediately studying for the ministry under the tuition of its pastor, Rev. George B. Ide.

I boarded in his family and continued under his tuition some two years. About that time he removed to Brandon, Vt., and became pastor of the Baptist church there. I accompanied him. The Baptists of the State had but recently started a very flourishing male school there, so I entered this school and remained until the fall of 1835, at which time I entered the Junior class of the Collegiate Department of the school, now known as MADISON UNIVERSITY, Hamilton, N. Y. It then had between two and three hundred students, all preparing for the ministry, and some eight or ten professors.

I graduated in the full collegiate and theological course in 1841. Soon after I was ordained to the full work of the ministry by the Passumpsic Baptist church and immediately after ordination was married to Miss Harriet B. Ide, first cousin to my old tutor, George B. Ide, D. D. Some two years before this she had graduated at the Female College in New Hampton, N. H., a school as famous and as widely celebrated at that time as the Judson, in Marion, Ala., was in the palmy days of Milo P. Jewett. She was a hard student, a thorough scholar, and possessed great aptness to teach. The year previous to her marriage she spent with her cousin in Philadelphia, who was then pastor of the First Baptist church of that city. She was a great favorite of his, and he gave her up with great reluctance and never did forgive me for not settling in Philadelphia, as a good opening was then offered me as a mission pastor.

For years before we were married we had expected to become foreign missionaries to be located probably among the Karens. Several males and females were expecting to go out at the same time. But the Board of Foreign Missions, finding itself some eighty thousand dollars in debt, had passed a resolution that it would send out no more missionaries till that debt was paid.

This was a great damper to me, and as we would probably have to wait some two or more years, I resolved to turn my attention to Domestic Missions. Then the Baptists of the United States were one in mission work. There was but one Board of Foreign Missions and one of Domestic Missions. So I applied in person to the Board of Domestic Missions for a field of mission labor, and they at once advised me to go South and select for myself.

I accepted this advice. In February, 1842, I landed in Memphis, Tenn., and put up at the McMarkin House. There I found President Fransworth and his accomplished wife, the sister of Prof. Ripley, of Newton Theological Seminary, who was traveling about and looking here and there, with the intention of establishing somewhere in the South a seminary

similar to that of New Hampton, N. H., with which he had been connected as professor. He soon left Memphis as not the place he was looking for. The population of Memphis was then estimated at only 800, with one hotel, one drug store, several small dry goods and grocery stores, one small brick meeting house occupied by the Presbyterians, some few Methodists but no meeting house, according to my recollection, and not a citizen in town who was known as a Baptist.

President Fransworth spoke very discouragingly and advised me not to think of settling in such a place. But I determined not to leave without a trial. So I began with the determination to canvass the whole place thoroughly. In one of the first houses I entered I found a shoemaker, to whom I introduced myself as a Missionary Baptist minister, saying that I had come to Memphis to see if I could find any of the lost sheep of the house of Israel. While I was talking he threw down his tools, laid aside his work, and, rising to his feet, reached forth his hand and, grasping mine, exclaimed: "Thank the Lord! I do believe that the Lord has answered my prayers." He then took his seat and went on to say that he was a Baptist, a Missionary Baptist, that he had been in Memphis so many years, that he had never seen or heard a Baptist preacher since he first came, that he had often and earnestly prayed that he and his family might yet live to sit under the preaching of the gospel by a Baptist minister, and, "Now," said he, "I am at your service. If you wish, I am ready and willing to drop all and go with you." I told him that as I was an entire stranger he could be of great service to me and I should be very thankful for his company. In a short time we started out together and he continued with me till we had visited every white family in Memphis. At the close of this visitation we had found and recorded the names and dwelling places of forty-three persons who claimed to be Baptists and who had or soon could get letters. We then appointed a meeting to be held in the upper story of a small building, called the Court House. All or nearly all, with more or less of their friends, were present. They all ex-

pressed a desire to be constituted into a church and agreed to do so as soon as we could obtain a house in which to worship. After much consultation we concluded that the best plan was to start a subscription to build, payable when seven thousand dollars should have been subscribed.

This shoemaker was Bro. T. B. Altom, who afterwards removed to Grenada, Miss., was there licensed and ordained, and preached for years in Mississippi, most as a missionary in the prairie country of Northeast Mississippi, and was greatly beloved by everybody. He was a good man and full of the Holy Ghost. He has gone to his rest and his works follow him. (See brief sketch of him in this volume.) After this mass meeting I took the subscription paper and started out alone. The first subscriber put down five hundred dollars and promised to give the lot on which to build in a few weeks. I had obtained nearly the seven thousand dollars when, to my great surprise and mortification, he backed down and refused to have his name any longer on the paper. This disheartened me and I began to think that the Lord did not design that I should settle in Memphis.

About this time Rev. James G. Hall came to Memphis on a visit to two sisters. He heard of me and came to see me. We had a long and pleasant interview. I told him all my prievious history and how I happened to come South instead of going to Burmah. He said he had for years corresponded with the Board of Domestic Missions to send educated ministers South, especially to Mississippi, and he had no doubt but they had directed my attention South greatly through the influence of that correspondence, and, on that account, he had some claim on me. He advised me at once to give up Memphis and go with him to Mississippi, that he could probably locate me at once at Grenada, and said that the country for fifty miles around was almost destitute of preachers and that I would find an ample field for all my powers.

After much prayer and consultation with my wife, I concluded to accept of his advice. He had come there on horseback, and started immediately back, and shortly after my

wife and I were in the stage on our way to his house, one of the stage-stands seven miles north of Grenada. Only some ten or twelve years before the Indians were in possession of this whole country, that is, of all the middle and northern part of Mississippi. It was all new and wild. The roads were horrible, almost impassable. The people looked wild and strange at every stand, or wheresoever the stage stopped. Multitudes of half-intoxicated men and boys would come up to and around the stage, peep in through the door and then with horrible oaths comment on the passengers. Before we reached the end of our journey we were wonderfully impressed that we were in a missionary field where laborers were greatly needed.

In due time the stage halted at the Hall stand. Bro. Hall had reached home before us. He hastened out, opened the stage door and gave us a hearty welcome. He led the way and soon gave us an introduction to his wife and family. We soon found her to be an accomplished lady and one of the best cooks and housekeepers that we ever met with in any country; and the longer we stayed the more pleased we became with him and her and all the family. Bro. Hall was probably the best educated Baptist minister at that time in the State, but as he was a planter he preferred country churches to those in town, and generally preached to one or more of these churches every Sabbath. But he was anxious that I should go and try to get a start in Grenada. So, after resting several days, we both mounted horses and rode into Grenada. Through his influence the few scattered brethren were collected and in my absence held a long consultation with Bro. Hall, at the conclusion of which they reported that the best they thought they could do was to give me three hundred dollars for two Sabbaths per month and that we board ourselves, and that as a special favor Dr. and Bro. Edmunds would furnish us a room and board us for twenty-five dollars per month; also that my wife, if she wanted, could get the use of the Academy building free and that she could get as many pupils as she wanted and have all that she could make.

There had once been a large and flourishing church there, and they started to build a large house, but just as they had completed the walls and covered the house the banks failed and a general crash went over the whole country, and all public enterprises stopped. This shell of a large brick house was still left, with no doors, windows, seats or pulpit, and for years it had been occupied by only beasts and birds. Here I began to think that probably I had done wrong in refusing a mission church in Philadelphia with a salary of fourteen hundred dollars, another in Cincinnati, Ohio, with a salary of one thousand dollars, and numbers of openings in Kentucky and the West, which old Bro. Buck and Rev. John L. Waller, urged me to accept, and go no farther south; all of which I had declined through the influence of the idea of getting into a *missson field* in the South. And now that I was fairly in the South the best offer that I could get was the board of self and wife, and a wild country where I could preach as much as I pleased for nothing.

About this time my wife and I began to feel a little homesick. But after the brethren had obtained a full school for my wife, should she become willing to teach, we mutually agreed to try it for one year. So she entered the school room and I my study and we both went to work as best we were able. At the close of the year I had paid for our board and she had cleared six hundred dollars, but in settling up accounts, we found our store bills over one hundred and fifty dollars, some one hundred dollars more than we had expected. We then mutually agreed that from that day onward we would pay as we went—that we would "owe no man anything." That resolution was the best we ever made respecting dollars and cents. Through life it saved us from much care and anxiety, and myself as a minister from reproach.

During the two years I remained in Grenada I preached and held protracted meetings in all or nearly all the county seats within fifty miles of Grenada. I assisted Bro. Hall and Bro. Minter in protracted meetings in all their churches and with them attended protracted meetings in very many places

and neighborhoods where there had never been a religious meeting before, and where we often had young people who had never heard a sermon before. As there were very few, even log meeting-houses in the country, we adopted the plan of holding Baptist "camp-meetings," where we usually had from six hundred to one thousand through the week and from twelve to fifteen hundred on Sunday. These meetings would usually continue through three Sabbaths and were attended with most remarkable manifestations of Divine presence and power. Often the whole congregation, day after day, would kneel down for prayer. At the Red Gap camp-meeting several hundred people professed religion and I saw Bro. Minter baptize at one time, without coming out of the water, eighty-five converts. And similar scenes were witnessed in nearly all our meetings during the two years I was there. Eternity alone will reveal how many hundreds heard the joyful sound and truly believed in the Lord Jesus Christ.

In moving into the country the people had often to swim creeks, and hence they lost nearly all their books, Bibles and Testament. Hence but few famlies back in the country had a Bible or a Testament. This need was afterwards supplied by a Bible Society formed in Grenada. Never before nor since have I found any people so fully ripe for the harvest as were these country people.

We will now return to Grenada. Here was my first pastorship. Soon after I accepted, the few good and noble brethren that were there seemed *aroused*, and, being men of business, they went to work in good earnest. Very soon the doors, windows, seats and pulpit, were up and in, and ready for an audience. The congregations soon became large and respectable. William Duncan, then a merchant in the place, and who had been for years a professional teacher of sacred music, was our chorister, aided by a number of good male and female voices, and we had the best singing in town.

Early in the fall we commenced a protracted meeting aided by Revs. Minter and Hall, but the preaching by my request was done almost exclusively by Revs. Wm. Holcomb

and Wm. Bailiss, whom I had aided in protracted meetings in the upper part of the State. Our house, though large, became too small for the people. Gen. Waull, now of Texas, was the first to profess religion, and the first convert that I ever baptized. Babb, Esq., who had once fought a duel with Gen. Waull, soon followed, and afterwards became a distinguished Methodist preacher in Tennessee. The meeting continued over two Sabbaths, at the close of which over forty had been baptized and several had been added by letter.

For one-half of my time the second year the church gave me six hundred dollars and my wife gave up the school. The church continued to prosper, numbers were added by baptism and by letter and that year we organized a Bible Society, auxiliary to the American and Foreign Bible Society, and established a book store for the circulation of Bibles, Testaments and good books. Through this means a great portion of the country in every direction was well supplied.

This year the Baptist State Convention met at Middleton. I was present as a delegate from the Grenada church. There I met, for the first time for several years, my old school mate, Rev. W. H. Anderson, pastor of the church at Natchez; also two of my former class mates, teachers in the Judson Institute, namely, Cross and Foster, both of whom soon returned North. Cross went as missionary to Burmah, and Foster settled in some church North.

During this Convention there was much discussion about what disposition to make of the Judson Institute; but it was finally turned over into the hands of a Bro. Bailey, former pastor of the Columbus Baptist church, and Bro. John Armstrong, then pastor of the church in Columbus, preached, as he said, the funeral sermon of the Judson Institute. He briefly gave its history, its age and work, its decline, sickness and death. He then made one of the most impressive appeals to the Baptists of the State in behalf of education and a Baptist College in the State that I ever heard from anybody, and I resolved then that, from that day onward, I would

favor to the utmost of my ability any and every move in that direction.

The third year the Grenada church called me for all my time on a salary of one thousand dollars. I had long looked upon the country as by far the most important part of my field. I had preached to them two years and had influenced Rev. H. B. Hayward, an old school mate, to come and settle in our midst, and a few others had also come in. Yet, I felt that I could not that soon turn my back upon a country so destitute and so ripe for the harvest as it then was. I had no pecuniary inducement to remain. I had now spent the best part of two years in preaching to them, and all that I had yet received was the free use of a horse, saddle and bridle from old Bro. Minter. When Bro. Hall and I introduced Bro. Hayward to the Preston church as pastor, in the place of Bro. Hall, he, Bro. Hall, addressed them on the subject of ministerial support and, said he, "Bro. Hayward cannot do as I have done. I have supported myself and family by farming. I have preached many years all through this country and I have been pastor of this church now nine years, and from all the churches combined, I have not received money enough to have kept my horse shod. I don't mention this," he continued, "by way of reproach. The reproach, if any, falls probably more heavily upon me than upon them. I have long known that they were well able to pay their preacher, and many I believe would, had they been taught the Scriptures upon the subject. But, in common with perhaps all our ministers in this new country, I have never yet preached on that subject. Hence the churches all over the country have done nothing. But," said he, "the time has come when the churches must change on that subject. Men are coming into our country who are poor and who wish to give their time wholly to the ministry, and this they cannot do without food and raiment and life's necessaries."

I had a great desire to preach to the country churches, at least one year more, that I might instruct them especially upon this subject. I so expressed myself to the Grenada

church; still she would not yield. She would have all or none. So I resigned.

Shortly after, I received a call from the church in Columbus, and another from the Fellowship church, in Jefferson county. I decided in favor of the latter, and entered upon my work as pastor of that church in May, 1844. This church is located equally distant from Port Gibson, Rodney and Fayette. Its membership was small, but its congregations were large, intelligent and many of them very wealthy. The members were scattered from Port Gibson to four miles below Rodney and from Oakland College to Fayette. Our usual congregations were large and regular, and on special occasions only a small portion of the people could get into the house. In the fall we had a very interesting protracted meeting. A Bro. Parr, my successor in Grenada, did most of the preaching. And this revival continued, gradually spreading, for more than two years.

At the close of the second year I had baptized one hundred and thirty whites and an unknown number of blacks. I was engaged by the church to preach to the whites in the morning of each Sabbath and to the colored people in the afternoon. In the third year the Bethlehem Baptist church, in Franklin county, petitioned the Fellowship church for my services one Sabbath per month, which was granted. And I served them two years. Over forty were added to the church by baptism the first year and quite a number the second year, besides many who joined by letter.

While engaged in preaching to this church, for the first time in my life I was interrupted by a rush of blood into my mouth, on account of which I had to stop preaching altogether. After recovering from my excitement and resting my body as well as my mind I found that I had literally worn down by long continued labors by night and day, for months together. I had prostrated my whole system, body and mind. Hence I was compelled to rest. With wife and one child I went and spent several weeks on the Bay; but returned and renewed my labors in the fall. But I never could endure as much

hardship and exposure afterwards. I had often spoken, especially in Baptist camp-meetings, two and three times a day in open air for ten and fifteen days at a time, without ever getting hoarse, but never could thus do afterwards. Since that attack I have always been more or less inclined to hoarseness. I add this as a warning to young ministers not to over-exert themselves in times of excitement or revivals. Moderation is the safer and more useful plan.

While pastor of the Fellowship church we were invited by a Bro. Austin, who said he had recently joined the Baptists in Hinds county, and had become very much interested in their having a college, and he thought that he had started on a plan that would prove successful; namely, to get up a company of stockholders who should purchase the property known as Mississippi Springs, and convert it into a Baptist college for the State. He would himself take so many shares of five hnndred dollars each, and he wanted only so many more to complete the amount required, when he would call a meeting of the stockholders of the Springs, purchase the property, and then hold themselves ready to turn it over to the denomination through the State Convention on certain conditions. We were well pleased with the idea, and several of our brethren became stockholders. In due time they were called together at the Springs. The property was purchased and Bro. Austin was put in possession of the buildings and property for safe keeping till we could present it to the Convention.

But Austin soon converted it into a dancing hall and place of public amusements. The stockholders thought this a bad introduction for a Baptist college. They called another meeting, intending to dispossess Austin of the property, but he was by far the largest stockholder and refused to leave. He finally proposed to get others in the place of all the Baptist stockholders and thereby release them. They readily accepted and retired.

As it was too late in the week to reach Fellowship church so as to be there in season on the Sabbath, William

Coleman, James Snodgrass and I concluded that we would come and spend the Sabbath at Clinton. Here we found two Baptist families, namely, Dr. Stokes and Nathan White. We passed two nights with the doctor and one with Bro. White. We rehearsed to them our fond hopes and sad disappointment. While with Dr. Stokes he suggested to me the idea that possibly, on certain conditions, the Mississippi College might be donated to the Baptists of the State, saying that he was one of the members of the Board and knew that they were very tired of it, that it had virtually failed in the hands of the New School Presbyterians that the people generally were discouraged and would gladly see it in the hands of any body of men who would take hold of it and make it what it ought to be—a college.

Before we parted he said he would do all he could in favor of such a move and would keep me posted in regard to it. He did so, and this, so far as I know, was the first *move* of the donation of the College to the Baptist State Convention.

In the fall of 1849 I resigned the pastorship of Fellowship church and in the spring of 1850 moved my family to Warren county, and took charge of the Antioch and Mount Alban churches. These were good flourishing churches at that time. The congregations were large and respectable. The Antioch church had two of the best deacons I ever knew, namely, David Sexton and Levi Stephens. Numbers were added the first year by baptism and some by letter, and I preached and held protracted meetings often in different parts of the country.

But about the close of the second year my voice gave way and I had to cease speaking in public altogether. I resigned, and Rev. Mr. Thomas became my successor. The doctors said that I must travel—as much as possible on horseback. So I opened a correspondence with the corresponding secretary of the Southern Baptist Publication Society, located in Charleston, S. C., and secured an appointment to canvass the State of Mississippi on its behalf. And as the Baptists

now had charge of Mississippi College I at once resolved to locate my family there while traveling for the society, thinking that thereby I might possibly educate our children.

Just before I left Warren county Dr. Newton challenged me to a public debate. I rose and remarked that Dr. Newton and all present knew well that I conld not speak in public at all, but, if he would allow me a substitute, I would accept the challenge. He agreed to do so, and this led to the debate in Jackson between John L. Waller and Dr. Newton, which resulted so triumphantly in favor of the Baptists and the cause of Revision.

Traveling improved my health gradually and effectually. I was more successful than I had anticipated. I collected in cash an average of twelve hundred dollars per month. The next year the trustees almost forced me to take charge of a Preparatory Department of Mississippi College at a sacrifice of more than five hundred dollars per year. I did so from a sense of duty, intending as soon as the year closed to return to my labors for the Publication Society. But in the fall the Board of Trustees and the Committee of the Baptist State Convention made choice of me as agent to raise an endowment for Mississippi College. I was taken altogether by surprise, and tried my best to keep out of it. But they would not give me up, at least, till I had made a trial. So with great fear and trembling I yielded and entered at once upon the work. Not a dollar was made payable till sixty thousand dollars were obtained, and they gave the agent three years in which to raise it. At the close of the first year I had in subscriptions over sixty thousand dollars.

This placed the college on a firm basis and from that day to the beginning of the war it prospered as few colleges ever did in so short a time. At the breaking out of the war it had eight professors and two hundred and thirty pupils. At the meeting of the Central Baptist Association in Mount Alban, Warren county, I introduced the subject of a female school being established in Clinton under the auspices of the Baptist denomination, that families might be induced to come and

settle there, as then and there they could educate both their sons and daughters at home. I suggested too that the Central Association alone should undertake this work and that they should call the school *The Central Female Institute.* The idea took favorably with all. Resolutions were offered and passed unanimously in favor of such a move, and a committee was appointed to purchase property, elect teachers and start the school as soon as practicable.

That committee offered me its principalship. I declined and suggested the name of William Duncan, knowing that he had long been engaged as a teacher of high schools. In due time he was engaged and became first principal of the Central Female Institute, and Dr. Brumly became its steward. I continued in the agency of the college till over one hundred thousand dollars of endowment was obtained, and over twenty thousand for the chapel.

I then resigned and accepted an agency for the Bible Revision Association, located in Louisville, Ky. I was engaged in this work when the war broke out and all communication between me and the Board was cut off, so suddenly that my entire salary for the previous year was left unpaid, and not a dollar of it has yet been paid This left me without means to get the necessaries of life for my family and compelled me to sell my house and one hundred acres of land near Clinton and to take pay in Confederate money. To this I added considerably more during the war, hoping that after the war I would return, repurchase my property and complete the education of my children.

I had three sons in the war. My eldest, William Carey, died in Lee's army just before his surrender and now sleeps in a soldier's grave near Richmond, Va. The other two returned at the close, poor and disheartened. All of my money died on my hands. My three servants left and went where they pleased, and I was left with a wife and seven children—four sons and three daughters—without house or land, and not a dollar in current money. We were all much depressed for a while. We prayed and fasted and consulted together, till

we mutually agreed to trust in the Lord and do whatever God in his providence seemed to indicate to us to do.

In a few weeks I found myself located among my old friends as pastor of Fellowship church and my sons making cotton on the "Pette Gulf Hills" near Rodney. The church fed us and our little ones, and the boys were to have all they made to get an education. They were very successful, and soon began one after another to go to school. After remaining there some two years I returned to the agency of Mississippi College, and returned with my family to Clinton, when most of my children again entered the College and the Institute. I continued in this agency until I was prostrated by an attack of the Louisiana swamp fever, from which I narrowly escaped death, and for more than one year was unable to engage in any business and was more than three years in fully recovering from it. In fact, since then, I have accomplished but very little. I canvassed Texas seven months in behalf of the Board of Domestic Missions, but with very little success. I became an agent for a society whose object was to build up a Female College in Summit, Miss., removed my family to Brookhaven, put my two daughters in Whitworth College, and worked seven months, when the Society wound up and left me and my family seven hundred dollars worse off than we were, and I became too poor to get away from Brookhaven.

Some three years ago my son-in-law, living in Clinton, sickened and died. My wife, who had come to his aid, and that of the family, sickened, and in a few days was a corpse. His wife was left sick and destitute with four helpless children. Some two years ago, while attending a ministers' and deacons' meeting in Liberty, Miss., I was seriously injured by a *fall* and have been obliged to use one crutch and a cane ever since; and in January, 1881, I returned to Clinton to live, and, probably, to die with my children.

My four sons are now educated and settled in professional life. Two are Baptist ministers—one now pastor of the St. Francis Street Baptist church, in Mobile, Ala.; another is a

missionary in Rome, Italy; and one is a physician, now in the State Asylum, near Hopkinsville, Ky.; and the last and youngest is professor in Mississippi College. My two youngest children, daughters, graduated in the partial course in Whitworth College and after teaching awhile returned to Clinton and graduated in the full course of the Central Female Institute. All my children professed religion between the ages of ten and fourteen; all became members of the Baptist church; no charges have been alleged against any of them so far as I know; and all seem anxious to know what the Lord would have them to do. One is now a widow. Two sons and one daughter are married, and two sons and one daughter remain single.

The prayer of myself and wife, from the very first, was, that all of our children might be truly converted in *early* life, and second, that in some way they might all be well educated, and, lastly, that the Lord would then use and dispose of them just as he saw would be most for his declarative glory.

We both lived to see our first petition granted, and the second nearly completed, and the last is doubtless being daily accomplished. My wife was a very devout Christian, a faithful wife, but excelled all women that I ever knew as a mother and I doubt not but that she is now reaping her reward as the "well done, good and faithful servant." Should the bereaved father and the sorrowing children all continue as faithful to the end, and act their part as well as she did hers I doubt not but we shall ultimately hear, as she did, the welcome "well done." So may it be—all safe in heaven.

Mr. Eager still (November, 1894,) lives and resides with his son-in-law, Rev. I. P. Trotter, the esteemed pastor of the church at Brownsville, Tenn., and is nearing the completion of his eighty-second year.

George Boardman Eager, D. D., the second son of Rev. E. C. Eager, is now the pastor of the First Baptist church, Montgomery, Ala. He was born near Rodney, Miss., on the 22d of February, 1847, did service as a soldier lad in the army

of Northern Virginia the last year of the war. He was graduated from Mississippi College in 1871 with the first honors of his class, and from the Southern Baptist Theological Seminary in the elective course in 1876. In the interregnums during his school years he served the churches at Lake Village, Ark., and Bastrop and Oak Ridge, La. Upon his

GEORGE BOARDMAN EAGER, D. D.

graduation he was called to Lexington, Va., where he did his first full pastoral work, serving the church in that famous old university town for three years, during which time he also took a post-graduate course at Washington and Lee University. From Lexington he was called to the First Baptist church, at Knoxville, Tenn., entering upon his work there

with the New Year of 1879. On the 20th of the following February he was married, in Jackson, Miss., to Miss Annie E. Coorpender, the gifted daughter of the late Dr. Wm. F. Coorpender, the first honor graduate of the class of 1871 in the Central Female Institute, Clinton, Miss., and, as the sequal has proved, a woman singularly fitted in head and heart to be the companion and helper of his ministerial life. In the Spring of 1880 he accepted an urgent call to the St. Francis Street Baptist church, of Mobile, Ala., one of the strongest old churches in the South. This inviting field, in the quaint old Gulf City, afforded him the amplest scope and inspiration for the exercise of all his powers and for the achievement of the highest usefulness in the pulpit, in the pastorate and in the various public ministries which he was called to perform. The old church took on new life under his leadership and grew steadily in numbers, influence and beneficence during the whole seven years of his pastorate, and the relationship, so delightful to both parties, was only severed at last under the imperative demand that the pastor seek renewal of health in a change of climate. Accordingly in the spring of 1887 he accepted a less exacting work in the delightful Piedmont region of Virginia, at Danville, the beautiful capital of the famous Bridget Belt country. In a two years residence there his health was fully restored, and he returned to Alabama to take charge of the Parker Memorial church in Armiston, at that time, next to Birmingham, the largest and most prosperous of the magic cities of the Alabama iron region. During his pastorate the noble new stone church, dedicated in 1890 by Dr. Broaddus, and the handsome brick parsonage with all modern conveniences, were built at a cost of seventy-five thousand dollars, chiefly the gift of Duncan Parker, Esq. The membership was increased three-fold and the church achieved, as was conceded by all, a primacy of influence in that growing "city of churches." In 1890, when the increasing depression in the iron business and the general stringency of the times greatly reduced the population of "The Model City," and left nearly all its great industries

prostrated, he accepted a call to his present important field in the capital city of Alabama. The old First church, of Montgomery, has numbered among its pastors such men as Basil Manly, Sr., I. T. Tichenor, J. B. Hawthorne, A. B. Woodfin, D. W. Gwinn, M. B. Wharton and Wm. Harris. Its location, as well as its large and representative membership, makes it one of the foremost churches of the South. Dr. Eager has been pastor of this church but two years, but in that time incongruous elements have been harmonized, a vigorous "back-door revival" has taken place, and the multiform work of the church put upon a more efficient working basis. The church numbers nearly eight hundred, has the largest congregations and Sunday school in the city, and among its organizations, kept in vital and working relation to the church, are to be found "The Ladies' Aid and Missionary Society," "The Young Ladies' Mission Circle," "The Young People's Union," "Junior" and "Senior" branches, and the several "Ward Committees" appointed to look after all the interests of the work in their several districts. During part of the year Dr. Eager has in his congregation, Judge J. M. Haralson, one of the Alabama Supreme Court Justices, and President of the Southern Baptist Convention, and a large number of the members of the State Legislature, besides hundreds of transients who are called to the city by business, commercial or legal, or in the search for health or pleasure. His pulpit is, therefore, a center of wide and growing influence. Indeed, Dr. Eager's work since he came to Alabama has never been limited to his own pulpit or charge. He has been called to preach or lecture at nearly all the colleges and schools of the State; has been trustee of the Judson Institute, and President of the Orphanage Board and State Board of Missions, and has taken an active part in all the work of the denomination in the State.

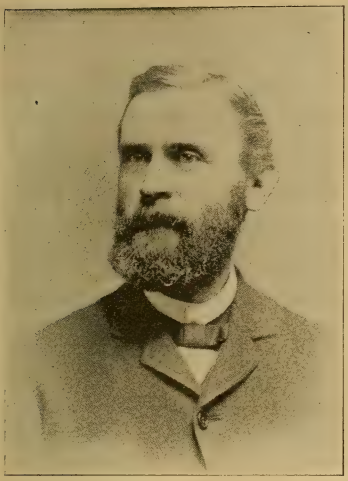
The degree of D. D. was first conferred upon him by the University of Tennessee, and afterward by Howard College, Alabama.

Prof. Robert Frazer, President of the State Industrial

College for girls, at Columbus, Miss., was intimately associated with Dr. Eager for several years, and was an officer of the Parker Memorial church while Dr. Eager was pastor. He writes of him: "Dr. Eager has been a diligent student, and is one of the most scholarly of the younger men in the Baptist denomination, South, while he ranks among its best preachers and pastors. In all his pastorates he has been preeminently successful, and has made each change against the earnest protest of his charge. His removal to Armiston was in the face of the strongest influence that Danville, the Roanoke Association and prominent Baptists in different parts of Virginia, could exert to keep him in a field where his ministry had achieved conspicuous success. The church in Armiston at that time numbered one hundred and seventy-five, and these were cumbered with the manifold difficulties that hinder efficiency in a membership newly brought together, heterogeneous, and for the most part strangers to one another. Unusual progress was made under Dr. Eager's leadership, not only in numbers and material strength, but also in organized power for aggressive Christian work; so that he left them three hundred strong and compactly joined together for the Master's use. As a preacher, Dr. Eager has singular gifts, his sermons affording a rich combination of intellectual vigor, oratorical grace and spiritual fervor. As a man he is genial and large-hearted, and so his influence is potent beyond the pale of his own people. His congregations embrace a multitude of young men of the noble sort, who belong to no church and are attracted by his cordial friendliness and his pulpit power."

At the meeting of the Southern Baptist Convention held at Dallas, Texas, in 1894, Dr. Eager was elected to preach the Convention Sermon at the next session—the session to be celebrated as the fiftieth anniversary of its organization.

Though the eldest member now living, of the family of nine, he is in the prime of life and has in him yet "the promise" and, may the sequel prove, "the potency" of many years of usefulness.



JOHN HOWARD EAGER, D. D.

John Howard Eager, D. D. The following autobiography of Rev. John H. Eager is taken from Dr. H. A. Tupper's book, *A Decade of Missions*, *page* 112 ffg: "My father's name is Eleazer C. Eager, and my mother's Harriet Ide Eager. I was born in Jefferson county, Mississippi, December 18, 1849. When seven years of age I entered the preparatory department of Mississippi College, in Clinton, and remained three or four sessions, till the breaking out of the war, when my father moved to the country. While here I took a special course in English Grammar (after a new method), taught by Prof. Watford, of Alabama.

"In January, 1867, after several years out of school, I was enabled to enter Oakland College, a Presbyterian institution, four miles from Rodney, Mississippi, but remained only a part of two sessions. In the fall of 1869 I entered Mississippi College, where I spent five years of continuous and hard study. I was baptized in the summer of 1864, when I was fourteen years of age, and by my father. This was in Copiah county.

"I graduated at Mississippi College in June, 1874, and spent one year in the pastorate before going to the Seminary. In September, 1875, I entered the Southern Baptist Theological Seminary, and graduated in May, 1879. I decided to spend four years, so as to do considerable extra work. I was ordained in Clinton, Mississippi, January 3, 1875, the winter

after my graduation. The presbytery was composed of the following brethren: Revs. E. C. Eager, George B. Eager, J. L. Pettigrew, J. A. Hackett, W. S. Webb and Walter Hillman. I did not wish to be ordained till after I had finished my course at the Theological Seminary, but a call to Vicksburg made it necessary.

"My first sermon was preached in Clinton, Mississippi—a *trial* sermon—before I received my license. This was in November, 1870. The following summer I preached several times in as many different places. During the last three sessions in college I preached once or twice each month. My vacations were spent mostly in protracted meetings, preaching sometimes nearly every day. I shall never forget the summer of 1872, which was spent in South Mississippi. There were nearly two hundred professions in the meetings in which I labored. The congregations were very large all the time, and the interest marked. In January, 1875, I took charge of the Baptist church in Vicksburg, and remained until the following fall when I entered the Seminary. The vacation of 1876 (four months) was spent with two country churches in South Carolina, formerly under the pastoral care of Rev. R. H. Griffith. The churches were really ripe for a revival, though they did not seem to think so. Two good protracted meetings resulted in forty baptisms, and an unusual interest on the part of the whole community.

"In 1877 I spent my vacation in Memphis, supplying the pulpit of the First Baptist church. The church was large, the membership scattered, the weather hot, the work hard, but the experience was a peculiarly profitable one. In the following December (while in the Seminary in Louisville), urged by pecuniary necessity, I accepted a call from the Baptist church in Midway, Kentucky, left vacant by the removal of their pastor to Baltimore. Here I endeavored to do double work, going up every Saturday, preaching twice on Sunday, doing some pastoral work, returning on Monday, and attending regular lectures at the Seminary during the week. My health suffered, but a rest in Virginia restored it. The sum-

mer after graduating, I supplied the pulpit of the Eutaw Place Baptist church, Baltimore, during the pastor's vacation. In October, 1879, I accepted a call to Manchester (Va.) Baptist church, expecting to enter the foreign field the following summer or fall. In July, 1880, I resigned the Manchester church in order to visit the South and West in the interest of missions, and to say good-bye to relatives and friends. The trip was pleasant but sad. Sad to me, but sadder to those I was leaving, especially an aged father, who seemed to cling to a parting son with peculiar devotion. Owing to the season of the year, collections for missions were small, but I trust some permanent good was done, and some new interest created, on the part of individuals and churches.

"As to facts and incidents looking to a missionary life, I can only say this: I began to think seriously of missionary work about ten years ago, almost simultaneously with my determination to preach the gospel. The conviction that I ought to become a foreign missionary had a small beginning, and ripened very slowly; but it began, and it ripened, and at length laid hold of my heart so firmly that scarcely a day passed for years that it was out of my thoughts and my prayers. I was a constant reader of the *Baptist Missionary Magazine*, of Boston, and often when earnest appeals came for more laborers in the great field white for the harvest, or when some faithful missionary had suddenly died at his post, and another was anxiously called for to take his place, my whole nature was stirred to its deepest depths and I responded involuntarily: 'Lord, here am I, send me.' I shall never forget the little room in the rear of the college chapel, the place of all others, at that time, that I held sacred. In that room I spent some of the sweetest hours of my life. There I received strength many times for the duties that lay before me. There (how distinctly I remember the very day) I dedicated myself to God as a foreign missionary, to go anywhere or do anything that he had for me to do. I said very little about the matter to anyone, for I dreaded publicity, and feared I would not have the sympathy and encouragement of my brethren. But

I need not enter further into my inner life on this subject than to say that, after ten years of prayer and faithful preparation, God is about to grant the chiefest desire of my heart and make me a foreign missionary, not in China, as I had expected, but in Rome."

Dr. Tupper says: "It may be added that Mr. Eager was accepted by our Board, as a missionary to China, on the 4th of August, 1879; that he entered, temporarily, on the pastorate of the Baptist church, at Manchester, near Richmond, Virginia; and that he was transferred, with his free consent, to the Italian Mission, on July 5, 1880. He married at Liberty, Bedford county, Virginia, October 6, 1880, Miss Olive M. Board, daughter of Dr. C. A. Board, a resident and native of the county. They sailed for their missionary field on October 14, 1880, and arrived at Rome on the 12th of November. The following is from the *Religious Herald* of October, 1880:

"'TESTIMONIAL TO REV. JOHN H. EAGER: WHEREAS, In the order of Divine Providence, it has become necessary that our beloved brother, the Rev. J. H. Eager, should sever his connection with this church as pastor; and WHEREAS, It is proper that we should give expression to our high appreciation of the valuable services he has rendered this church, Therefore be it *Resolved*, (1) That while we yield submissively to the decrees of an All-wise Providence in directing our brother to the foreign mission field, it is with feelings of deep sorrow that we part with one who has endeared himself to us, not only by his fervent piety, his kind and gentle disposition, but by his self-sacrificing spirit, his untiring energy and unceasing labors for the cause of Christ since he came among us. (2) That by this separation the church loses, not only an able and faithful preacher of the Gospel, but a model pastor, who under God has, in the short period of nine months, drawn together and united a disorganized and scattered membership, and thus enabled us to liquidate a debt of five hundred dollars, which hung like a pall over the energy and usefulness of the church; and in addition thereto has materially

improved and beautified our house of worship and grounds. (3) That we feel grateful to God our heavenly Father that he sent Bro. Eager among us, and that in his new and arduous field of labor we will follow him with our deepest sympathy, our warmest love and interest for his success and happiness, and our constant prayers for God's choicest blessings on him and his labors. Respectfully submitted, JOSEPH E. DAVIDSON, SAMUEL E. WOODFIN, THOMAS P. MATTHEWS, Committee.'

"'At a meeting of the Manchester (Va.) Baptist church, held Sunday morning, July 11, 1880, after services, the above preamble and resolutions were unanimously adopted, and the clerk was directed to spread the same upon the record, deliver a copy to Bro. Eager, and to the *Religious Herald* for publication. JOHN W. HALL, Clerk.'

"'RECOGNITION SERVICES: The following is taken from the *Richmond Dispatch* of October 12, 1880: 'A large mass-meeting of Richmond Baptists, was held in the First church Sunday night in recognition of Rev. John Howard Eager and his accomplished wife, who sail this week to Italy as missionaries of the Southern Baptist Convention. Dr. J. L. M. Curry, President of the Foreign Mission Board, presided. The services were opened by an invocation and hymn, followed by the reading of a portion of Scriptures by Prof. H. H. Harris, and prayer by Rev. Dr. C. H. Read. Rev. Henry McDonald, D. D., was the first speaker. He presented in an earnest and eloquent address the discouragements and hopefulness of the mission work in Italy. The discouragements were found in the tenacity with which the Italians still cling to the superstitions of the Romish church, their erroneous impressions of what Protestantism really is, and the skepticism which almost everywhere prevails. Rev. W. E. Hatcher, D. D., made a graceful allusion to the missionary and his fair bride, *nee* Miss Olive M. Board, of Bedford county, Va. He referred to the oneness of the Home and Foreign Mission work. The lines of distinction are gradually becoming obliterated; the telegraph and steam now bring us in easy com-

munication with what were once far distant lands; our missionaries now alternate in their work between the home and foreign fields. Dr. George B. Taylor, now the missionary of the Southern Baptists in Italy, was once a pastor in this State, and Dr. J. B. Hartwell, who twenty years ago sailed for China as a missionary, is now working among the Chinese in California. Rev. J. H. Eager, the departing missionary, was next introduced, and made an effective and feeling address, in which he reviewed the work of missions for the past eighty years, and spoke with loving enthusiasm of the encouragements to labor among the unsaved of other lands. A fine scholar, an able preacher, a high-toned gentleman, and a devout and efficient worker, Mr. Eager will add great strength to this mission of Southern Baptists, while his accomplished wife will prove, indeed, a "helpmeet" not only to him, but to the mission. Mr. Eager's successful labors in Manchester have endeared him, not only to that community, but to Richmond, and he carries with him to his distant field the warm sympathies, best wishes and most fervent prayers of our people. The exercises were closed by an interesting address to the missionary by Rev. H. A. Tupper, D. D., the efficient and able corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention.' "

During these fourteen years of Dr. Eager's missionary life in Italy the bright hopes of his friends have been fully realized in the efficient work he has performed on his field of labor. He has been wise, energetic and faithful in his work and God's blessing has rested upon it. The trustees of Mississippi College, his *Alma Mater*, in 1890, conferred upon him the honorable degree of D. D. His letters to the *Foreign Mission Journal* relative to the progress of the mission work in Italy are always full of interest and profit.

A. H. Edmonson was born in Lauderdale county, Alabama, June 14, 1836. He came with his parents to Northern Mississippi when about six years old. His father was a farmer, and he was therefore raised on the farm and learned

to till the soil. His opportunities for an education were quite limited. He went to the common schools, in the old log houses, some three months in the year and would then drop out perhaps for a year or two. The matter of education was then not so prominently before the young as now. Thoughts of a finished education rarely passed through the minds of the country youth. Young Edmonson says he rarely ever heard of such an educational institution as Mississippi College, and when he did it was with the impression that only the sons of the rich could obtain admission into this institution of learning, as the poor farmer-boys' means were too short for such high positions.

Leaving North Mississippi in 1859 he came south to the city of Vicksburg, where he worked at the carpenter's trade until January, 1860. While working at Steene's Creek, Rankin county, he was thrown from a scaffold, breaking the femur bone of the right leg, which confined him to bed and home several months. Later he moved to Simpson county, Miss., where, in December, 1861, he was married to Miss Mary Pruitt. The fruit of this marriage was nine children reared to maturity. Being a cripple and of delicate physique, he was exempt from the hardships and exposures of the late war.

Religious impressions were made upon him in early life. He had a great anxiety to become a Christian, being often at the altar of prayer and often in tears and grief because of sin. These seasons would pass and the impressions wear away at times. Then he could be found taking great pleasure in ungodliness; after which a season of prayers and tears would again seize him. It seemed to him that in these bitter sorsows were the *penitent*, bitter reflections of a penitent sinner. Days, weeks, months and years came and went, until in a fit of anger he used the sacred name of God in an oath of cursing. He was so mortified at this that he prayed God that his tongue should be paralyzed rather than that he should again use the Divine name in such wicked expressions. The prayer was made on Saturday before the *accident* mentioned above

took place on Monday afternoon. He felt that God had answered his prayer in his own good time and way, and sent this affliction, though bitter, that he might have ample time to repent. God then turned his heart to his praise and loosed his tongue to teach transgressors his ways that sinners might be converted unto Him. He says: "I thank God for thus directing my life as I trust to His glory." He was ordained to the full work of the gospel ministry by order of the New Zion Missionary Baptist church on the 7th day of March, 1869. Revs. A. A. Rogers and Daniel Giddens constituted the presbytery. Since that solemn consecration his time has been spent in preaching to churches in the Strong River and Springfield Associations. He has baptized a great many into the faith which he has preached, and that is into a belief in Christ as a personal Savior. He has married almost a hundred couples. He is now (1894) fifty-eight years old. In regard to his call to the ministry he says: "I had deep impressions and a desire to teach others the way of life. I have great joy in laboring among men in the interest of their salvation; and also have a fixed purpose to contend earnestly for the faith once delivered to the saints."

He writes: "I thank the Lord for the protecting care he has thrown around me during all these years; and pray that the future of my life may be spent in ministering his Word to sinners, and that an abundance of his rich grace may be given to support and comfort us as we drift into the future of time, bending under the weight of years. Then, in the bright and glorious Beyond, may we all bloom in eternal youth; and unto Him who hath washed us in His own blood be glory and honor evermore. Amen."

William A. Edwards. The following occurs in the writer's *History of Louisville Association*, p. 57, written 1883: "William A. Edwards a young man and a half brother of Rev. N. Q. Adams, was born December 22, 1850, lives near and is a member of Bethlehem church, Oktibbeha county. He was converted and joined the church in 1871. He is quite

young as a minister, and a short time since, to aid him in his education, the Association presented him (and also four other ministers), a number of excellent books. His record is yet to be made up. May his life be spared many years and may he do much good for the Master." He was licensed to preach in 1872, and ordained in 1874.

During a large portion of the ten years following the date of the above note Mr. Edwards has been greatly afflicted with rheumatism, so that his ministry has been seriously interfered with, and the question of a subsistance for himself and family has even been a serious question. To aid him in this respect his friends, in 1887, secured for him the election to the place of Treasurer of Choctaw county, and re-elected him in 1889, which office, though paying a small salary, requires very little active service. At last accounts he still lived at his home in Choctaw county, near Ackerman, on the Aberdeen branch of the I. C. Railway. In 1891 he was chosen colporteur of the Louisville Association, and was chosen for the same work the next year, and also the next. He was the present year (1894) colporteur of the Chester Association, and also preached at Sykes Chapel and Ennis in Choctaw and Oktibbeha counties, with improved health.

A. W. Elledge. Of this aged and useful minister the following note occurs in the writer's *History of Columbus Association*, p. 118, written in 1881: "A. W. Ellege was one of the first missionaries of the body. After leaving this work he became missionary in the Aberdeen Association, thence removed within the bounds of Cold Water, and now lives in Williamson county, Texas, where he is still a popular and useful minister." He wrote from Jonesboro, Texas, April 22, 1881: "Your card is at hand, but I must inform you that the minutes of Columbus Association, for which you ask, were destroyed during the war. I rode as missionary for Columbus Association in 1843. I baptized, that year, one hundred and twenty-six persons, and organized four churches. One of the churches that I organized was in Marion county, Al-

abama, and into the fellowship of that church I baptized the lamented Rev. T. P. Montgomery, who died a short time since in Texas. In 1844 and 1845 Bro. N. Sansing rode as missionary. One of the churches that I organized was in your county (Oktibbeha) at Double Springs; one on Line Creek; one at the mouth of Buttehachie river at Smith's Mills; and one on Bogne Creek, Marion county, Alabama. May the Lord bless you. Your brother in Christ,—A. W. ELLEDGE."

At that time Mr. Elledge had a sister, Mrs. Nancy Archibald, living at Double Springs, Oktibbeha county. His name appears in the Year Book for the last time in 1883, at Duffan, Texas, and as he was quite an old man at that time it is probable he died soon after. Dr. William Carey Crane, in 1881, wrote: "He has been and is a popular and useful preacher."

J. C. Ellerbe, a native of Cheraw, Chester district, S. C., was born December 25, 1825. He came to Lauderdale county, Miss., in 1846, and was employed as teacher of the school at the Trussell school house, which he taught three years or more. During this time he joined the Methodist organization. He was married to Miss Elizabeth J. Trussell, December 14, 1848. May, 1849, he joined the traveling connection and was assigned to the Mount Pleasant circuit. He continued with the Methodists about ten years. He was then baptized into the fellowship of the Tallahatta Baptist church, Lauderdale county. He settled on a farm near the church. Shortly after his baptism he was ordained to the full work of the ministry and served Tallahatta and neighboring churches until the Civil War began. He gave up his pastorate and went into the Confederate service as First Lieutenant of Company I., Thirty-seventh Mississippi Regiment.

He returned after the war closed, broken in health and finances. Gen. Sherman's army had stripped his farm of almost everything, leaving wife and little ones destitute. He went to work on the farm for a subsistence and preached as

he was able to contiguous churches. He preached each month for three years to a church thirty miles from home, and when his horses were busy plowing he walked, and did not receive more than thirty dollars a year for his services. Of course, he remained poor. He died early in life, comparatively speaking. He preached his last sermon to New Prospect Baptist church, Newton county, on the first Sunday in November, 1880, his text being the twenty-third Psalm. In his closing remarks he said, in substance; "Brethren, my work is done. You have listened to my last sermon. Before your time of meeting comes again you will hear that I am gone. But don't grieve. Just say, A sinner saved by grace, through faith in the Lord Jesus Christ." In the altar he prayed for church and people, closing with a petition for his "preacher boy." This "preacher boy," T. M. Ellerbe, says: "I can never forget that prayer, although I had heard him pray for me constantly all my life."

According to his presentiment, he went home, took his bed, and gradually grew worse, though not seemingly dangerous, until Sunday morning, November 20, 1880, when he quietly, peacefully, triumphantly passed from earth to heaven, leaving a wife, five boys and two girls. The wife and daughters were Methodists. His remains were laid in the New Prospect cemetery to await the last trumpet.

At his burial a Methodist preacher, who was in attendance, said: "I have known him for years, and in that time I have known many preachers; but he was the ablest sermonizer, had the best flow of language, could present his sermons in the easiest and plainest manner, and he was the best commentator on the Bible, and the safest counsellor in matters of Christianity, I have ever known." His ability and earnestness were acknowledged and admired by all who knew him, but he was not popular as a minister—he never desired popularity. It was thought that he was too uncompromising in what he believed, that he had too little charity for those who differed from him, and that he was too bold in his attacks and in his denunciations of sin. That he had faults, he knew and

always deplored. But he was faithful in all the relations of life.—*His son*, T. M. ELLERBE.

Theophilus Moody Ellerbe was born on a Methodist circuit (the exact place he doesn't know) September 2, 1849. Among the first things he remembers is his mother's teaching him the little prayer, "Now I lay me down to sleep" and to sing, "Alas, and did my Savior bleed?" "When seven years old," he says, "I knew the Methodist Discipline, its prayers, almost all in it, by heart. And now I thank God and praise my mother for the exceeding great interest she took in me. Yet she made a mistake, and had it not been for that mistake I should have been a Christian much sooner. The mistake: Because I was sprinkled ('christened,' as I was taught to say) in my infancy, because my parents were Christians, because I said my prayers, sang my hymns, and read my Bible, and did no one any harm, I was a Christian. All I had to do, I thought, was to keep from 'falling from grace,' and heaven would be my home. The Baptists, I imagined, were a low grade of people, and I never heard one preach until I was about fifteen years of age, when to my astonishment and great distress, I learned that I was in my sins, knowing nothing of the way of salvation. In my sixteenth year (September, 1865) I was baptized upon a public profession of my faith in Jesus, by Rev. A. Gressett, into the Beulah Baptist church, Newton county, Mississippi."

On December 29, 1869, he was married to Miss Mary F. Williamson, near Hickory Station. In 1870 he moved into the neighborhood of New Prospect Baptist church, and, with his wife, united with that church by letter from Beulah. In 1871 he was ordained deacon, elected Sunday school superintendent and leader of prayer-meetings. In 1872 he was liberated to preach, and since that time he does not remember that there has been a Sunday, except when he was sick, that he has not had an appointment to preach. In 1873 he was ordained to the full work of the ministry by request of the New Prospect church, and served as pastor of that church ten

years, serving from three to four others during this time. While pastor at New Prospect he organized, built and served as pastor Pleasant Ridge Baptist church, Scott county; organized, built and served as pastor High Hill Baptist church, Leake county; re-organized and served as pastor Old Union, Scott county; and was pastor of Pinckney church, Newton county. In the fall of 1883 he resigned the pastoral care of the churches just mentioned, being impressed with the duty of working in Franklin county. In 1874 he located near Hamburg, Franklin county, and served as pastor Bethlehem (now Hamburg), Union, Sarepta, and organized Philadelphia and McNair churches. In 1890 his health broke down and he was forced to resign the pastorate of these churches. In 1891 he moved to Natchez for change of medical treatment and that his children could earn a support for the family, as he was forced to depend upon them in this respect. In 1893 his physician, Dr. Hall, of Natchez, said he might take some work if he would not overwork himself. He served as pastor Longview, Natchez, and Gilbert church, La. In 1894 these two churches, with Philadelphia, New Salem and Sicily Island churches constituted his field of labor.

He thus sums up his past life: "I was born in 1849, baptized in 1865, ordained as deacon in 1871, and ordained as pastor in 1873. The war and ill-health prevented me from being educated. I was, for a short time, student at Mississippi College, but ill-health and poverty cut short my course. What I have learned has been by fire-light. I have nothing to boast of, but much for which I am devoutly thankful. I have not had the success which some of my brother pastors have had, but I have never had a church drop me and call another in my stead. Have always had the respect and confidence of my churches. Never had a church trouble —peace and unity have prevailed. Never had a church to fail to do something for missions and ministerial education. Never had a church that did not do about what it was able for my support. I have no complaint to make of any of the churches I have served. I love them and am truly thankful

for their kindness to me. God bless them and make me worthy of their confidence."

A. B. Ellington, of Thomasville, Leake county, Miss., was born in Jefferson county, Ala., November 4, 1837, and professed faith in Christ at Ruhama Baptist church, in Shelby county, in 1851. Afterwards he, with his father's family, moved to Mississippi. In August, 1856, he united with the Baptist church at Long Creek, in Attalla county. On July 7, 1859, he were married to Miss M. E. M. George, of Leake county, and there was born unto them eleven children, seven of whom survive him. He was ordained to, and served acceptably, in the office of deacon for some time, and on August 14, 1884, was ordained to the work of the gospel ministry by the church at Canaan of Harmony Association, in Leake county, where he spent the remainder of his life. Bro. Ellington was a devout Christian, sound in the Baptist faith, always willing to bear his part of the burdens in church work; also one of those unassuming servants of Christ, who preferred his brethren before himself. He was a kind husband, a lenient father, a good neighbor and a pleasant yoke-fellow in the ministry. After suffering one week of severe sickness, in which he was resigned to the will of his heavenly Father, he fell asleep in the triumphs of a living faith, on July 23, 1894, aged fifty-six years, eight months and eighteen days. God grant to the bereft sister, children and relatives the comforting influence of the Holy Spirit.—W. P. DORRILL.

D. A. Ellington, "of Attalla county, although entering upon his work in advanced life, was an earnest and zealous minister of the Lord Jesus Christ. Many attentive hearers crowded his ministry, and many through his instrumentality were led to accept Christ as their Savior. He was eminently successful in his work of winning souls. But in the full maturity of Christian manhood he was called to his reward since our last convention. 'He rests from his labors, and his works do follow him.' "—*Minutes of State Convention of* 1882.

J. T. Ellis, son of Wm. and Zilpha Ellis, was born April 22, 1850, in Holmes county, Miss. He obtained faith in Christ, August, 1869, on a profession of which he was baptized by Rev. F. S. Wright and received into the full fellowship of the Pleasant Ridge Baptist church, Holmes county, but shortly afterwards removed by letter to Bowling Green church. Like all other converted sinners he began to cry out, "Lord, what wilt thou have me to do?"

He writes: "With a consciousness of the fact that life's work had now begun, I could not content myself to be a drone in the church of which I was a member. So I began, by the solicitation of my brethren, to participate in public worship. I was not yet satisfied; there was a kind of impression on my mind that I could not keep to myself, nor could I get my consent to reveal it to others, in fact, in my own thoughts the question was not settled. Finally the impression got out, and to this day I do not know how, that Tommie Ellis was going to be a preacher.

"In the summer of 1870 I met with that noble man of God, James Nelson, who was then agent for Mississippi College. He sought a private interview with me, and, by his gentle manners and easy approach, together with the interest he manifested in my welfare, he soon gained my confidence. After satisfying himself (as he told me afterwards) he advised me like a father and gave me much encouragement. Shortly after I met Rev. A. A. Lomax, whom I had already learned to love. He began at once to make preparations for me to attend Mississippi College. In September, 1871, with a recommendation from him, I made application to the Board of Ministerial Education and, after an examination by the board, was received as a beneficiary. I was a student of the college for three years. Two years of the time I did not question my call to the ministry. When I had finished the third term I decided that my impressions to preach were not sufficiently great; and after all I thought it possible that the impressions to preach were made on my mind by the earnest solicitations of my friends, instead of the Spirit. I thought, how wrong it

would be to go through school and then perhaps decide that it was not my duty to preach. So I reluctantly made up my mind to let Bro. Nelson into the secret of my trouble. He was greatly surprised when I unfolded to him my secret thoughts. I proposed to him that I go home, at least for twelve months, and there in my private life I could decide the weighty matter. But he did not think it best and advised me to stay right there until I had settled the question. I wanted to take his advice, so I went back to my room and resumed my studies. For a few days I was satisfied, but this was only temporary relief. I again began to think of the great responsibilities that would soon be placed on me as a preacher, and, with all of that, might fail to meet the expectations of my brethren, and that too, my own expectations might be disappointed, as it was my ambition to be a 'big' preacher. So I decided that I must go home. I would work for the Lord in the Sunday school and prayer meetings. By this time Bro. Nelson had gone from home to be away for several weeks. My decision I thought permanent. I went to Dr. W. S. Webb, who was then president of the college and told him, in tears, my intentions. He would not consent for me to leave college till Bro. Nelson returned, but I went to him the third time and so earnestly besought him that he finally consented.

"I told him that I felt relieved and that I had but one more great trouble, and that was to break the news to my mother. As I bade him good bye I can never forget his parting words: 'Bro. Ellis, I believe the Lord has called you to preach. Of course I do not know; that is a matter between you and your Lord. But if I am right I shall not be surprised at anything that I hear has befallen you; and, besides, your course is against the college.' When I had reached Jackson, ten miles on my way home, while in the Edwards house, awaiting the north bound train, I realized my mistake, but cannot express the deep anguish of my soul. I could not retrace my steps. I almost rebelled against God. The thought was, I *will not* preach. I will do anything else. I struggled on in this condition until I decided that if I could be a 'Metho-

dist' and obtain license to exhort, that would satisfy my conscience. So I became a Methodist, '*pro tem.*,' and in my new relationship was happy a few weeks, but soon found that I had added fuel to the fire. I was then at my row's end. What could I do? I had cut myself loose from my church and every attempt was a failure. I was undone. I tried to forget all I had ever learned. I hated to think of the old college I had once loved so dearly, and I never wanted to see any of my once dear college mates.

"I surrendered at length. I told the Lord I was willing to be a little country preacher (a character I had always abhored) if he would only give me a conscience void of offence. I promised myself that I would apply for membership to the church of my choice. If they received me I would be happy, if they rejected me I would not blame them. For how could they have any confidence in me? This I did, and to my surprise they cordially welcomed me, and soon proposed to license me to preach. The next year I became their pastor and am serving them still. Thus eight years of my life is lost. I speak of it hoping that others may profit by my experience. 'Quench not the Spirit.'"

He was licensed to preach in November, 1882, by the Mt. Pleasant church, and ordained April 8, 1883. The ordaining council was composed of Revs. T. S. Wright, L. C. Whitehead and T. J. Bailey. His work for the last eleven years has been pleasant and encouraging. He is now (1894) serving two churches of his first pastorate. He has baptized a goodly number, has served every year from three to five churches, has been pastor of only eight different churches. His labors as pastor have been confined to Holmes and Carroll counties, Miss., and within the bounds of Yazoo Association.

S. M. Ellis, D. D., was born in Kemper county, Miss., August 7, 1854. He was reared in the paternal home on the farm in Rankin county. His early education was such as the country neighborhood school afforded during the war between the States. After the war, and early in his youth, he attended

the Virginia Military Institute, of Lexington, Va. He very early developed a talent for trade, beginning with a clerkship. He soon entered upon a mercantile career on his own account at Steen's Creek, the home of his boyhood, and within a short time laid the foundation for a fine business. He was married to Miss Linda Bennett, daughter of ex-Gov. Jos. Bennett, of Brandon, Miss., Feb. 16, 1876, and has found in her a worthy and faithful wife.

He was converted several years after marriage (1879) at Steen's Creek, under the special labors of Rev. M. T. Martin, the pastor of the Steen's Creek Baptist church, Rev. Jesse Woodall baptizing him, and also his wife, from the Methodists, during the same meeting. Before his profession of faith in Jesus Christ, Mr. Ellis was far from a religious life. He was regarded as wicked and skeptical. His conversion marked a radical change in his life in many ways. He at once abandoned the sale of spirituous liquors, which was connected with his mercantile business. He entered at once actively upon the obligations and duties of a church member, leading prayer meetings, teaching and superintending Sunday school, and erecting an altar to the Lord in his own home. This new life seemed to wean him from his mercantile business; one year following his baptism he disposed of this interest, impressed that God had called him to preach the gospel of Christ. By encouragement of the church he preached his first sermon in the autumn of 1880 in the old Steen's Creek church. He was regularly licensed in June, 1881, by this church, and gave the summer to such evangelistic work as a beginner in the ministry should undertake. Encouraged by the Divine blessings upon his efforts, and feeling the need of a more thorough training than his early education afforded him, he decided to take a course in Mississippi College. He moved with his family—wife and two children—to Clinton in time to enter upon regular class work, January, 1882. He was a hard student, and perhaps taxed a frail constitution above its capacity. He was an active leader among the students throughout his college career; the anniversarian of

his society (the Hermenian), in 1885. He was graduated from Mississippi College, in a class of eight, in June, 1885. Mr. Ellis' ministerial career began while a student in Mississippi College. He commenced preaching once a month to a few Baptist families at the town of Hermanville in the summer of 1883. In January, 1884, he organized the little flock into a church, and continued preaching to them as missionary pastor on his own charges. While laboring there a house of worship on an accessible and commanding location was obtained, the membership more than doubled, and the Baptists' cause brought to the front. He was called to the care of the New Hope church, Madison county, in 1886; also for a part of the time to minister to the saints at his old home, the Steen's Creek church. In both of these fields he did a fine work in enlarging and developing the membership. He remained pastor of the New Hope church five years, and with the Steen's Creek people three years. His present field of ministerial labor is with the church at Edwards, where he has been pastor for eight years, and at Flora, where he has been four years. He believes in the permanency of the pastoral relation, and attributes whatever success he enjoys in the ministry to a continuance of labor in a work, believing that in continuance in well doing "we shall reap if we faint not."

In the fall of 1889 he was elected secretary of the Board of Ministerial Education. Into this work he carried his usual zeal and business energies, accomplishing a success in developing ministerial education and popularizing the cause in the convention as it perhaps had never enjoyed. During the four years of his work as the secretary of the Board there was raised and expended more than six thousand dollars upon young ministers in Mississippi College. Throughout his ministerial life he has resided in Clinton, enjoying for himself and family the educational and religious privileges afforded there by Mississippi College and Hillman College, and the excellent character of its law-abiding Christian citizenship. On this account, and the prosperous pastorates in which he has

been continually engaged, he has frequently declined calls to large pastorates in this and distant States.

Dr. Ellis is an active worker in our deliberative bodies; is a man of talent and force; of strong convictions and has courage to advocate his cause regardless of odds or opposition. He has been an unwavering friend to Mississippi College since his student life; was active in the endowment movement, writing and laboring assiduously for the success of it. He raised more than twelve hundred dollars of this fund in his own pastorate, besides assisting other pastors. He is a great advocate of missions, and in his independent missionary labors he has organized three churches, each of which is maintaining a prosperous life. In May, 1894, the Board of Trustees of Mississippi College, in annual session, conferred upon him the degree of Doctor of Divinity. He is known as a strong writer, a sound Baptist, a good preacher, and a faithful, laborious pastor. If health does not fail him he will doubtless do yet more for our Master.

William E. Ellis, a nephew of J. T. Ellis, was born in Holmes county, Miss., near West Station, on the I. C. R. R., September 20, 1869. He made a profession of faith in Jesus Christ, and united with Mount Pleasant church in his seventeenth year. He was baptized by his uncle, Rev. J. T. Ellis. During the following year he experienced strong impressions that it was his duty to preach. He struggled for months to rid himself of all such impressions. They, however, continued to give him uneasiness of mind until at length he made them known to the church. Soon after the church heartily licensed him to preach. He entered Mississippi College at the age of nineteen, where he received his education. He was ordained to the full work of the ministry December 29, 1892. While pursuing his studies in college he preached occasionally until after his ordination. Then, while yet a student, he served his first pastorate with Utica and Salem churches, both in Central Association. The first seventeen years of his life he spent with his father in labor on a farm.

Mr. Ellis is yet a young man, not having finished his course of study. But he is a young man of fine purpose, of undoubted integrity and modest deportment. He enjoys the confidence and esteem of every one in the community in which he has lived from childhood. The writer was once pastor in this community and found that everybody respected and esteemed "Willie Ellis."

W. H. H. Fancher was born in Noxubee county, Miss., November 1, 1840. At the age of seven, with his father, he moved to Attala county. The strict discipline of his Anti-mission Baptist parents had a tendency to restrain him while off with wild associates. Consequently he was considered a moral boy. His father and mother soon joined a missionary Baptist church; and his father began to hold family worship when his son was twelve years of age. The first prayer the son heard from the father caused serious impressions on his mind, which continued about two years. During these two years he heard his father say that he did not believe in children's religion and that if one of his children should go to the altar for prayer he would take him out and teach him better. The church his parents had joined was Bear Creek church, then recently organized. When in his fifteenth year, the youth attended a protracted meeting held at this church. He was led to believe himself a very great sinner and so was in deep trouble. This burden of sin continued for several days. Whenever an invitation was made to penitents to come forward for prayer he would leave the house, though in great distress, because of the remark he had heard from his father. He once resolved to remain away from the church entirely, but as the time drew near felt irresistibly drawn and so was there in season. He finally determined to follow his strong inclinations and go forward for prayer and risk the consequences. At the close of an earnest sermon by Rev. W. M. Farrar, he presented himself for prayer. To his surprise his father came forward also and fell on his knees and offered prayer in his behalf. The youth left the house with an

increased burden on his heart. His whole soul was intensely engaged in pleading for mercy, but all was dark. He had gone only a short distance when, while all alone, the burden was rolled away and he was made perfectly happy in the Savior's love. While he was thus rejoicing by the way-side his father and Mr. J. T. Fulks came along. Finding him in this happy frame of mind his father asked if he wished to join the church. He replied: "Yes, if you are willing." The next morning he united with Bear Creek church and began at once exercising in public, and leading in prayer.

In 1860, in his twentieth year, he was married to Miss L. H. Ward, daughter of Rev. W. R. Ward. In July, 1861, he went into the Confederate service, and soon after he contracted measles and came home, and was at home when his first child was born, October, 1861. When he recovered he returned to the army and was a Confederate soldier until July 28, 1864, when he was captured and carried to Camp Chase, Ohio, where he remained a prisoner of war, until June 12, 1865. While in prison it was a matter of daily occurrence to think of the attractions of home where the sun of domestic peace shown brightly. During his prison life, while in his twenty-fifth year, he had strong impressions of duty to preach the gospel. He promised the Lord that if he were spared to reach home he would be obedient to these impressions, and this now gave him partial relief. Having taken the oath of allegiance the 12th of June, 1865, he reached home on the 23d of June and found wife and babe well. Soon his vow, made in prison, began to weigh upon his conscience. His impressions were kept to himself for a time and he made many plausible excuses for not yielding, and tried to persuade himself that such impressions were a delusion of the devil and that it would be a disgrace for *him* to attempt to preach. A five years' struggle ensued, and, finding that he could not escape these impressions, he determined to yield and do the best he could, which was all that God could require. He had moved to Arkansas in 1869, and his first public effort was at Antioch church, White county, that state, third Sunday in

July, 1871. On the second Sunday in September, 1872, in Shiloh church, White county, Ark., he was ordained to the full work of the ministry. The ordaining presbytery were Revs. C. B. Walker and W. R. Ward. The early part of his ministerial life was spent in the Caroline Association, Ark., but the greater part has been spent in the Louisville Association. He has had some sore afflictions during his life. His wife was an invalid for years but was always ready to make any sacrifice for him to meet his appointments. On February 20, 1880, she was released from her suffering and he has every reason to believe that his loss was her eternal gain, and says: "The Lord gave; the Lord hath taken away: blessed be the name of the Lord." He lived a very desolate life for a time, and, finding that it was not good for a man to be alone, he married again, and says: "I feel that the Lord has blessed me with another good wife."

In his own words: "In 1874 I came back to Mississippi and was called to my present field of labor. This is the twentieth year of my pastorate with New Zion and Beulah churches, and the seventeenth with Bear Creek church. My other two churches I have not served so long. My educational advantages were very meager, consisting mainly of a few weeks between the 'laying by' of crops and the time to gather them, and at little country schools which were often very poorly conducted." No minister in the State enjoys a greater measure of the esteem and confidence of his brethren and the community at large than Mr. Fancher. He has, for a number of years been moderator of the Louisville Association. His churches also develop uuder his ministry.

W. M. Fancher was an uncle of Rev. W. H. H. Fancher. He moved from Noxubee county to Attala county in 1857. His nephew thinks that when he came to Attala he was a Cumberland Presbyterian. However, soon after he moved he united with Bear Creek Baptist church. He was licensed to preach, and in a short time he was ordained to the full

work of the ministry. The ordaining council consisted of Revs. D. M. Sims and W. R. Ward. He continued with Bear Creek church until 1862, when he moved to Louisiana. It is unknown to the writer whether he still lives. If he does, he must be considerably advanced in years.

E. A. Fant was born in Abbeville district, S. C., January 4, 1841, but in early life moved to Mississippi. He was partly raised in Tippah county, North Mississippi, and moved thence to Choctaw county in the year 1853. At New Zion church, in 1858, he attended a meeting conducted by the pastor, Rev. David M. Sims, aided by Rev. W. R. Ward, and which began the second Sunday in August and continued two weeks. On Thursday during the meeting young Fant, then eighteen years of age, began to feel concern for the salvation of his soul, and presented himself for prayer on Friday morning. By this time he was so deeply concerned that he could feel no interest in any company. Brethren who were camped at the church desired him to go and take refreshments with them, but his soul was so burdened that he declined, preferring to be alone and desiring only to be relieved of the trouble gnawing at his heart. He desired only to feel that "peace which passeth all understanding." On Friday night he was among the first at the anxious seat, but the services closed and he still felt himself to be a lost sinner and was in anguish of soul. Saturday passed, leaving him still in deep trouble. The meeting went on. After the Saturday morning service, near the close of the meeting, he went home with an uncle, two miles away, though he was not company for any one. He went to a secret spot in a grove and tried to pray, but still found no relief. He was at church again that night, the last night of the meeting. Mr. Sims occupied the pulpit. At the close of the service penitents were invited to come forward for prayer. Young Fant was among the first to accept the invitation. Prayer was offered twice, and he felt from the depth of his heart that if the services closed that night leaving him as he then was he would be lost. "But,"

he says, "blessed be the name of the Lord! prayer was offered once more by our beloved brother, Henry H. Fancher, of Bear Creek church, and while he was praying I felt that the burden of sin was taken away and that I loved everybody." On the Sunday following he was baptized by Rev. D. M. Sims..

When the Civil War began, like all other young men, he enlisted in the service of the Confederacy. While in the army he felt that God had a work for him to do in the gospel ministry. But through timidity he put the matter from him, even the leading in public prayer, until after the close of the war. In the year 1870 these impressions to preach began to grow, and they grew so strong that he could no longer put them off. So about this time the Clear Springs church licensed him to preach. The same year he was called to ordination by this church. A presbytery was called consisting of Revs. E. W. Norris, N. Baker and J. W. McCarty, who ordained him to the full work of the ministry. Shortly after this he and Revs. A. H. Boothe and D. P. Jones constituted Ebenezer church. Mr. Fant was called to the pastoral care of this church and continued in that relation for eight years, during which time he baptized fifty persons. About the time he became pastor at Ebenezer, he was invited to the pastorate of Pine Bluff church, Montgomery county. He served this church four years, during which time the church was greatly blessed and he baptized fifty persons. In 1873 he was invited to the pastorate of Clear Springs church and served that church for more than ten years. He also served Bluff Springs church as pastor for a term of years and, in 1883, had baptized forty converts. He says, in a letter to the writer, in 1883: "I have had some precious times. I have labored in a great many meetings with other brethren where we were wonderfully blessed. And, as the Apostle Paul would have it, 'By the grace of God I am what I am.'" In the year 1883 a terrible cyclone passed through Choctaw county. It was on Sunday and Mr. Fant was preaching to a large congregation in Clear Springs church. Seeing the cy-

clone and hearing its roar, he paused in his sermon and said: "Stand still and see the salvation of the Lord." Almost as by one impulse, the people sank down between the pews. The house was completely destroyed and was all taken away by the storm except the floor and pews and people. No one was injured save one woman, who in her fright rushed from the church and was struck by a piece of timber. Mr. Fant's home and goods were destroyed, but many kind friends from many quarters contributed to the needs of the sufferers.

Near Chester, Miss., September 20, 1893, Mr. Fant fell asleep in Jesus, aged fifty-two years, eight months and sixteen days. He was greatly loved and honored by all who knew him. In a certain sphere in the Louisville Association he wielded a fine influence, for all believed he was a good man and a consecrated minister of Jesus Christ.

J. R. Farish is one of the leading pastors in the State, and is about sixty years of age. He is portly in size, has fine physique, and is now in the prime of his working power. He is a staunch Baptist, an ardent admirer of Dr. J. R. Graves, and believes that every Baptist preacher ought to be required to read everything Dr. Graves ever wrote. He is very fluent of speech, has a good delivery and is quite an acceptable preacher. He is ardently devoted to the "Baptist Record," which he regards as the great Baptist fertilizer of Mississippi and feels that he could talk for it "by the square mile" or "by the acre." He is exceedingly fond of a good anecdote and believes that a real good one is "a blessing from heaven." He has been pastor at Byram, Terry, Brookhaven, Coffeyville, and of other important churches. He is now (1894) the highly esteemed pastor of the Highlands and Southside churches in Meridian, dividing his time equally between them, and occupying a pastor's home owned by them jointly, and wielding a fine influence in the city. Long may he live to help on the Lord's work in Mississippi.

William Madison Farmer was born in De Soto (now Tate) County, Miss., March 19, 1853. His early life was

obscure, being the second of three sons and one daughter, and of parents in humble circumstances. He obtained such limited education as the neighborhood schools afforded. At the age of eighteen he was converted to Christ by repentance and faith in him as a divine Savior, and eight months later united with the Baptist church at Salem, Tate County, and was baptized by Rev. Mark Renfroe. In about two years he yielded to the impressions of the Holy Spirit to preach the gospel, and at once began preparation for the work. He pursued his studies three years at the Southwestern Baptist University at Jackson, Tenn., one year at Mississippi College, Clinton, Miss., and two years at the Southern Baptist Theological Seminary, Louisville, Ky. He was at the Seminary during the sessions 1881 to 1883. He was ordained to the full work of the ministry at Senatobia in the fall of 1880. He began his pastoral labors in 1883 in the Coldwater Association where he is still actively engaged in serving churches. He was pastor at Longtown, 1883 and 1884, at Spring Hill, 1883 to 1887; at Union, 1885 to 1890; and at Bold Springs, 1888 to 1891. He is now (1894) pastor at Pope's Station, Harrison Station, Oak Grove (De Soto) and Unity (Tate). He is a preacher of pleasing address, and of much earnestness and pathos in the pulpit. He has never kept a diary of his work performed, but has baptized from six to seventy-five persons each year since 1883. He is now forty years of age, was never in better frame of mind, or physical condition, and is more than ever determined to live for the glory of God.

William M. Farrar. Concerning this consecrated, laborious and widely useful deceased man of God, the writer has been unable to secure any reliable data except the following, published in the "Baptist Record" shortly after his death: "Elder Wm. M. Farrar was born May 12th, 1809, and died May 2d, 1883, being at the time of his death nearly seventy-four years of age. Brother Farrar was in the ministry about fifty years. A large portion of his ministerial life was spent in mission and agency work. As far back as 1839, his diary shows that he was engaged in missionary work in the eastern part of the State. Many of our first churches were brought into existence by his efforts. He was agent of for-

eign missions for nine years and in that time traveled forty thousand miles, and collected in cash, twenty-four thousand dollars. When we consider the weakness of our denomination then in the State, this was noble work. In the year 1852 he was agent for Mississippi College, and collected six thousand seven hundred and fifty dollars. In 1859, Brother Farrar took half interest in the "Mississippi Baptist," with Rev. Brother J. T. Freeman, and become joint editor, which relation continued until the paper passed into the hands of Rev. A. Jones, Jr. Rev. Brother Farrar was twice married to daughters of Rev. J. Micou, of Winston County. He was married to Miss Mary Eliza Micou, October 8th, 1840, which happy union continued until the 21st of May, 1857, when this Christly woman was called away to rest with Jesus—leaving ten children to be cared for by her bereaved husband, two of whom, to-wit: Rev. J. M. Farrar, of Virginia, and Rev. A. J. Farrar, of Texas, are ministers of the gospel. On the 26th of August, 1858, Brother Farrar married Miss Ellen B. Micou, who one child, a daughter. Brother Farrar's life was one of entire consecration to the Master's cause, and many have been blessed by his labors.

"Thou art gone to the grave, but we will not deplore thee,
Since God was thy Redeemer, thy Guardian, thy Guide;
He gave thee, He took thee, and He will restore thee;
And death hath no sting, since the Savior hath died."

A. H. BOOTH.

The writer several times met Mr. Farrar in his advanced age, and was deeply impressed with his piety and consecration. Once when he himself was just tremblingly entering the ministry he heard Mr. Farrar preach a sermon in the Starkville Baptist Church which was quite helpful. Later he met him at Liberty Church, Winston County, at a meeting of days in the summer of 1879, and heard him preach an excellent sermon. The last time he saw him was at the meeting of the Louisville Association, which was held in October, 1881, with the Louisville Church. Mr. Farrar's heart had always been deeply enlisted in the foreign mission work in which he had labored as agent for so many years. When this subject came before the body he arose, and his snow-white locks command-

ing instant attention, spoke with unusual fervor, especially with reference to the recent Pentecostal ingatherings among the Telugus under the labors of Dr. Clough. His name often appears in the records of the Louisville Association.

W. R. Farrow. This excellent brother writes thus of his life: "I am the son of a poor, uneducated farmer. My boyhood days were spent on the farm where I was engaged in the calling of bread-winner. At the age of fifteen I found myself to be a lost sinner and felt that I must do something to be saved. So I began the work as I thought; but when I had done everything I could do to be saved I still felt myself a condemned sinner. Finding myself thus still lost and at the end of my strength I just gave it all up and told the Lord if I could be saved he would have to do the work, for I could not save myself. When I thus surrendered all into his hands he saved me. I was converted at the age of seventeen. When I was converted I felt that the Lord had a work for me to do in preaching and that I ought to prepare myself for the ministry. At the age of nineteen I married, and so began to see some of the realities of life. The impressions to preach were however, still deepening. I had been a close student of the Bible and of other books since my conversion. I concluded that to try to preach was too great a work for me to undertake. Still the impression prevailed and I was licensed to preach, at the age of twenty-one, by Macedonia Church, Union County, Miss. At the age of twenty-two I was ordained and called to the pastorate of Amaziah Baptist Church, Union County. This being the church I joined when I was converted, made it a great cross for me to preach for them, but I accepted the call and preached for them three years with good success. During my first year's pastorate with this church good Brother J. L. Byers, a member of the church, feeling a deep interest in the church and pastor, noticing the deficiency in my education, made bold to speak to me about it. He insisted that I should go to school, and, by his advice and on his money, I entered, and continued in school two years, graduating at Myrtle, Miss., Academy, June, 1891. Since that time I have been regularly in the pastoral work, a work that I love, and in which I have been fairly successful. The Lord has furnished

me with plenty of work. I preach to from three to four churches. My work for the last three years has been divided between town and country churches. My heart's desire is to become such a preacher as can leave a congregation with their eyes on the Savior rather than on the preacher.

"I have passed through dark places since I have been in the ministry, but the hand of the Lord has led me through safely, and I am trusting him to lead me to the end. My patience and faith are a great deal stronger than when I first began, and as I write this sketch of my life all the past comes in review before my mind, and in it all I can but see myself as a great sinner and the Lord as a great Savior. I will close by saying that what I am and all that I will ever be is of the Lord. There is nothing good in me but what I have received through Jesus. Now, as this may be read by others who read the sketches of the ministry of the past and present, I humbly beg all who do read these words that I may be regarded as one of the least of those who are mentioned but as one with a little faith in the greatest Savior the world has ever known."

REV. A. G. FELDER.

Albert G. Felder. The following sketch of this man of God was contributed by Rev. T. C. Schilling, Gillsburg, Miss.: "Rev. Albert G. Felder was born May 22, 1847, in Amite County, Miss. When quite young he enlisted in the war between the States, and on returning home he united with the East Fork Baptist Church about 1865. He was married February 8, 1866, to

Miss Louisa Williams, who, with nine children, survives him. Brother Felder died after a short illness, at his home in Gillsburg, Miss., on the 31st day of August, 1887. He was licensed to preach by Red Bluff church, St. Helena Parish, La., August 28, 1881. He was ordained by the same church May 21st, 1882, the presbytery consisting of S. H. Thompson and R. J. Stewart. During his ministerial life he served several churches in St. Helena Parish, La., and Amite County, Miss. He was blessed in the work, baptizing many people, and building up several churches. At the time of his death he was moderator of the Mississippi River Association, and he presided with ease and dignity. His death was an occasion of great sadness in Gillsburg. Just after a parting with his family, and a few minutes before he died, he said to several who stood around the bed, 'Now, brethren, if you want to see a Christian die, stand by and look on.'

"Brother Felder was a Knight of Honor. The funeral services of this good man were conducted by T. C. Schilling, assisted by R. J. Stewart." Mr. Felder died in the prime of manhood, universally beloved in his section of the State. His name is mentioned in the report on Obituaries in the minutes of the Baptist State Convention, in 1888, held in Jackson, Miss.

Charles Felder. Of this excellent pioneer preacher the Baptist Encyclopedia, page 391, has this short notice: "Rev. Charles Felder, a pioneer preacher in Mississippi and Louisiana, was born in 1783; began to preach in 1809; came to Mississippi in 1819, and was an active co-laborer with Cooper, Reeves, Courtney, and others, in South Mississippi; was often moderator of the Mississippi Association; died in 1843."

From the minutes of the Mississippi Association of 1843, the following is taken: "The committee appointed to prepare an obituary of Brother Felder reported as follows: Whereas, it has pleased an all-wise Providence to remove, since our last meeting, our beloved brother and moderator, C. Felder, who was in the sixtieth year of his age, and who has been thirty-four years a preacher; twenty-four years of that time he has lived in this Association. He was a sound,

consistent, and able minister of the New Testament. As a pastor, he has been surpassed by none in our country; as an evangelist and revivalist, few exceeded him. His Christian deportment, and soundness in the faith, connected with his indefatigable labors for the extension of the Redeemer's kingdom, his making and preserving peace in the denomination and with all men, have embalmed his memory with undying esteem. Resolved, therefore, that, while we submit to the dispensation of Providence, we deeply sympathize with his afflicted family, and mourn our own irreparable loss. Yet we rejoice to know that he died 'strong in the faith, giving glory to God.'" In the minutes of the same session of this association there is a tribute to the memory of Mr. Felder's wife. "In life they were lovely and pleasant, and in their death they were not long divided."

H. A. Ferguson was born on November 7, 1838, in Alabama, lived on a farm and as soon as he was large enough went to work in the field. He went to school in summer and sometimes in winter, but helped to make a crop every year until he was grown. Consequently, as he says, his education is very limited. He made a profession of religion and joined the Missionary Baptist church at Liberty Grove (near where he was born) in 1858, and was baptized by Rev. J. J. Watts. He was married, in 1859, to Miss Keeton, who was a Baptist, is still, and is still living, and has been truly a help-meet for him. Eight children of this marriage are still living, one is dead, and all are Christians except the baby boy, eleven years of age.

During the late war he volunteered and entered the service of the Confederacy in 1862. He served throughout and was paroled after the surrender of Lee and Johnston in April, 1865. He was in several hard-fought battles and feels confident that a protecting Providence was with him, for many of his comrades fell in battle and he escaped without ever receiving a single wound. At the close of the war he returned home and found his wife and little children in destitute circumstances. He was very thankful to get home unhurt, and at once set himself to the task of earning a support for his family. He had

not learned to gamble during his soldier life, and so he had to go to work or suffer.

In 1867, he was licensed to preach by Liberty Grove church (the church with which he first united). He moved to Mississippi, Yallobusha County, in 1869, and settled within ten miles of Coffeeville. He met with a kind reception and was invited to preach at different places, school houses, etc. At one of these school houses he and others organized a church which was called Macedonia. This church requested his ordination and invited Revs. J. N. Acker, Tillman H. Smith, and Whitefield Dupuy to act as ordaining presbytery. They met in compliance with the request of the church and on September 27th (presumably in 1869) ordained him to the full work of the ministry. He remained in this community until January, 1873, preaching at different places and was in some glorious meetings. In the summer of 1872 he received an invitation to go to the "Mississippi Bottom" to help in a meeting. He went and at the close of these services Enon Baptist church was constituted. In 1873 he moved to the swamp and rented land near this church. Rev. J. N. Acker was pastor of the church at this time, but Mr. Ferguson preached to them once each month and also had other appointments in the surrounding country. In 1876 he was invited to the pastorate of Enon church, and was the only Baptist preacher in a large section of country. On this account he often felt very lonely, but the Lord was with him and blessed his work. He often felt that the work on him was too great for him; but still he worked and prayed until 1891 when help came in the person of Rev. J. W. Collins. He at once resigned and Mr. Collins was called to the pastorate of Enon church. Mr. Ferguson is not now pastor of any church, but says: "I am still trying to serve God the best I can."

J. R. Ferguson. The following note of this good man occurs in the writer's History of Louisville Association, written in 1883: "J. R. Ferguson, a native of Alabama, was raised, principally, in Mississippi. His parents were pious, his mother deeply devout. In early life he was the subject of religious impressions, but did not make a profession of religion until sixteen years of age. At that age he was baptized into

Shiloh church. Very soon he was impressed with the duty of preaching but hid it in his own heart for a long time. At length the power of conviction revealed itself and he was licensed by Shiloh church in 1876 and ordained at Oak Grove in 1882 by Revs. J. W. Sims and L. S. Foster. His devout spirit and unmistakable piety make him a choice laborer, although quite deficient in educational attainments." Mr. Ferguson still lives in the same section of the State in which he was ordained twelve years ago and is the same pious, humble minister of Jesus Christ. He is most highly esteemed by all and by no one more than by the writer of these pages.

H. L. Finlay, an active and energetic minister of North Mississippi, is now between sixty and seventy years of age. For quite a while he was missionary and colporteur in Tippah Association. Of him Rev. J. H. Shackleford wrote, in 1893; "It was our misfortune this year to lose the labors of our former missionary, Rev. H. L. Finley, who has done us faithful service for five years past. In the eastern part of the Association, Brother Finley did much faithful work in clearing up the roots of error, and sowing the seeds of truth; seeds that have been received into the heart; that have germinated and brought forth fruit to the glory of God." Mr. Finley is a good and true and consecrated man. He moved to Texas in 1893.

J. L. Finlay was born in Madison County, Miss., Nov. 26, 1845. He enlisted in the Eighteenth Regiment Mississippi Volunteers in 1861. He went through the greater part of the war, and lost his right arm in the battle of the Wilderness in May, 1864. After the close of the strife he was elected County Treasurer in his county. He began reading law in the office of Judge S. S. Calhoun, of Canton. He was baptized into the fellowship of Canton church by Rev. D. E. Burns, then pastor. He soon moved to Faunin, Rankin County, and finished reading law under ex-Gov. Lowery, of Brandon. He had been feeling convictions of a call to preach, but these being stoutly resisted his life became one of recklessness. During his residence in Faunin he was awakened from his life of rebellion by hearing a sermon on baptism by a Methodist minister. This

sermon resulted in an active effort on his part in securing the services of Rev. M. T. Martin as pastor of Finnin church. Mr. Martin was the chief instrument in bringing about his reclamation from a life of disobedience. He was received into Faunin church by letter from Canton church and was licensed to preach.

In November, 1882, he was married to Miss Linda W. Robinson, of Fauin. In March, 1883, he moved to Williamsburg, Covington County, where he began the practice of law. The church called him to ordination in June, 1886. In his ordination Rev. J. N. Walker conducted the examination. Rev. W. H. Dixon presented the Bible, Rev. G. M. Webster offered the prayer of ordination. The charge was delivered by Rev. J. N. Walker, pastor. At the meeting of the Pearl Leaf Association, September, 1886, he was elected as moderator, and presided as moderator until 1889. Soon he became pastor of his home church at Williamsburg and is still in that pastorate. He has served Victory, Liberty, Leaf River, New Hope, Goodwater and Concord churches in Pearl Leaf Association; Mount Zion, Salem and Concord in Strong River Association; and Silver Creek in Pearl River Association. At present (1894) he is pastor of Williamsburg and Goodwater churches in Pearl Leaf Association, Mount Zion and Concord in Strong River Association, and Silver Creek in Pearl River Association. Last year he thinks was the most prosperous in his whole ministerial work, the results appear in the Convention Board's Report of work done by missionaries, for Mr. Finley has been in the employ of the Convention Board since his ministerial life began. He is a good man and an earnest consecrated minister of Jesus Christ.

W. M. Flannagan was born in Franklin County, Ga., Aug. 23, 1813, and was aged eighty years ten months and eight days. He spent a long life of usefulness as a citizen, husband, father and Christian minister. He served his country as a soldier in the Indian war of 1832. Was married to Miss L. J. Canady, of Georgia, in 1838; with whom he raised fourteen children, all professed religion in early life. He was baptized by Rev. Obadiah Eckels, 1840, into the fellowship of Auburn Baptist church, Alabama, and soon after was made a deacon; which office he filled with Christly zeal until he was

ordained to the full work of the ministry by Rev. J. P. Johnston, at Mt. Nebo, Miss., in 1870. He was left a widower in 1875, and was afterwards married, the second time, to Mrs. M. J. McMillan, who survives him. After bearing his suffering for a number of days with great patience, telling his friends and loved ones who were standing around him not to grieve for him, for he was going to the better world, he fell on sleep. He died at Milton, Miss., July 12, 1894.—Pastor.

O. D. FITZGERALD.

O. D. Fitzgerald.

This faithful minister of the gospel was born in Nelson county, Va., Feb. 22, 1812. His early educational advantages were limited. While very young he was impressed with the idea of being helpful to those with whom he was surrounded.

Knowing that "knowledge is power," he went to work to gain an education. He used every means in his power to accomplish this one great purpose, and his labors were not in vain. He was married to Miss Martha Walne in 1836. They raised a family of twelve children. In 1840 he came to West Tennessee. In 1847 he professed Christianity, joined the Baptist church at Oak Grove, near Jackson, Tenn. He was baptized by Rev. George Day. A short time afterward the church licensed him to preach, and during this same year he was ordained to the full work of the gospel ministry. In 1853, he came to Kossuth, Mississippi, and at that time his was the only Baptist family in all that country. In 1855 the board of the old Chickasaw Association sent Rev. M. P. Lowrey to preach at Kossuth, and through their labors a small church was organized (which is still flourishing). Most of his ministerial labor was done in

North Mississippi. Many churches were organized through his efforts, notably among them are Shiloh, Bruch Creek, and Glendale, all of which are in the Tishomingo Association. In 1862 (during the late war) he joined the Confederate army, enlisting as a private, but was soon elected chaplain of the Thirty-second Regiment, Mississippi Volunteers, under Gen. M. P. Lowrey. He served in this capacity until 1864, when his health having given way, he resigned and came home. He removed from Kossuth to Rienzi, Miss., in 1868, where he lived until his death. In 1875, when the terrible storm swept away that town, he received an injury from which he never fully recovered. He gently fell asleep in Jesus, Dec. 28, 1882, at his home. "Blessed are the dead in Christ, for their works do follow them."—Contributed by Mrs. F. Fitzgerald, Conn.

W. J. Fortinbery, the subject of this sketch, was born in Pike County, Miss., Nov. 28, 1829. He was baptized into the fellowship of New Zion church in August, 1851, by Rev. Calvin Magee. By the same minister he was married, in October, 1853, to Miss Louisa Blackwell. He was licensed to preach by New Zion church, August 17, 1861. He was ordained August 16, 1863, to the full work of the gospel ministry by order of New Zion church, Revs. B. A. Crawford, J. E. Pounds, J. C. Seal and I. N. Pigott constituting the presbytery. Immediately after his ordination he was called to the pastorate of New Zion church, which pastorate he has filled for a term of thirty-one consecutive years and which he still fills. In addition to the pastorate of New Zion church he has all these years had the pastoral care of three other churches in the vicinity, preaching to one for a number of years and then changing to another as circumstances directed. During his ministerial life he has been instrumental in constituting three churches. He has baptized about thirteen hundred persons, has assisted in the ordination of twelve ministers and a large number of deacons. His opportunities for obtaining an education have been very limited. His entire time in school was about a year.

He writes: "I have all along run a farm in connection with my calling, and this, with the small pittance that I received from my churches, has been my means of support for myself

and family. I have often come home from my appointments, tired and weary, late Sunday afternoon, perhaps into the night; and have been obliged to go early Monday morning to the field with a hoe or between the plow-handles. I have tried to preach the plain untarnished truth as revealed in the Divine Word and trust to it for doing the work, I now feel as great a desire to proclaim the truth to sinners as I ever did. In November, 1880, I was elected moderator of Magee's Creek Association, which office I have held ever since." God bless all those noble, self-sacrificing men who have worked all the week and gone out and preached on Sunday. Mr. Fortinbery's address now is Tylertown, Miss.

J. C. Foster. Of this excellent and useful minister of Jesus Christ no definite data has been obtained. He has lived so long in Mississippi and labored so faithfully among the Baptist churches that the history of the denomination would be incomplete without the insertion of his name. He now (1894) lives at Harperville and must be somewhere in the neighborhood of his seventieth year. When the writer first met him, some twenty years since, he lived in the eastern part of the State, in the vicinity of Meridian, possibly at Moscow. In 1880 and 1881 he lived at DeKalb, Kemper county, and did a gret deal of traveling and preaching to neighboring country churches. He was engaged in a great many revival meetings and was always greatly blessed in such work. In 1882 he moved to Meridian where he lived until 1885. At that time he moved to the vicinity of Kosciusko, Attala County. Here he was actively engaged in the pastorate of neighboring churches, greatly esteemed for his works' sake. He removed to Edinburg, Leake County, 1888, and entered upon the pastorate there and with neighboring churches. In 1891 he moved to Harperville where he now lives. He is a very pleasing and attractive preacher. His sermons, while they abound in illustrations, are always instructive. Sometimes, when in a revival meeting and fully in the spirit of preaching, he is really eloquent and impassioned; but usually his style is argumentative and instructive rather than impassioned.

L. S. Foster. Was born in Tuscaloosa County, Ala., December 18, 1847, and in 1864 entered the University of that State. He was, to use his own language, at that time a wild dissipated boy. His father, however, having previously moved to Starkville, Miss., in view of the unsettled condition of the country was constrained to remove him from the University which terminated his college course. In Starkville he was brought under the ministry of that devout and zealous pastor, Rev. T. G. Sellers (whose praise is in all the churches), and in the year 1865 professed faith in the Lord Jesus Christ and was baptized into the fellowship of the Starkville church.

"He was at once impressed with a sense of duty to preach the gospel, but hid it in his own heart for a season, until a great affliction led him to take up the cross and confess to the church his impressions, when he was duly licensed. He entered the Southern Baptist Theological Seminary at Greenville, S. C., to prepare the better for his responsible office, in 1868, where he remained until 1870, when he was married to Miss Fannie Merrick, of that city. This act, sacred as it is, and delicate as the duty may seem, the writer thinks was premature, though so often done by our young students. It should be impressed upon our young men, especially those preparing for the ministry, that they should defer so important a matter until proper preparation has been made for the leading purpose of life. In January, 1871, he was ordained to the ministry in the Starkville Baptist church, the presbytery being Revs. T. G. Sellers, W. S. Webb, J. H. Cason, J. B. Gambrell, and W. F. Spragins.

Mr. Foster, though he suspended his studies for three years, again returned to the Seminary in 1873, where he remained until he completed the full course of study, graduating in 1875, with honor. He again returned to Mississippi and after varied fortunes, amongst which was the loss of his wife, leaving him with two children, also pastorates at Okolona, Miss., and Camden, S. C., and several terms as teacher in a male high school, at Starkville, he became field-editor for Mississippi, of the "Western Recorder," of Louisville, Ky., Eld. A. C. Caperton, D. D., editor, another honored son of Mississippi. In August, 1890, he was married the second time, Mrs. Kate G. Rains, a lady of fine sense, living near Okolona, Miss., becoming his wife, who proves, according to

the New Version of the Testament, a 'help worthy of him' (I like that word in preference to the unmeaning and oft-misunderstood word, 'meet'). In 1881, while the "Baptist Record," of Mississippi, was hesitating as to who would be editor, after the temporary retirement of its distinguished editor, Dr. J. B. Gambrell, the unanimous sentiment of the Columbus was that Brother Foster should succeed him and his name was hoisted until Brother Gambrell was re-seated in charge, where he had worked so long and deserved so well. —J. T. Freeman.

Cathcart says, "As a writer he has contributed a number of valuable articles to the "Recorder", and has also published an able sermon on "Truth Developed by Conflict." In 1879 he accepted an invitation to the pastorate of the Louisville Baptist church, Winston County. He remained pastor of this church for five years, giving a portion of his time to neighboring country churches. In 1881, by request of the body, he prepared and published a history of the Columbus Baptist Association, a small book of 132 pages. In 1882, while clerk of the Louisville Association, a resolution was passed requesting him to prepare and publish a history of that body. This work covers the History of the Louisville Association from 1840 to 1882 and was published in the "Baptist Record" office in 1886. It contains 58 large octavo pages. In 1884 he became pastor of the churches of Fellowship and Rodney, Jefferson County. Fellowship is in the "Natchez country" only a few miles from the site of Salem church, the first Baptist church in Mississippi, and at that time had in its membership a number of the descendants of the members of the old Salem church. Rodney church is located in the village of Rodney, on the banks of the Mississippi river. It is twelve miles from Fellowship, and the two churches jointly own a pastor's home at Fellowship, and have a pastor to divide his time equally between the two churches. In January, 1886, at the request of Rev. J. B. Gambrell, he removed to Clinton, bought an interest in the "Baptist Record," and became associated with him in the business and editorial work of the paper. The paper was moved to Jackson in a few weeks and early in February, 1886, the office and outfit were totally destroyed by fire and the proprietors had no insurance. It required much time to recover from the financial losses of this fire and finding that

the income of the paper was too seriously burdened for the support of two editors he retired from the paper entirely, leaving it to the sole management of Dr. Gambrell, and again entered the pastorate. On January 1st, 1887, he became pastor of the Carrollton church, Carrollton, Miss., and also of the Winona church. At the close of the year, however, he resigned the pastorate of the Winona church. For nearly six years one-half of his time was given to the Carrollton church and the other half was given to neighboring country churches —one year to Pleasant Prospect, three years to Bethel, three years to Coila, one year to Mount Vernon and one year to Leona, Sunflower County. The church at Carrollton was much discouraged and much in debt in the beginning of his pastorate. But in the course of time the debts were all paid, the church got upon a better basis, a pastor's home was bought, paid for and repaired and repainted. During this time a large female college building in Carrollton was secured to a Baptist administration and placed in charge of Dr. Z. T. Leavell, and entered upon a new career of educational work. In the spring of 1892 Mr. Foster resigned the pastorate of the Carrollton church and on May 1, 1892, entered upon the pastorate of the Senatobia church to which he had been invited. In this pastorate he still remains, October, 1894. He trusts that during this pastorate some good has been accomplished in the name of the Master. He has here in the church some warm friends and loyal co-laborers in this great work of the Lord. In November, 1893, he became associated with Dr. J. A. Hackett in the editorial work of the "Baptist Record," and, besides his pastoral duties, has in every issue since that time kept up a department known as the "Field Glass," besides contributing from time to time editorials on different topics.

During his ministry he has led in the organization of three churches, one at Cumberland, Webster County; one known as Oak Grove in the southern part of Winston County; and one known as Sim's Chapel, in Claiborn County, four miles north of old Fellowship, in Jefferson County. He has assisted in the ordination of seven ministers—Rev. B. N. Hatch, of Summit, State Sunday-School Evangelist; Rev. P. T. Hale, pastor of one of the churches in Birmingham, Ala.; Rev. Fred D. Hale, pastor at Owensboro, Ky.; Rev. J. R. Fer-

guson, Winston County, Miss.; Rev. A. C. Watkin, missionary of the Southern Baptist Convention in Muzquiz, Mexico; Rev. D. D. Loden, of Carroll County; and Rev. G. C. Johnston, of Montgomery County. In all of these ordinations, save one, he conducted the examination of the candidates on Christian doctrine. He has been for a number of years the Mississippi correspondent of "The Examiner," N. Y., and is regular contributor to a number of other Baptist papers. He is rather disposed towards that malady which is known as the cacoethes scribendi, which though quite troublesome at times rarely ever proves fatal. Many of his friends have been kind enough to say that they enjoy reading what he publishes in the papers. Historical matters, especially those relating to Baptist history, have a peculiar fascination for him, and he was one of the leading spirits in the organization of the Mississippi Baptist Historical Society, in Jackson, in July, 1888, and has been the corresponding secretary of the Society from its organization. This Society now has in its library a quantity of valuable material relative to the history of Mississippi Baptists, and will no doubt soon appoint some one to prepare a history of the denomination in the State—a work very much needed to be done as much valuable material is being lost every year it is deferred.

William L. Foster. This highly esteemed and able minister of Jesus Christ was born in Tuscaloosa county, some time between 1823 and 1826. He was born of pious parents. His father was a wealthy planter living on the Warrior river, and gave his sons the advantage of a thorough education in the neighborhood schools and in the University of Alabama. Mr. Foster received a complete literary course in the University, graduating with distinction. Very soon after his conversion he felt called to the ministry, and began preaching by the sanction of Grant's Creek church, Tuscaloosa county, Ala. He was ordained to the full work of the ministry about 1852. He went to Southwestern Texas in 1852 and spent two or three years in the vicinity of San Antonio. He often preached in the community in which he was stopping, and his preaching was highly acceptable to his hearers and often he would have the pleasure of leading a believing penitent down into the water to bury him with Christ in baptism. In

1856 he returned to the old neighborhood in Tuscaloosa county, Ala. In 1856 or 1857 he was married to Miss Mildred Maxwell and very soon moved to what is now Clay county and settled at Silvain, a county village four or five miles west of West Point. He immediately accepted the pastorate of Siloam, Mayhew Prairie and other adjacent churches, having also school-house appointments. It was a settled principle with him never to disappoint a congregation, and often he came to his Mayhew Prairie people when he would be compelled to swim a large swollen creek to reach them. They soon learned to always expect him regardless of weather or swollen streams. He was a man of great amiability and personal magnetism. All children were attracted to him and the members of his churches were passionately devoted to him. His life was irreproachable and was a benediction to all with whom he came in contact. He was in the Confederate service from the beginning to the close of the war, and was abundant in labors in preaching to the soldiers. They all held him in the very highest esteem and reverence and his influence over them was very fine. After the close of hostilities he returned to his home at Siloam and resumed his pastoral work with the Siloam and Mayhew Prairie churches and other neighboring churches. He continued in this pastorate until the fall of 1866, when he resigned in order to accept the Professorship of Mathematics in Waco University, Waco, Texas. In this position he continued only a short time. Leaving Waco he settled in Fannin county, Texas, and died triumphantly at his home in this county, near Ladonia, in 1868. He died comparatively a young man, being but little past forty, but died universally respected and lamented. "He lives long who lives well."

Some of the most pleasant recollections of the writer's boyhood days are associated with William L. Foster, "Cousin Billie," as he was familiarly called, who was always an esteemed and welcome visitor in his father's home. His private talks about the Bible were fascinating and profitable.

T. J. Fowler. Our source of information relative to this esteemed minister is Cathcart, from whose Encyclopaedia, page 409, the following is taken: "Rev. T. J. Fowler, a

prominent young preacher in Attala county, is a native of Georgia, where he was born in 1849. Having removed to Alabama, he became a Baptist shortly after. He began to preach in 1875, and was ordained the year following. He became pastor of New Bethel, Fayette county, Ala., where he continued until he removed to Mississippi in 1877. He settled in Pontotoc county and became pastor of Mount Moriah and Hosea churches in that county. He remained with these churches one year, then removed to Attala county, where he took charge of Providence church, of which he is still pastor, with a prospect of great good." Thirteen years have passed since that was written. Mr. Fowler is still in the same portion of Attala county. His present address is McCool, on the Canton, Aberdeen and Nashville division of the I. C. railway.

James F. Fox. The following is contributed by an intimate friend and ministerial associate of this venerable man of God: The subject of this sketch, the son of Henry Fox, was born in Richland district, S. C., in 1814. He moved with his parents to East Tennessee in 1815; and thence to Tuscaloosa county, Ala., in 1821. He was married to Miss Delilah Baker while in Alabama. He professed faith in Christ and united with a Baptist church in 1832; and moved to Choctaw county, Mississippi, in 1836, settling near the point where the town of State Springs, Calhoun county, now stands. The remainder of his life was spent here until he laid down his armor in September, 1883. As a lay member of the church he was pious, energetic and useful. In the year 1850 he was ordained to the full work of the ministry by the Bethany Baptist church, of which he was pastor the whole of his ministerial life of thirty-five years under one call; and of Bethel church in an adjoining neighborhood for twenty-five years. The two other Sabbaths were given to other churches within his reach. He was indeed "a living epistle known and read of all men," not only preaching Christ, but living Christ. His sound judgment and great knowledge of men and things, was of such high character as to cause him to be consulted on all important subjects. Though he had very limited opportunities for securing an education, yet his thirst for knowledge was such that he made good use of such as fell in his way. Being

a close student of the Bible and of religious literature he soon laid the foundations for a useful and successful minister of the gospel. His pulpit power and eloquence won for him the praise of all who knew him. I feel safe in saying that seventy-five per cent of the people living in his field of labor are Baptists. The seed he sowed were genuine gospel seed which took hold upon the people, germinated and materialized into a great harvest. His affability, his plainness, his sympathy, his humility, his earnestness and his great desire to help fallen humanity to a better life, has indelibly stamped his memory on the minds of all with whom he came in contact.

About three years before his death he, on account of failing strength and health, resigned his churches, and with his wife visited his children in Texas. Returning at the end of two years he settled in State Springs, where he had labored all his ministerial life, preaching occasionally as his health would permit. But very soon he was prostrated upon a bed of death. His neighbors vied with each other in waiting upon him and making him comfortable. He bore his afflictions with Christian fortitude, frequently telling those around: "I am just waiting the Lord's time." Thus this faithful servant of God, in the presence of one son and daughter and numerous kindred and friends, passed from us to his sweet home beyond.

The writer of this imperfect sketch stood over his cold remains and with a heavy and sad heart offered some words of comfort to the weeping friends and the heart-broken widow, who joined him a few months ago "in the sweet bye and bye."

Charles B. Freeman was born in Macon, Noxubee county, Miss., on the seventeenth day of August, 1849. His father's name was Thomas Stewart Freeman, who was born and reared in Kentucky, and whose occupation was that of a mechanic. His father's mother was sister to the mother of Chief Justice Miller, of Kentucky. His mother was born and lived to the age of eighteen years in Brooklyn, N. Y., when she, with her parents, came to Brooksville, Miss. From her, more than from any one else, he took his disposition, always patient, kind and gentle. He was converted to the Christian religion under the preaching of Rev. Mr. Bancroft, a minister

of the M. E. Church, South, and united with that church in June, 1865; and began to study for the ministry at Summerfield, Ala., on the third of November, 1869. After studying the Methodist doctrine for awhile, he soon realized that he could not, conscientiously, remain in that church; so in the summer of 1870, he joined the missionary Baptist church in Macon, Miss., and was buried in baptism in the Noxubee river by Rev. H. J. Vanlandinghan. Was licensed to preach in August, 1870, and entered Mississippi College in the fall of the same year, where he continued till 1875, when he graduated in the full course. The names of those graduating with him were: J. W. Sanford, W. E. Berry, T. N. Rhymes, A. J. Miller, C. W. Webb and A. H. Longino. He was ordained to the work of the gospel ministry in Verona, Miss., August 1st, 1875, Revs. J. T. Freeman and Elijah Moore constituting the presbytery. On November 17th, 1875, he was married to Miss Kate Miller, of Hazlehurst, Miss. Dr. J. A. Hackett performed the marriage ceremony. He began his first pastorate in Louisiana in 1876, serving the Bastrop and Oak Ridge churches, where he remained fifteen months. During that time he was elected to the presidency of Concord Institute, located at Shiloh, La., to which place he removed in September, 1877. This position he kept till 1882. While doing arduous work in the school, he also served the following churches: Vienna, Farmersville and Camp Creek, and was devoted in his love for these charges. His association with Rev. J. P. Everett, of Shiloh, was helpful to him all through life, to which he so often privately and publicly testified. In the fall of 1882, he was employed by the State Board of Louisiana, as missionary to the Alexandria and Pineville district. He labored in this field for about nineteen months, sowing seed from which others, afterwards, reaped a bountiful harvest. He was a great lover of the Sunday school work, and did much throughout the State to build up the Sunday school and to set it in a proper light before the people. Failing health caused him to give up the work in Alexandria and Pineville, and in 1884, he left that field and moved to Steens Creek, Miss., where he established the Steens Creek High School, which he conducted for about five years. During those years he preached for Mountain Creek church and Harrisville church. The sixth

and last year of his stay there, he served the Steens Creek church two Sundays in the month. At the end of this time his health had failed so completely that physicians advised him to give up all work and go to some watering place. He then sold his home and, with his family, went to Eureka Springs, Ark., in September, 1890. This was the home of the great evangelist, Major W. E. Penn, and his association with the great divine was a sweet remembrance in all the after months of his life.

After remaining there a year, and feeling his health so much restored he longed for work again; so in September, 1891, at the earnest request of the board of trustees, he accepted the presidency of Kavanaugh College, Holmesville, Miss. He had not served in this capacity but a few months, however, when his health suddenly broke down, Feb. 10, 1892. During all his severe sickness, which lasted four months, he was ever ready and anxious to speak of his strong faith in God, and most heartily could he say, "Though he slay me, yet will I trust him." He died June 11, 1892, aged forty-two years ten months and six days. One of the grandest legacies ever left to a family was the pure Christian life he had lived.

William C. Friley was born in Mississippi in 1845. He received his education in Mississippi College, taking a full course and graduating in 1871. He was soon ordained to the full work of the gospel ministry, and accepted the pastorate of the Yazoo City church. He continued in this pastorate three years. Resigning the care of this church, he left Mississippi, and, in 1876, became pastor of the church at Trenton, La. The year after his settlement at Trenton he organized a church on the opposite side of the Ouachita river, at Monroe. For a term of years he was pastor of both of these churches. They enjoyed a large measure of prosperity under his ministration. They gave him up with great reluctance when he tendered his resignation in order to engage in the evangelistic work in the employ of the State Board. In this evangelistic work his labors were greatly blessed and he was eminently successful. In 1880 he became corresponding secretary of the Louisiana Baptist State Convention, as well as general evangelist. In this capacity he accomplished a good

work. Later he moved to Texas and became pastor of the church at Abilene. He is now (1894) engaged in his pastoral work at that place.

J. T. FREEMAN.

J. T. Freeman. The following sketch of J. T. Freeman was published, in 1881, in the History of Columbus Association, p. 125: "J. T. Freeman was born in Lunenburg county, Va., August 17, 1820, received an academic course in his native county preparatory to a course in Randolph Macon College, but moved to Murray County, Tenn., and spent some years in Jackson College, of Columbia. After marriage in North Alabama, to Miss S. A. McMillan, of Leighton, Ala., a cousin of Prof. Geo. W. Jarman, of the Southwestern Baptist University, Jackson, Tenn., he moved to Starkville in 1847, at the age of twenty-five. There he edited the Starkville Whig and studied law. While endeavoring to be an infidel he made a profession of religion, having been brought under the influence of a gracious revival under the preaching of Revs. McCloud and Tichenor, united with the Starkville Baptist church and was baptized by the former of these ministers. Very soon feeling a burning desire to preach the glorious gospel of the blessed God, he was licensed and ordained by his church and was its pastor for some years. In 1857 he became editor of the Mississippi Baptist and through this medium wielded a large influence in the denomination until his enterprise went down amidst the wrecks of so many blighted hopes and broken fortunes during the war. For a number of years after this he was pastor at Corinth, from 1866 until 1878. In that year he lost his wife and some time after-

wards was married to Mrs. Sallie Graves, a most highly esteemed and zealous worker in the Starkville church. At different times he has filled several quite important pastorates in the State, such as Kosciusko, Corinth, Tupelo, West Point, Sharon and Starkville, where he is now the honored bishop. For several years, before and since the war, he has been president of the Baptist State Convention. For a considerable time he was corresponding editor of The Baptist, during which he wrote a series of articles styled, Peleg, or America in Genesis, which attracted much attention. A sermon on the Intermediate State of the Dead, published by him, at the request of the Corinth church, in 1867, elicited great attention and widespread discussion. A newspaper discussion between him and Dr. J. M. Pendleton on this question culminated quite sharply, but finally subsided into renewed friendship between these two compeers of the Baptist press. On the Atonement and Difference Between Revelation and Inspiration, Dr. Freeman has also published articles of interest. He is a bold and independent thinker, and never measures the size nor counts the number of his opponents when he choses to utter his sentiments." The remarkable series of articles by Dr. Freeman, mentioned above, on "Peleg, or America in Genesis," which attracted such widespread attention at the time of their appearance, were often requested for publication in book form, but he is so careless of posthumous fame that he has neglected to do so. He once said to the writer, "When I was young I was greatly afflicted with the mania for writing, but now, as I am older, I am recovering from it." Dr. Freeman is one of the most fluent speakers the writer ever heard. His language, in choice and elegant English, seems to fall spontaneously from his lips. But this very gift has been to some extent a snare to him; for depending upon his facility and gracefulness of diction he has, somewhat, in his later years, neglected accurate and logical thinking. At least, so it has seemed to some of his warmest personal friends and admirers. All, however, are pleased and profited by his charming discourses, and one who once enjoyed his pastorate bears cheerful testimony to the helpfulness of his pulpit ministrations.

Dr. Freeman was a most excellent pastor. None of his members were ever neglected, but all shared in his visitation

and pastoral attentions, especially the poor of his flock. He was ever a welcome visitor in the homes of the rich and poor alike. During the past decade he, with his family, has been living in his country home, three miles from Starkville, and giving his pulpit services to churches along the line of the Canton, Aberdeen and Nashville division of the I. C. railway, and contiguous to Starkville. In almost all of his pastorates his salary is partly paid by the convention board as missionary pastor. His life has been spent in a variety of departments of labor for the Lord, and he is still (1894) engaged in service for the Master. May the Divine hand lead him gently down life's declivity and sustain him in every hour of need.

J. D. Fulton. The subject of this sketch was born in Winston county, Miss., July 27, 1866. He took an A. B. course in college, except the two branches of trigonometry and chemistry. He educated himself before he became a member of the church, and began his work in life as a school teacher. After he united with a Baptist church and began preaching, he carried on his work of teaching in connection with his work in the ministry until this year (1894). He is now giving his entire time to pastoral work, serving five churches, Sturges, on the C. A. and N. division of the I. C. railway, and four others in the country. He was licensed to preach in 1889, by Harmony church, on the day of his baptism in April, and was ordained in September, 1889, by a presbytery consisting of the following ministers: W. T Carroll, R. A. Breckinridge, J. M. Ferguson. Since his ordination he has baptized one hundred and fifteen persons, being an average of forty each year of his ministry except the present year, and thirty-three for it.

A. J. Gaines' ancestors came from England to South Carolina in colonial times, and his father's family emigrated to the State of Mississippi in 1844. In 1846 his father died, leaving him an infant, the youngest of seven children. His mother, who was a devout woman and always anxious about the welfare of her children, sent him to the country schools, and trained him in the way he should go. At a very early age

he manifested a great desire for books, especially history. Strange as it may seem, he was impressed while very young that he at some time would have to preach the gospel. In 1861, while yet very young, he joined the Confederate army, and at the battle of Lookout Mountain, in 1863, was captured, taken to Rock Island, and remained there until the close of the war, when he was exchanged. He made a vow on one of the bloody fields of battle that if the Lord would spare his life he would serve him the balance of his days. He thinks the Lord heard him, and he also believes the prayers of his now sainted mother were ascending to the throne of grace in his behalf. That vow was paid. On the night of the 4th of September, 1866, he was born from above. He was baptized into the fellowship of Spring Creek church, Marshall county, Mississippi, by Rev. William Runnells. He was licensed to preach in 1875, and ordained to the full work of the ministry in 1878.

In the beginning of his ministry he carried a cross; such a one as he thought no other man ever carried. He was a dreadful stammerer. Like Moses of old he wanted the Lord to excuse him, but the Lord would not do so. One favor then he asked of the Lord, and that was to unloose his tongue while preaching, and strange as it may seem, his tongue has been untied from that day to this. He has preached to country churches in the Chickasaw Association, though he has preached in other associations and other States. His style is the solemn and impresses his hearers that he is in earnest. He has great zeal for missions and great faith in God. He is a Bible Baptist and is not afraid for the world to know what he believes. He has been a close student all his life, and is well posted in history, ancient and modern; is fond of the classics, but the Bible is his great book. His field is enlarging and his great life work seems to have just begun. He is a good man and a useful and active minister of the Lord Jesus Christ.

Elbert C. Gates was born in Franklin county, Miss., August 7, 1859. He received his collegiate training in Mississippi College. After completing his studies in college he entered the Southern Baptist Theological Seminary and spent the two sessions of 1879 to 1881 in Biblical studies, graduat-

ing in the most of the English branches. He was ordained at a church in Franklin county, Miss., in 1875. He was afterwards pastor of churches in Mississippi, Tennessee, Kentucky and Texas for several years. His power as a pulpit orator attracted the attention of his brethren, and he was chosen as corresponding secretary of the State Board of Missions of Tennessee. In this work he was eminently successful, organizing the work and securing the widespread co-operation of the churches. Failing health compelled him to relinquish his work. He went to San Antonio, Southwestern Texas, in the hope of gaining respite from the fell disease, consumption, but without any permanent benefit. He yielded to its power and fell asleep in Jesus November 1, 1888, greatly esteemed and much lamented.

"Just as we had got to press last week the news came of the death of dear Brother Gates. Every heart in the Record office that knew him seemed to stand still. What? Is the loved, the gifted, the manly, the magnificent Gates fallen? We could only say, 'God did it and we must hold our peace.' Shall we ever see his like again? God does not often give such men to any people—not more than one in a generation, or even a century. And then perhaps as much as anything to show us what he can do, and perchance divinely to suggest in earthly surroundings the glorious possibilities of what man is yet to be. We need not ask who is to take his place, for no man of human mould can fill that place. Every man fills his own place, and none but God can provide for the empty place. Our brother's work on earth was done, and well done, and God has called him up to the higher spheres and into the higher service. We know not if earthly genius will be recognized and honored in heaven as on earth, but certain it is, that his life, though short, and much of it spent in physical pain, was abundant in good works and seasoned with self-denial and sacrifice. Who, if not our brother, shall go 'sweeping through the gates?' And who, if not he, will be greeted with the Master's 'welldone?' We learn that Brother Gates had just returned from San Antonio Association where he had, with the assistance of others, and at great cost of effort, succeeded in adjusting some troublesome matters. His death occurred on the morning of November 1st, 1888, at 4 o'clock. He ex-

pressed himself as fully ready, commended himself and all of his interests into the hands of God, and calmly took his journey to that better country. But he has left a heritage to his brethren here, in that desolate wife and helpless little children. She sits there in the Alamo city, overwhelmed with a sense of her loss, loneliness and destitution, with three tender little ones looking up to her for protection and care. Brethren, shall that mute picture appeal to our sympathies in vain?"—Baptist Record.

J. B. GAMBRELL, D. D.

James B. Gambrell, D. D., was born in Anderson county, S. C., August 21, 1841. In his second year his parents moved with him to Tippah county, Miss., then a very new country. Here he grew up on a farm doing all kinds of farm work, and going more or less to the very poor schools of the day. He was fond of all kinds of active sports, such as riding, swimming, hunting, etc. His first book was purchased of a missionary colporteur of the Chickasaw Association for two dimes, which dimes were the price of coon skins he had sold. The book was "Facts for Boys," and it made a strong impression on the lad. At the age of twelve or thirteen the boy had a distinctive mental awakening. He put away his guns, except at intervals, disposed of his dogs, gave up the chase, and turned his whole thoughts to books. A gift-book enterprise in New York, for which he became agent, enabled him to become the owner of a large number of books when hardly a family in the county had more than a bare half dozen.

When about fifteen years of age another great awakening occurred in his life. He was converted and publicly professed the religion of the Lord Jesus Christ under the preach-

ing of Rev. Lewis Ball, that useful man of God who still lingers, in old age, in Clinton. He united with Pleasant Ridge church, Tippah county. A little later than this he began to prepare for college, first at Orizaba, under Mr. Laird, a Cumberland Presbyterian preacher, and later still in Prof. R. M. Lowell's Academy, at Cherry Creek. He was in this school when the war broke out. He immediately volunteered and joined Company I, Second Mississippi Regiment, Col. Faulkner, afterwards Gov. J. M. Stone, commanding. He served in the line for some months, participating in most of the great battles in Virginia, Maryland and Pennsylvania. From an occasional special excursion as a scout he was made regular scout for Hill's corps, and was finally promoted for gallantry at Falling Waters and sent to the west to raise and command a company of scouts for particular service. He continued in this service with activity and distinction till the close of the war. He never did surrender, but he just quit when he found everybody else had quit.

During his service as a scout, in Virginia, he became acquainted with Miss Mary T. Corbell, of Nausemond county, Virginia, and at one o'clock, January 13, 1864, inside the Federal lines, they were married. He has always believed this to be the most important act of his life of a worthy character. Miss Corbell had enjoyed the best of educational advantages, was brave, firm and aspiring in a good sense.

During a year of enforced idleness after the war Captain Gambrell (as he was then known about home) began anew the pursuit of his educational work with the help of his excellent and accomplished wife, and he says of her, "She has been my greatest earthly blessing and helper till this day." In 1867 the gallant young captain felt the call of a higher commander to a higher work and service than had ever hitherto engaged his energies. He felt internal impressions that God would have him go as his embassador among men and publish the terms of reconciliation to God. He was at once licensed by his mother church, and in a short time was ordained to the full work of the ministry by Cherry Creek church, Pontotoc county. He became at once pastor of some country churches, his mother church, Pleasant Ridge, being among the number. He and his wife taught an academy at Wallerville, Union county, Miss., two years.

It is but proper to state that one of the main objects in teaching this school was to facilitate the completion of his own education. During this time he pushed his education by the help of his wife, studying harder than any student in the school. In 1870 he accepted the care of the West Point Baptist church for all of his time. In this pastorate he spent the most of two years, making a painstaking study of the doctrines of the Bible, and changing on some points as a result of study. While at West Point he began the practice of writing daily, which has been kept up to the present time. He never loved to write, but forced himself to do it for the sake of improvement. Looking back he can now see that this was of very great advantage to him. He says that in this way he wrote bushels of articles which were never published Many of these articles, however, were published in the Mississippi department of The Baptist, and in other papers. They revealed clearly the head and heart of a man possessing writing talents of a high order. Every subject he discussed grew luminous under his touches; and doubtless the appreciation of these articles written and published by him during this pastorate led finally to the choice of him by his brethren later for the editorial chair. The writer at this time retains a vivid impression of some of the communications of "J. B. G." in The Baptist about this time.

During his West Point pastorate Mr. Gambrell was invited by the Starkville Baptist church (fifteen miles distant) to come and preach at eleven o'clock, the fifth Sunday in January, 1871, the ordination sermon of the writer. He started in ample time on horseback through the country, but finding a large creek out of its banks with high water and impassable he returned to West Point, took a train and went to the first station south, which carried him over the swollen stream, and hired a horse and came on twelve miles to Starkville. The delay caused him to fail to reach the church until after the sermon had been delivered by Rev. J. H. Cason, the Columbus pastor. To Mr. Gambrell was immediately assigned the duty of delivering the charge to the young preacher. This he did with great earnestness and appropriateness, basing his charge on the Apostle's word, "Take heed to yourselves and to the flock over which the Holy Ghost hath appointed you overseers."

With the experience obtained at West Point and the benefit from special study of the Bible doctrines he accepted the care of the Oxford church, then in a very low condition, and became a student in the University. The pay was less than one-third of a support. His marvelously energetic and accomplished wife here came to the rescue and made up the deficiency in the support by taking boarders, giving music lessons and teaching school in the summer. Here, at Oxford, he experienced a third distinct intellectual growth. Five years were spent in Oxford with great profit. The church grew and became self-supporting. The pastor had also greatly profited in gaining breadth, and strength and insight with some real helpful culture. The Oxford pastorate was, therefore, beneficial all around. But there now came another change in the scene of life's ever shifting panorama.

Acting upon providential indications, Mr. Gambrell left Oxford in order to become editor of the Mississippi Baptist Record, which was inaugurated by the Baptist State Convention in 1877 as the organ and special representative of the convention and its work. Prof. M. F. Martin became proprietor, managing all the business of the new enterprise and Mr. Gambrell was made editor, controlling that part of the Record, moulding its policy, shaping its plans, and adapting it to the advancement of the best interests of the denomination in the State within the territory of the convention. He also became pastor of the Clinton church, where he removed from Oxford, and also accepted the pastorate of Beulah church near Clinton in the country. For fifteen years he edited with ability the Record, sometimes alone, except as his accomplished wife aided him, and sometimes with editorial associates. In the year 1881 there became some friction between the editorial and business departments and for a week or two Mr. Martin was sole manager of the paper. This, however, was all speedily adjusted and Mr. Gambrell became both editor and proprietor of the paper. Its domicile was placed at Clinton, ten miles west of Jackson, on the Vicksburg and Meridian railway. As pastor of the Clinton church his preaching was so highly esteemed that at the close of the first or second year he was elected "pastor for life" of the church. As to his style of preaching he may be called a "great commoner," for of him it has generally been true, as

it was of his Lord, that the "common people heard him gladly." While laying hold of the truths of the Bible with a master grip his presentation of it is so plain and simple that the average hearer finds no difficulty in comprehending every sentence. Often a truth is driven home as with a master stroke by some homely illustration, the force and point of which all feel and recognize. This pecularity of his style is one of the chief charms of his platform speaking, in which he is always very felicitous and effective. For instance, in an address on missions before the State Convention he once said he had heard that Alexander the Great had a man in his army named Alexander who was a great coward. He went to him on one occasion and said: "I understand that your name is Alexander and that you are a great coward. You must do one of three things, you must do your duty, or change your name or leave the army." Christians bear the name of Christ. They should do their duty or change their name or leave the army. His preaching and public speaking abounds in illustrations and in such illustrations as not only illustrate but also enforce. The hearer always feels pleased, smitten with the truth, and moved to or towards obedience to it. His preaching reminds one of the remark once made by a little girl in reference to the preaching of Dr. John A. Broadus. Having heard the doctor preach she went home and said to her mother: "Mother, I liked the sermon very much. Dr. Broadus didn't preach; he just made it up as he went along." It all seemed so plain and simple to her that it seemed to her that the preacher made it up as he spoke it.

The policy of the Record under Dr. Gambrell's editorial control was constructive, unifying and developing with reference to denominational affairs. The aim has ever been to build up and cement together the work of the Baptist hosts. It may truly be said that, under God, there was not during the fifteen years of his control of the columns of the paper any more efficient agency in unifying the denomination in the State than the Record. Of course, there were some elements and actions and men very difficult to get into line. He once delivered an address before the convention on the obstacles in the way of denominational unity. One of these was the "natural crookedness of human nature," which was illustrated

by the case of a father and three sons arming themselves with clubs, hoes, spades, etc., and going to kill some terrible animal they supposed rustling the leaves in a fence corner; who, upon investigation, only found a stick so crooked that it could not lie still. So, he said, there are some sticks among our people so crooked they cannot be still and they interfere with unity. The policy of the Record under his management was also pacific. Although he was twice led into extended controversies the spirit was not fierce and belligerent. Although he sometimes criticized the actions of public men, there was always present a purpose to develop great truths and principles which rose superior to any petty personal feelings. He did not engage in controversy merely to win victory, nor did he criticize to wound or to gratify any personal end. Soon after the establishment of the Record he engaged in a newspaper discussion of Landmarkism with the able and lamented Dr. J. B. Jeter, of the Religious Herald, the articles of both disputants being published in both the Record and Herald. Without expressing an opinion as to the merits of the discussion, it may be truly said that from beginning to end not an un-Christian expression was used by either Dr. Jeter or Dr. Gambrell. This controversy was conducted in a Christian spirit. Later there was a discussion in the columns of the Record between Dr. Gambrell and Dr. John Hunter, pastor of the Jackson Presbyterian church, on the subject of baptism. Equal space was given to his opponent and there seemed all the way through a high Christian purpose on the part of the editor to bring out Bible truth. This, too, was conducted in a Christian spirit.

As editor he accomplished another great work in the State, rather it should be said that in it he was a pioneer and leading spirit. The saloons were holding high carnival all over our fair commonwealth. They numbered in the aggregate twelve or fifteen hundred. The first note of war against them that was sounded publicly in the State was sounded by editor Gambrell in the Record. He wrote and published five articles on "The Matchless Evil." The note was taken up and sounded by others, and recruits for years were steadily gained to the prohibition ranks. After a time there began to be spots of prohibition territory over the State. The prohibi-

tionists put a lecturer, Rev. J. H. Gambrell, a younger brother of the doctor, into the field, who lectured all over the State; a prohibition organ, The Argus, was established at Winona by Dr. W. A. Hurt, which was at last moved to Clinton and fell into the editorial management of the doctor's brother above mentioned and his son, Roderick Dhu Gambrell. Through the agitation prohibition conventions were held every year in Jackson, much work was done by earnest Baptists and Methodists, until finally, in 1886, a local option law was passed by the Legislature, allowing every two years a county vote on "sale" or "no sale" of intoxicants in the county. Under this law saloons have now been voted out of every county in the State except five or six which still remain "wet." It was on account of the bitterness stirred up in the first local option election in Hinds county, in connection with the exposure of other frauds and corruptions of officials in Jackson in the columns of the Sword and Shield, that Roderick Dhu Gambrell, eldest son of Dr. Gambrell, was assassinated in the city of Jackson in May, 1887, by Senator Jones S. Hamilton and his accomplices. Later, similar work along the same line, led to the mutual slaying by each other of John Martin, of the New Mississippian, and Gen. Wirt Adams.

In about 1884 Prof. George Wharton became associated with Dr. Gambrell in the business and editorial management of the Record. This combination, however, lasted only a short time, about a year or such a matter, when they pleasantly and amicably separated and Prof. Wharton returned to his chair in Mississippi College.

In January, 1886, the writer became associated with Dr. Gambrell in the business and editorial work of the Record, the doctor being now the corresponding secretary of the Convention Board in lieu of Rev. Lewis Ball, resigned. It was deemed to be for the best interests of the Record to be located in the city of Jackson on account of business, banking and mailing facilities. In the latter part of January the move began and was about completed early in February. The entire outfit of the office, presses, type, etc., were in place in an elegant room of the second story of a brick building only a short distance from the State capitol. It was Saturday afternoon. Application had already been made for insurance and

the agent was to be in early Monday morning to arrange the papers and issue a policy of insurance. But before daylight Monday morning the office and its entire contents were a heap of smouldering ruins. The impossibility of the income of the Record, in its crippled condition—for its publication was immediately resumed—led to the retirement of L. S. Foster from the business and editorial work of the paper, leaving everything in Dr. Gambrell's hands.

About two years later the Record was carried by Dr. Gambrell to Meridian, a consolidation was effected with the Southern Baptist then published there by Rev. A. Gressett, and the whole interest was owned by a stock company and known as the Southern Baptist Record. Soon after this Dr. J. A. Hackett, the highly esteemed pastor of the First Baptist church, San Antonio, Texas, a former Mississippian, returned to the State for the purpose of locating in Meridian and taking stock in the Record company and becoming one of the editors. This combination continued several years during which time Dr. Gambrell was almost continuously engaged in work outside of the office, although writing some for the paper. At length, in about the year 1892, he retired entirely from all connection with the Record editorially or otherwise.

He did a great deal of work in the interests of Mississippi College and much of it was gratuitous. While living in Clinton and burdened with his editorial work for years he went out among the churches and raised money to pay the salaries of hard-worked professors and keep the college going, without any compensation. During the period of his secretaryship of the Convention Board he devised the plan of inducing a number of well-to-do Baptists in the State to put their names down in his book as "College Regulars," agreeing to pay so much for college support every year so long as needed —a substitute for an endowment. A number went down for one hundred dollars annually, some for fifty, twenty-five, ten, five and so on. Having given up the office of corresponding secretary to Dr. J. T. Christian, he expected also to give up college work too. But the trustees prevailed on him to accept the position of financial agent of the college and endeavor to raise a permanent endowment. He finally consented to do this, and threw his entire energy into the work

of securing enough endowment to receive a donation of five thousand dollars from the American Baptist Education Society. This work brought him into correspondence with Mr Gates, secretary of the society, and lead also, possibly, to a personal attendance at a northern meeting of the society. This effort to raise an endowment led to the securing of about seventy thousand dollars in subscriptions. Much of this is good but still unpaid. Forty-two thousand dollars of cash is now in existence as an invested fund for college endowment.

His acquaintance north led to several invitations to him to come north and lecture on important occasions. These lectures, although on matters of a delicate nature for northern war treatment, and though all truly loyal to southern honor, were admirably received, widely copied and favorably commented upon. They were fine specimens of platform wisdom, simplicity and eloquence.

Throughout his ministry and public work he has always favored a peace policy as to the north, while maintaining southern honor and safety. When he laid down his arms as captain of a gallant and trusted Confederate scout the war was over with him, and he has ever since favored the cultivation of peaceable and fraternal relations with the north. He has ever been and is still a warm friend of ministerial education, and seeks in every way to promote the best possible education of pious young ministers. He has ever been the warm friend of the educational and religious elevation of the negroes. In every possible way he seeks to promote this desirable end. He has an established reputation as a lecturer, north and south, and is highly esteemed in this line of work. He was during the last session invited to deliver lectures to the students and faculty of Georgetown College, Ky., and of the Southern Baptist Theological Seminary, Louisville, Ky. These lectures in both institutions were well received.

In the year 1893, while the presidency of Mercer University, Macon, Ga., was vacant, never having been permanently filled since the resignation of Dr. G. A. Nunnally, of Memphis, without his knowledge Dr. Gambrell was elected by the trustees to fill this position. He was telegraphed to visit Macon. He went. He saw. After prayerful consideration he decided to accept the place. In the opening of the fall

session of the University, September, 1893, he was duly inaugurated as president. In a very short time he has the work well in hand, having passed through one successful session.

In a very brief note—just a few lines—relative to his mention here, he says: "You know as well as any one how to estimate my writing, preaching, spirit and work. If I were dying, I would as soon you would say the last word about me as any one. This is enough to write. I ought to have lived better and done more. The most I can say for myself, is that, so far as I can know myself, I never wrote a line simply to hurt any one. I never did or failed to do a thing for personal gain or through fear in my life. But I have been very faulty, and short-sighted, and sometimes very weak."

REV. J. H. GAMBRELL.

Joel Halbert Gambrell, sixth son and eleventh heir of Deacon J. B. and Mrs. Jane E. Gambrell, was born May 7, 1855, on his parents' farm in Tippah county, Miss. He is a younger brother of Dr. J. B. Gambrell, president of Mercer University, Ga. At the close of the war he began work as a farm hand, attending such schools as the country afforded as opportunity presented. The real foundation of his education was laid by his elder brother, James B. Gambrell, and his wife, the latter of whom taught him the alphabet. In 1872 his parents removed from their plantation to the State University, at Oxford, Miss., to complete the education of their two youngest children, Joel H. and Lewis B. Here Joel remained until he was twenty-one years of age. While attending the University he made a public profession of faith in Jesus, and became a member of the Oxford Baptist church, being baptized by his

brother, James B. Gambrell, who was then pastor of the church. During the years 1876 and 1877 he was engaged as a salesman in Baldwyn, Miss., and in teaching school in Prentiss county. In 1878 and 1879 he sold goods in Grenada, Miss., and taught school in Grenada county. While living in Grenada he led the moral forces in a memorable fight for a clean city government. During this contest, which resulted in a great victory for morality, his life was threatened repeatedly, and he was several times assailed by the whisky forces.

At Grenada he was licensed by the church there to preach. From Grenada, after being licensed to preach, he went to Mississippi College, where he spent one session in study in the collegiate course. At the close of this term of study he entered upon the work of lecturer for the Independent Order of Good Templars, for Mississippi. In this work he was engaged for some months and traveled over the State delivering earnest temperance lectures and organizing lodges of Good Templars in many places. He was then made State lecturer by the non-partisan State Prohibition Executive Committee. In the work of State prohibition lecturer and organizer, as he had determined from the beginning, he continued ten years, going from town to town, and from county to county, in the face of the most serious opposition and dire threats of violence. It is safe to say that he did more public speaking during these ten years than any three men in Mississippi. Three times he was waylaid to be assassinated; and at another time he was waited on by an enraged mob of whisky men, who intended to hang him. Each attempt on his life he met with cool, resolute resistance, and all so quietly that but few, except those immediately concerned, ever knew anything of it. While in this prohibition work he was for several years associated with his nephew, Roderick D. Gambrell, in the editorial management of the "Sword and Shield," the State Prohibition paper, the name of which was changed from "The Argus," after it passed out of the management of Dr. W. A. Hurt, and was located in Clinton. It died with its heroic young editor in Jackson, May, 1887. In this field of work Mr. Gambrell, besides his public lectures, greatly promoted the growth of public sentiment against the legalized saloon business in the State. To say that he had smooth sailing in this work, lecturing and ed-

iting on prohibition lines, would be to state that which is false. The bold and fearless attacks which he made upon an immoral business intrenched behind so many barricades, touching so many interests and appealing so strongly to the cupidity of the persons engaged in it and to the appetites of those enslaved by it, aroused a bitter opposition and enmity all over the State against him. It could not be otherwise. He necessarily antagonized business interests and appetites and that necessarily aroused the enmity of many persons in every community, not only from those directly concerned, but from many staid and conservative church members who either dreaded the resultant enmity or wished to rely entirely upon continued license and heavy taxes and penalties, with moral suasion, for the suppression of the whisky evil. Mr. Gambrell, before he left the State, saw the saloons voted out of every county in it, with five or six exceptions, and saw the number of legalized dram shops reduced, in the State, from about twelve hundred to only about ten.

In 1883, while engaged in his prohibition work, he was married to Miss Vic. R. Pickens, who was teaching mathematics and elocution in Whitworth Female College, Brookhaven, Miss. The fruit of this marriage is two sons and two daughters and a lovely Christian home. In March, 1890, Mr. Gambrell was ordained to the full work of the ministry at Brookhaven, Miss., the presbytery being composed of Rev. A. A. Lomax, Dr. W. S. Webb, Dr. B. D. Gray, Rev. R. J. Boone and Dr. J. B. Gambrell. After his ordination he served country churches, near Brookhaven, as a matter of choice, until March, 1894. At this time, responding to a unanimous and urgent call to the pastorate of the Baptist church in Greensboro, Georgia, he moved to that pleasant town and at once entered upon his duties there as pastor. Speaking of leaving Mississippi, his native State, he says: "It was the supreme trial of my life to leave my native State. I have always wanted to give Mississippi the benefit of my services and at last find a resting place in her generous bosom. Nothing but the clearest conviction of duty could have removed me from the blessed State." It is safe to say that no man in the State possessed more general and accurate information on the various phases of the prohibition question. Competent critics

say that his famous review, in the Brookhaven Leader, of "Bishop" C. B. Galloway's "local option" theory, in 1894, is the most masterly and crushing paper ever published in Mississippi. The "Bishop" never attempted any reply.

In July, 1892, a convention of the Prohibitionists and People's party met at Jackson and nominated him as their candidate for Congress from his district. When he became convinced that he would be elected if he accepted, he declined the nomination because he was unwilling to give up the pastorate for a seat in Congress. He believed that preachers are the God-appointed leaders of the people in all that concerns them. Feeling thus, he allowed his name to be placed as State elector upon the Prohibition party ticket and made a number of speeches in the presidential campaign of 1892. The most astute politicians met him in debate but one time. For taking this part in politics he has been widely censured, even by some of his own brethren, but he felt that a preacher, being none the less a citizen, might appropriately espouse a great moral issue in politics and make a canvass in the interest of cleanness and integrity in a political campaign. So have pious and consecrated ministers of Jesus believed and acted in other States, nations and times. Knowing Mr. Gambrell so well personally, the writer can conscientiously say that he acted from a pure and lofty motive of benefit to his constituents and to the cause of political integrity in the State.

Physically he is a fine specimen of manhood. He is six feet two inches high, is as straight as an arrow, weighs one hundred and eighty pounds, and has an excellent voice. In his lecturing he is humorous and pathetic. He often indulges in homely and humorous illustration, which makes his older brother such a pleasing platform speaker. He is a man of strong and positive convictions on all subjects of practical morality and religion, and has "the courage of his convictions." While he does not seek or specially invite antagonism, he does not shun it if it comes in the line of proclaiming and enforcing his convictions. As to his preaching, he has steadily preached the old-fashioned gospel of salvation by grace through faith in the Lord Jesus Christ, and with marked success. He is independent in thought and action and would surrender his life in defense of his convictions if it became

necessary. During his short pastorate in his native State he had many assurances of the blessing of God upon his labors; and is much encouraged in his brief work in his Georgia pastorate of a few months.

George William Gardner. The subject of this sketch was born on a farm in Orangeburg, South Carolina, August 5, 1851. He is the descendant, on his father's side, of Baptists, his grandfather, Elijah Gardner, being a Baptist preacher. His great-grandfather, Jonathan Courtney, who was the father of his father's mother, was also a Baptist preacher. His great-grandfather, William Gardner, was also a Baptist, and must have been a man of great force of character, judging from the part he took in the Revolutionary War. James and Stephen Gardner, brother of his grandfather, settled in Montgomery county, Ala., about 1828, and they, or some of their descendants, afterwards came to Mississippi. Mr. Gardner attended the common country schools, uniting work on the farm with study, his father having profound convictions that a boy's education was not what it should be unless he was taught to know something of the practical. He entered the Greenville High School, Greenville, S. C., October, 1870, which, though a private school, was really the preparatory department of Furman University. By the most diligent application he was prepared by July, 1871, to enter the classes of the University. By this time his health was precarious, and, in order to obtain means, he taught school for some months, and was not permitted to enter the University until September, 1872, from which he was graduated June, 1875, but, upon consultation with some of the professors, he decided to remain another session and take a higher degree. So insatiable was his thirst for knowledge that for months before going to Greenville he would stay awake at nights longing for the way and means which would enable him to attend college. He went to Greenville a member of a Baptist church, but in a meeting conducted in the Greenville Baptist church, of which the revered James C. Furman, D. D., was pastor, and also president of the University, he was savingly converted. This was in the spring of 1873. The following vacation he preached his first

sermon and was licensed by his church to preach. He continued to preach during vacations until the 15th of August, 1875, when he was ordained to the full work of the ministry at Sardis church, Lexington county, S. C. He does not hesitate to say that he feels assured that God sent him to Greenville to make him a Christian, and to put him in the ministry. During his last year in college he served a church as pastor, preaching to them once a month.

He attended the Southern Baptist Theological Seminary in Greenville one session, and upon its removal to Louisville, Ky., went with it to that city, and remained another session, graduating in most of its schools. He would have returned and completed the course had he not discovered, during the vacation that his health was so injured as to make it necessary for him to abandon the idea of continued study. Leaving the seminary he accepted the position of business manager of the "Baptist Courier," of S. C., and united that work with preaching to two churches. He gave up the position of his own accord and devoted his energies for one year to the service of country churches in Anderson and Abbeeville counties, S. C. In 1880, at the invitation of the State Mission Board and the call of the little church, he went to Lancaster, S. C., the county seat of Lancaster county. There were only eight members in the church and they had never had a pastor. Within four years he had succeeded in completing a nice house of worship and had built up a good congregation. At the end of four years the church had become self-supporting, and is to-day one of the best churches in South Carolina. The death of a noble wife caused him to give up the church, and leave a people who were ardently attached to the young pastor. He then served, for several years, the church at Union, S. C. where good work was accomplished. His next pastorate of importance was with the Harmony church, Chester county, S. C., where he preached every Sunday. Here he had in his congregation persons of whom he had been pastor during his service with the Lancaster church. It was at this time, in 1889, that he wrote a series of articles for the "Bibical Recorder," of Raleigh, N. C., which attracted wide attention and which received the most favorable commendation of the best men in the State. These letters Dr. C. T. Bailey, the editor,

declared to be the best which were ever written for his paper and that they were widely and eagerly read. They at once gave him reputation as a writer. These letters were burlesques upon parties who went abroad for a few months and returned to lecture and make it known by divers means that they had crossed the ocean. The occasion was propitious as a goodly number had just returned from such a trip and were pursuing the usual methods. The writer assumed himself to be an old man who was writing from abroad and who had taken his pastor with him with a view of adding to his reputation. They were signed "Uncle Cris," a name which was famous in North Carolina. In September, 1889, he received and accepted the call of the Oxford Baptist church, Mississippi, where he labored until his removal to Florida and thence to Georgia, in the latter part of 1893. Oxford is the habitat of the University of Mississippi, and the pastorate there is one of great importance. In January, 1892, he became associate editor of the "Baptist Record" with Dr. J. A. Hackett, after the retirement of Dr. J. B. Gambrell from editorial connection with the paper, rendering this service in addition to his work as pastor at Oxford. Previous to his connection with the "Record" he was a regular contributor to the "Western Recorder," the "Biblical Recorder" and other papers.

Judson College, North Carolina, conferred the degree of Doctor of Divinity upon him June 10th, 1893. If any measure of success has attended his labors he feels that it is all due to the blessings of a gracious Master upon his most unworthy servant. Among these blessings he acknowledges with profound gratitude the gift of Miss Laura Kendrick, of Charlotte, N. C., who became his second wife December 22, 1885, and who is a woman of deep piety and great worth, being a keeper at home, and a strong supporter in a womanly way of all that is good. In the summer of 1893, Dr. Gardner received an invitation to the pastorate of the church at Kissimmee, Fla., which he decided to accept, and resigned his pastorate at Oxford. Remaining there only a few months, he decided, with the full consent of his church, to resign his pastorate there, for sufficient reasons, and accept the pastorate of the church at Jackson, Ga. In this pastorate he is now (Oct., 1894) located.

J. J. Gibson was born December 4, 1861, in Union county, S. C. His childhood was spent around an humble home, and he had exceedingly poor educational advantages. The first sermon he ever listened to was preached by Rev. G. W. Moorehead, who in after years assisted Mr. Gibson in a series of meetings. This first sermon was bread cast upon the waters gathered up many days hence by Mr. Moorehead. When he was a boy of eleven summers his father moved to Mississippi, arriving at Oxford in March, 1873. After being a few weeks in this State the lad heard his first sermon in Mississippi. It was preached by Rev. William Burney in Kingdom church, where in after years Mr. Gibson preached two commencement sermons. In this State his boyhood days were spent on a farm in La Fayette county, with very few school privileges. He made a public profession of religion September, 1879, under the preaching of Rev. R. G. Hewlett, at Yellow Leaf church, the text being Mat. 6:23. During October of the following year he united with a Baptist church and was baptized by Rev. W. W. Finley. Near this time the first sad trial of the young soldier came upon him in the loss of a devoted father, but with the Lord as his shepherd he could say, "I shall not want" for a comforter. He pressed boldly on, remaining two years at his father's home, and then, having attained his majority, he left the immediate scenes of his childhood and became an hireling. With two leading ideas,—to serve Christ, and get an education,—he entered a country school a man in age, a child in knowledge. His circumstances being somewhat adverse he was compelled to attend school during short intervals, and, so to speak, "work his way through."

He was licensed to preach by Bethel church in May, 1886, and was called on for his first sermon the following Sabbath. His text was Psa. 37:25. He entered school and continued for a short time at Oxford, and went from there to Toccopola College. At both places he worked mornings and evenings and Saturdays to defray expenses. He spoke in a medal contest at Toccopola, 1889, and received the second honor. He made a few efforts to preach but had no regular work till the summer of the same year, during which time he assisted Brethren G. W. Halowell, W .H. Miller and F. M. Fewell in

protracted meetings at their respective churches. His ordination was called for by Poplar Springs and London Hill churches. He was ordained in February, 1890. Revs. C. W. Smith, G. W. Halowell, F. M. Fewell, W. P. Winter and W. W. Swaim, Sr., serving as presbytery. The ordination sermon was preached by Rev. G. W. Halowell, text, "The testimony of the Lord is sure."

He served three churches during 1890, graduated in June from Toccopola College, moved to Tula, where he has been and now is spending his spare time in the Tula Normal Institute at work on special lines of study. He served four churches in 1891, three in 1892, four in 1893, and has had six calls for 1894. He has accepted the following pastorates for 1894: Bethel, Poplar Springs, Friendship and Turkey Creek. The first three are in the Chickasaw and the last in the Calhoun Association. He has never taken charge of a church without marked improvement in the missionary interest, the size of the congregation, and number of members added. Hundreds have been converted under his preaching, two of whom were fifty-seven and sixty-two years of age, and were men who seemed to be given over to hardness of heart. Among the many accessions to the churches were several Pedo-baptists, one of whom was a father of grown children and had been a Methodist from childhood. Mr. Gibson "sends his heart-felt greeting and many good wishes to the Baptist ministry of the State of Mississippi and promises to cheerfully co-operate with them in the great work now being carried on. 'May the grace of our Lord Jesus Christ be with you all. Amen.'"

W. L. Gideon. We Trojans are bowed down with grief on account of the sudden death of our beloved pastor, W. L. Gideon. He left his residence in his usual health late Friday evening, November 6, 1891, and took tea with his son. About 8 p. m., while in the act of leaving for home, he complained of a swimming in the head, shortness of breath, and exclaiming, "I am dying," fell into a chair, and in a few short moments his spirit had taken its flight to the God who gave it. Thus passed away one among the best men it was ever my privilege to know. I did not start out to write an eulogy of our lamented brother, believing that an abler writer than I am will

perform that duty to the point. We are without a preacher. We have a large territory, a number of Baptist churches, and preachers few and far between. What we want is a live, energetic Baptist preacher to locate at Troy, which we think is an inviting field for a man that is willing to work for a small salary. The locality is very healthy, and the people are social and refined. I would be pleased to correspond with any enterprising minister that is seeking a new field in which to work for the divine Master.—D. W. Fowler.

At a meeting of the Smithville Baptist church on the fourth Lord's Day in November appointed for the special purpose of considering the death of our worthy pastor, Rev. W. L. Gideon, the following preamble and resolutions were adopted: "Whereas, It has pleased Almighty God in his wisdom to remove from our midst and the scenes of his labors our beloved pastor, Rev. W. L. Gideon, Friday, Nov. 6, at Troy, Pontotoc county, Miss., we feel it to be eminently fitting as a church which devotedly loved and honored him for his many sterling qualities of head and heart to give some feeble expression of the deep sorrow that touches our hearts, and the warm and sincere affection cherished for him, the great loss to the church, and our high appreciation of his services as minister and pastor; therefore be it Resolved, (1) That in the death of Rev. W. L. Gideon the Baptist church of Smithville has lost a beloved and devoted pastor, the denomination a faithful, intelligent, and consecrated Christian minister, the community an enterprising, and progressive citizen; society a useful member and shining exemplar of Christian virtues; the cause of education, an esteemed friend and pastor; his wife, a faithful and loving husband, his children, a kind and indulgent father; and his acquaintances, a warm and sympathetic friend. (2) That though his death has cast a gloom, and sadness over us, and our house is draped in mourning, and our every heart is stricken with pain and sorrow, and our little flock is without a shepherd, and we are unable to understand why our Heavenly Father cuts down one so useful to His cause in the midst of labors so highly blessed; we bow in humble submission to the divine will of Him whose ways are inscrutable and who doeth all things well. (3) That we tender the family of the deceased whose already wounded hearts have been torn afresh

by this last severe affliction, our deep, sincere and heartfelt sympathy in their sad bereavement. (4) That these resolutions be spread upon the minutes of our church, a copy sent to the bereaved family, and a copy furnished the "Southern Baptist Record" for publication. T. A. Oliphant, R. W. Smith, W. S. Kilgo, Committee."

William M. Gilbert. Of William W. Gilbert's parentage, birth, early life and education, we have no information. He was ordained to the full work of the ministry at Ebenezer church, Tishomingo county, September, 1875. The presbytery consisted of Revs. William Matthews and W. F. White. He has served five churches in Mississippi and others in Alabama.

J. W. Gillon was born in Choctaw county, Miss., August 26, 1867. His father moved to Yalobusha county in 1869. He was reared on the farm and during his farm life (which lasted till he was eighteen years of age) he did almost every kind of work known to the southern farmer's boy. He was converted at the age of sixteen and soon afterwards united with what was then known as the Midway Baptist church of Yalobusha Association. At an early date after his conversion he felt it his duty to preach. He had no education more than could be obtained in the country public school, so he felt he was totally unprepared to undertake such a course. He went from the farm to Water Valley, Miss., where he attended the public school for five months, after which time he was employed as salesman in an exclusive shoe store where he remained for one year. On leaving the store he went to Birmingham, Ala., where he found employment on the north and south division of the L. and N. R. R. as freight brakeman. He held this position as brakeman until October, 1886, at which time he gave up the job and returned to Water Valley and began work with an uncle in a dry goods store, which position he filled till January, 1888.

All of this time he had been working and secretly hoping to gain sufficient means to educate himself for the ministry which he left was the work God would have him do. In the latter part of January, 1888, he was surprised by his pastor,

Rev. W. T. Hudson, asking him one prayer meeting night if he did not feel called to the ministry. He immediately made known to him what, till then, had been a secret hope with him. His pastor proposed having the church license him to preach. He made his first attempt to preach the fourth Sunday in January, 1888, at which time he was licensed and his church pledged itself to aid him in securing an education which pledge it faithfully kept giving him what aid it could up till the time he left college in January, 1892. He was educated at Mississippi College, entering college in the spring of 1888, and leaving in the spring of 1892. During two years of his college course he roomed in what is commonly known as the Nelson Cottage. During this time his room-mate and he did the cooking for eight boys. He cooked half of the time and his mate the other half. At the same time he had charge of the college chapel in the capacity of janitor. He made all the fires for the chapel, and rang the bell every hour during the day for which labor he received three dollars per month. He also from the second session of his college course half-soled shoes for the boys to help meet his expenses.

During one session he made seventy-five dollars at this work and carried on all his studies. He was ordained to the full work of the ministry by the Water Valley Baptist church in September, 1891. Revs. E. L. Wesson, H. L. Johnson, W. I. Horgis, C. G. Blount were the presbytery. Immediately after leaving college he was called to the pastorate of the church at Houston, Miss. He served this church one fourth of his time till December, 1892. He was then called to the pastorate of the Okolona church and began work with it the first Sunday in June, 1892, and served it for three fourths of his time till January, 1893, after which time he served it for all of his time till September 1, 1893. At that time he resigned to go to the Southern Baptist Theological Seminary. During his pastorate at Okolona the church paid a debt of thirteen hundred dollars and dedicated their house of worship which had been finished four years previous to his pastorate.

On leaving Okolona he went to the seminary where he remained seven months, during which time he served as missionary under the East Baptist church. In April, 1894, he was

called to the pastorate of Milan Baptist church, Milan, Tenn., and began his work there May 1, 1894.

Hezekiah Glover. Hezekiah Glover came from Alabama to Mississippi. He was ordained in Alabama in 1843 and the greater portion of his ministerial life was spent before he removed from Alabama to Mississippi in 1866. Coming to this State he united with Pleasant Grove church, Pontotoc county. He died August 11, 1868.

J. R. Golding was born in South Carolina about 1809. He moved to Mississippi and settled in Choctaw county in 1839. He was an anti-missionary Baptist before he moved to this State. He joined the church at Bethany, near Slate Springs, Zion Association, in the summer of 1842 during the great revival in that church conducted by "Father Herod" and others. He commenced preaching as soon as he joined the missionaries. He was ordained to the full work of the ministry by Philadelphia church in 1844. He was pastor of that church for more than twenty years in succession. He was also pastor of Harmony church about twenty years, and of Bethel, Fellowship, Concord and Mulberry churches, each for a number of years. As a minister of the gospel of Christ he was sound, earnest and faithful. As pastor he was successful and much beloved by his churches. As a friend he was ever true to any trust committed to him. As a neighbor he was kind, sympathetic and accommodating. He baptized a great many people, many of whom yet survive him and by whom his memory is held sacred. He lived contemporary with Father Herod, Elders Meedy, White, J. T. Fox, A. B. Hicks, Sr., Silas Dobbs, S. S. Lattimore and others who were pioneer preachers of this country and who laid the foundation of a pure gospel for the Baptist hosts of this State. He was father of nine children, six sons and three daughters. He died from the effects of amputation of a leg in the fall of 1868, much beloved by his brethren and full of faith and good works. He died as he had lived, trusting in God. It may well be said of him, "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors

and their works do follow them." "For to him to live was Christ, but to die was gain." Dear brother,

"Thou art gone to the grave,
But we will not deplore thee;
God gave thee, He took thee,
And he can restore thee."

[This was contributed by a committee of Philadelphia church, Zion Association, and is signed by W. A. Moore, Dr. T. Pittman, and Z. Middleton, committee, Rev. A. B. Hicks, pastor, and Thomas Cooper, church clerk. In this way information was furnished of several pioneer ministers; indeed Rev. A. W. Hicks, Bellefontaine, has taken a special interest in this work and furnished much help.—L. S. F.]

S. A. Goodwin, D. D., was comparatively a young man when he came to Mississippi and became pastor of the Columbus Baptist church as the successor of Rev. J. H. Cason about the year 1876. He was a man of fine abilities and excellent pulpit qualifications. His style, though, florid, was vigorous and elegant; his delivery charming, and he at once became one of the most popular pulpit orators in East Mississippi. In about 1879 he resigned the Columbus pastorate and accepted that of the Baptist church in Sherman, Texas. Remaining there a few years he went to Union Springs, Ala., and after a brief pastorate there became pastor of the church in Danville, Va. Leaving Danville he entered the pastorate of one of the Richmond churches. While pastor in Richmond he wrote and published some articles in the "Religious Herald," criticizing the mission methods of the boards of the Southern Baptist Convention. These criticisms were replied to by representatives of each Board. Leaving Richmond two years since he became pastor of the First church in Savannah, Ga., as successor of the lamented Dr. J. E. L. Holmes. He is now (1894) in this important pastorate in Savannah. Dr. Goodwin is everywhere a popular orator and attracts large congregations to his churches. He is a vigorous writer as well as a popular preacher and pastor.

Charles Mantraville Gordon was a native of Mississippi, born in Copiah county, in 1839, and when called to the

pastorate of the First church of Meridian, in April, 1875, was thirty-six years of age. He was born of honorable but poor parentage, and was by his own efforts and the aid of his friends educated mainly at Mississippi College. He only finished the courses through the Junior Class in 1861, when he entered the Confederate army and served his country with patriotic ardor and devotion.

He was ordained to the gospel ministry on January 16, 1864, by the New Providence Baptist church, of Copiah county, Miss. He was three times married. His first wife was Miss E. Wise; his second was Miss Taylor, each of whom lived only a short time after marriage. He was afterwards united to Miss Ida Inge, of Natchez, a lady of rare personal beauty, and deeply devoted to him. In physique he was an Apollo; six feet tall, erect in stature, jet black hair, dark piercing eyes, complexion slightly florid, or more properly dark florid, bright beaming, happy face, but with all the marks of character closely written on all his features. Neat and tidy as a Chesterfield, he laid great stress upon those graces of manner which always distinguish the gentleman from the mere man. As a minister of the gospel, he was studious, and prepared his sermons with great care, often writing them out in full. He was sound in doctrine and laid much stress upon the great doctrine of salvation by grace. It was his favorite theme. He ascribed every blessing which the Christian enjoys to grace. He preached with much animation, though not vehement; and whilst he could not be said to possess the graces of oratory, there were times when his earnestness and pathos were great, and it was not unusual to see his congregation deeply moved. He was a man of strong feelings and strong convictions. Indeed, the weak point in his character—especially as a minister—was that he would not make due allowance at all times for the faults, frailties and short-comings of others. He could not make due allowance for men who could not see things as he saw them or as he thought they ought to see them. Yet he was not offensively imperious and over bearing in his intercourse with men. These qualities, however, made him a strong friend where he bestowed his friendship, and marked him everywhere among men. The better one knew him, the better he liked him, and this virtue in his character was such

that those who knew him well, not only admired him, but became really attached to him. In May, 1877, having been elected president of Meridian Female College he resigned the pastorate of the church to take effect July 1, of that year. He continued as president of the college till June, 1880, when he resigned and removed to Okolona whither he had been called as pastor of the Okolona church. He was a model college president, and under his presidency the Meridian Female College flourished and attained to the highest efficiency in its history. His pastorate in Okolona was an auspicious, though, a brief one. His death, which occurred September 25, 1881, was a tragic one. He was in the midst of a great revival meeting in his church, and on Thursday night after preaching a great sermon and returning to his home, and after his wife and two little children had retired he disrobed, put on his night-gown, and whilst extinguishing the oil lamp it exploded throwing the ignited and highly inflammable oil over the bosom of his gown. Before he could extinguish it he had inhaled the flame or superheated air, which produced congestion of the lungs and he died in about thirty hours afterwards. His Christian resignation under the powerful suffering which he endured, was heroic, beautiful, and afforded another proof of the efficacy of the religion of our Lord to comfort and sustain in the hour of severest trial. Thus fell one of the noblest soldiers of the cross, in the prime of life, with his armor on, burnished and bright, and entered into that rest that remaineth to the people of God.

To these words of Capt. Hardy it seems proper to add a word or two more relative to the work of Mr. Gordon and the following will be a just and fitting supplement. He early felt impressions of duty to preach the gospel and entered upon this work in 1860. During the dark days of war, on the field of strife, he preached as chaplain of the Thirty-sixth Mississippi Regiment in the Confederate army. His first pastorate, after the war, was at Rodney, Jefferson county, where he also engaged in the mercantile business to pay expenses and piece out his salary. During his residence here he was insolently insulted by a man and was drawn unfortunately into a personal altercation in which blows were passed. Every one acquainted with the circumstances fully justified him in

his course from the stand-point of equity and right. Filling other important pastorates he at length became pastor of Wall Street Baptist church, Natchez, Miss. Here he did some good work, until in 1875, he was invited to and accepted the pastorate of the First Baptist church, Meridian, and took up the work as outlined above. Except last paragraph contributed by Capt. W. H. Hardy, Meridian, Miss.

W. M. Gordon was born in South Carolina, April 24, 1831. In early life he made two efforts to secure an education but failed each time on account of frail health. His physicians advised him to discontinue all efforts at study saying he was so constituted that he could not stand confinement. So, on this score, he has labored under peculiar disadvantages. He made a profession of religion and united with the church (a Baptist church), in August, 1849. He was at the same time baptized by Rev. J. G. Kendrick in Pacolet river, in South Carolina. In 1857 he moved to Chickasaw county, Miss., and became identified with the Baptists of the State. He united with Bethel church, in that part of the State. Feeling impressed to preach he was duly licensed and soon a presbytery was invited by his church, consisting of Revs. R. W. Thompson, R. M. Mitchell, J. L. Jennings and G. L. Jennings, who solemnly ordained him to the full work of the gospel ministry. He immediately became pastor of Poplar Springs and Montpelier churches. The former he served five and the latter two years. He baptized thirty-one into each church. In 1866 he married and moved to Tate county. In this county he served Carolina church two years, Midway six years, Looxahoma, eight, Philadelphia eight, Harmony three, New Hope two. Into all these churches he baptized an aggregate of three hundred and fifty-five persons. He has farmed, raised a large family and served these churches the best he could under such circumstances. No doubt he has accomplished much good in his pastoral services. Now in old age his health is greatly impaired and he is forced to give up the service of churches for a time. If his health is restored he hopes, with God's help, to resume his pastoral work. His life is blameless and irreproachable, and, although he may not be able to preach the gospel for some years, he is living it every day.

Alanson Goss. Alanson Goss' early life, parentage, education, and conversion are unknown to us. He was ordained to the full work of the ministry at Mount Pleasant church, Scott county, Miss., in May, 1842. Revs. R. R. Fortson and Stephen Berry composed the presbytery. He was actively engaged in the work of the ministry as pastor and evangelist, and, in 1880, though seventy-four years old, he preached nearly every Sunday.

G. A. Grammar was born in Mississippi in the year 1844. Feeling impressed with the duty of preaching, he was licensed by his church and was solemnly set apart to the ministry by ordination April 14, 1867 at the age of twenty-three. He immediately entered upon the pastorate of churches. Besides serving in this relation a number of country churches he was pastor at Yazoo City and of the Vicksburg church in 1878. This was the year of the terrible yellow fever scourge which ravaged Grenada and so many other towns in Mississippi and elsewhere. In this epidemic Mr. Grammar lost most of his family in Vicksburg. Leaving Mississippi he went to Lonoke, Arkansas, in 1880, and accepted work as a missionary of the Baptist State Convention. In 1882, he lived at Forest City, same State, where he was pastor up to 1887, five years. In 1887 he returned to Mississippi and became pastor of the Okolona church. He remained in this pastorate two years, taking a deep interest in all denominational affairs in the State. In 1889 he returned to his pastorate in Forest City, Ark. Remaining here one year he went to Eureka Springs, same State. The next year (1891) he lived at Morrillton. Here he spent one year and we next find him at Breckenridge, Texas. Spending one year there he became pastor in 1893 at Troupe, Texas, where he is now the esteemed and useful pastor. He is a man of varied and extensive information, an earnest and pleasing speaker and capable of doing great good. His departure from Mississippi was regretted, but he will do a good work in Texas. The presbytery in Mr. Grammar's ordination consisted of Revs. D. S. Snodgrass, Walter Hillman, C. S. McCloud and Theodore Whitfield.

Baron DeKalb Gray was born seven miles northeast of

Waynesboro, Wayne county, Miss., June 18, 1855. His parents were Maj. John L. and Caroline Salter Gray. His mother died when he was only nine months old. His father married again and his step-mother is a devout Christian woman. He attended the neighborhood schools and thus received a good English education preparatory to entering college. His college course was unforeseen by himself. He was converted in 1871 under the preaching of Rev. J. W. Mitchell, of Mobile, who was missionary in the old Providence Association (including a few churches in Mississippi) and was baptized by him two miles from Waynesboro into the fellowship of Salem Baptist church. Very soon after his conversion he felt it to be his duty to preach the "glorious gospel," and was licensed to preach in 1873. Through Rev. O. D. Bowen, one of the best friends he has ever known, he was induced to attend Mississippi College being aided by the churches at Shulenta and State Line for some time. This help he remembered with the profoundest gratitude and prays the blessings of God upon these helpers. He entered Mississippi College in January, 1874, remaining four and a half years. This class consisted of P. H. Eager, J. A. Granberry and B. D. Gray. Messrs. Eager and Gray took the A. M. course, which if we mistake not, had never been taken before in the history of the college. In view of this fact to Mr. Eager was assigned the honor of delivering the valedictory and Mr. Gray the honor of delivering the salutatory on commencement occasion.

He spent one year in Madison county, Miss., in charge of Mound Bluff and New Hope churches immediately after his graduation in June, 1878. In September, 1879, he entered the Southern Baptist Theological Seminary, at Louisville, where he remained four years, taking the full course, besides the outside course in Patristic Greek and Post-graduate Exegesis and German for a time. During his Seminary course he preached as supply for the Midway church, Ky., from November, 1879, till May, 1880. He was pastor at Buffalo Lick, near Bagdad, Ky., from November, 1881, until October, 1882. He was pastor of East church, Louisville, Ky., from October, 1882, till May, 1884. Determining to still further perfect his training he resigned the pastorate of East church in order to take a special course in moral philosophy and English at the

University of Virginia, but was persuaded by brethren to give that plan up and accept the pastorate of the church at Clinton, Miss. He entered upon his duties in this important pastorate in October, 1884, and continued in this work until January, 1888. He then resigned the Clinton pastorate in order to accept the pastorate care of the Hazelhurst Baptist church. In this growing and bustling little city he began work in January, 1888, and continued, with growing influence and power until April, 1893. While he was at Hazelhurst the church there built her magnificent brick church edifice at a cost of twelve thousand five hundred dollars exclusive of furnishings. During his pastorate at Hazelhurst, as had been the case at Clinton, he received many offers from other fields, but steadfastly remained at Hazelhurst until the house of worship was built. A number of times the Convention Board Secretaryship was offered to him, but he held on firmly to the pastorate. This decision to remain in the pastorate and to decline the secretaryship he does not regret. He was elected to this position in the face of his protest against being elected, but declined, and nominated Dr. A. V. Rowe for the place only a few months before leaving Mississippi. He was continuously a member of the Convention Board from its organization until he left the State, and the greater portion of the time was its recording secretary. He was likewise a member of the Board of Trustees of Mississippi College from the time of his Clinton pastorate until he resigned at Hazelhurst to leave Mississippi. In 1890 the honorary degree of D. D. was conferred upon him by the Board of Trustees of Mississippi College.

In April, 1893, he accepted an invitation to the pastorate of the First Baptist church, Birmingham Alabama. A writer in the "Examiner," Rev. J. A. French, says of Dr. Gray's pastorate in Birmingham: "The work of Dr. Gray of the First church, Birmingham, grows pari passu with the pastor's increasing popularity." He feels that the most important work of his life now lies before him in this important pastorate, and in this work he is greatly encouraged and the outlook before him seems bright. He is comparatively a young man, now just in the zenith of his splendid powers, and if his life is spared will become one of the leading factors in Southern Baptist progress.

The most important event of his life, next to his conversion and call to the ministry, was the "paying of a hostage to fortune," when he was married December 9, 1884, to Miss Alma Ratliff, of Raymond, daughter of Capt. W. T. Ratliff, for more than twenty years president of the Board of Trustees of Mississippi College. She is a full graduate (A. B.) of Mary Sharpe College in the class of 1879 and of her Dr. Z. C. Graves, the famous president of the school, said: "She was the best logican and theologian I have ever taught." Dr. Gray says: "Whatever of success I have attained in my ministry is due more to her than to any other person."

While in Mississippi Dr. Gray was a member of the Centennial committee on the Centennial of missions for the State. In this relation he did much to circulate information and literature as to work of Baptists in general, and of Southern Baptists in particular, in the proclamation of the gospel among the nations. He is a man of fine culture, excellent spirit, and of great pulpit power, as well as a fine organizer and a man of good administrative ability. His going to Alabama is a distinct loss to the pulpit of Mississippi.

Charles Henry Green was born in Copiah county, Miss., March 31, 1861. He first went to school at Gillsburg College, Miss., and then entered Mississippi College and remained long enough to secure the degree of B. S. from that college. Having finished his collegiate course he entered the Southern Baptist Theological Seminary and spent two sessions there, extending from 1885 to 1887. During this course he graduated in the principal English branches of the course. He was ordained at Gillsburg, Miss., December 17, 1884. He was pastor at Worthville, Ky., from May, 1886, to January 1, 1887, also at Bethel, Owen county, Ky., from May, 1886, to December, 1887. He was pastor of the church at Florence, Ky., from February, 1887, to April, 1888. He was also pastor at Ludlow, Ky., from 1888 for several years following. Mr. Green is a young man of much energy and promise and if his life is spared will make his impress upon the communities where he labors.

John Jasper Green, son of John and Alice Green, was born in Clarke county, Miss., March 5, 1837. In 1850, with his parents he moved to Copiah county. His father was poor and afflicted and hence was unable to educate his son. He was, however, greatly blessed with pious parents who both by precept and example pointed their boy to the way of life. He was early impressed with the enormity of his sins and the great necessity of preparing to meet God. Often in solitude he wept and mourned over his sins. But it was not until in his sixteenth year that he was enabled to claim Christ as his Redeemer. In 1853 he publicly professed faith in Christ and was baptized into the fellowship of White Oak Baptist church, by Rev. Robert Curry. He was indeed very, very happy in the enjoyment of a bright hope and strong faith in Christ, and in trying to live a useful and Christian life. It was with joy he told to many what Christ had done for him. In January, 1857, he entered a good school at Palestine, Hinds county, and was greatly aided in his studies and efforts for usefulness by the lamented and grand minister, Rev. W. B. Gallman. In August, 1858, Mr. Green, having received license to preach from White Oak church, and having been adopted as a beneficiary by the same church (White Oak), left Palestine and in the following October entered Mississippi College, where he remained a faithful and close student, preaching to Indian Creek church as pastor during his college course. He also preached in revival meetings with good success during his summer vacations until May 1, 1861, when he left Clinton with the Mississippi College Rifles to enter the Confederate service. His company was soon united with others, becoming Company E, in forming the Eighteenth Mississippi Regiment, and was engaged in the first battle of Manassas, and in that of Gettysburg. Soon after these battles Mr. Green, for his faithful services and good qualifications, was promoted to the lieutenancy in his company. Owing to long protracted illness he requested to be, and was discharged from further military service. But after kind and good nursing at his parent's home in Mississippi, he again enlisted in the service and joined Company L, of the Thirty-eighth Mississippi Regiment. After serving as lieutenant for a short time he was elected to the office of captain of his company, which position he held until

the close of the "unpleasantness," with honor to himself and to his command. He was in many hard-fought battles, but only received two slight wounds. In the battle of Harrisburg he had his company as advance guard, and brought on the fight, and when the beloved and brave Col. McKey and all the regimental and company officers, with many private soldiers, had fallen, he assumed command of the shattered and discouraged regiment and rallied the brave band within fifty yards of the enemy's breast works, and when ordered by his General to "charge the enemy," he replied: "General, my men have exhausted the last round of ammunition, but at your command we will charge with empty guns." During the war he held many successful revival meetings, kept up prayer-meeting in his command, and was the means of leading many brave soldiers to Christ. At the close of the war he returned to Copiah county, Miss., became pastor of churches and made as brave a soldier for Christ as he did for the Confederacy.

He has served as pastor these churches: White Oak, Pine Bluff, New Hope, New Zion, Indian Creek, Harmony, Brushy Fork, Bethany, New Providence, Piedmont, Philadelphia, Mount Zion, Antioch, County Line, Pleasant Grove, Bethel, Steen's Creek, Mountain Creek, Dry Creek, Gum Grove, Palestine, Liberty—some of them he has served for many years. He has during these years of faithful service baptized about fifteen hundred people. At this time (November, 1894), he is pastor these four churches: Mount Zion, Pleasant Grove, Bethel and County Line, and is moderator or president of the Fair River Association. He has served as moderator of the Union and Strong River Associations. He was ordained to the full work of the ministry by Revs. W. W. Bolls, and W. F. Green, as presbytery at White Oak church the second Sunday in December, 1863. He was happily united in marriage December 3, 1863, to Miss Martha A. Ellis, daughter of the lamented Hon. G. W. Ellis. Six children are the fruit of this union, two of whom have crossed the "silent river." Mr. Green is now in the fifty-eighth year of his age, is strong and happy in his work. He is great in his goodness, and his name is the synonym for integrity.

Theophilus Green. It is very generally known that

Elder T. Green was killed by the cyclone at Beauregard, Miss., Sabbath, April 22d, 1883. He had preached that morning in the Baptist church there, of which he was pastor, and, between three and four o'clock in the evening, his spirit, with several, doubtless, of his congregation, was disembodied and returned to God who gave it. It is distressing to think that any irreligious persons should be thus "suddenly destroyed and that without remedy." But we can think of Brother Green as of one dying calmly even in the storm. For his last words, as far as known, spoken to one who approached and asked if he could assist him, were, in substance: "Never mind me, I am mortally hurt; help others." Like his Lord, the good of others engaged his thoughts in his dying moments. Hence, though taken from this world as by "a chariot of fire and horses of fire," and going "by a whirlwind into Heaven"—(2 Kings 2:1)—still he calmly departed this life. But, as Elisha for Elijah, we mourn his loss, and it is fitting we record a brief memoir of him and give some expression of our esteem for his character. There have been reasons for the delay in preparing this notice. The following statements, abbreviated, to save space, have been furnished the writer: Theophilus Green, son of John and Alice Green, was born in Clark county, Miss., 1843; removed with his parents to Copiah county, Miss., 1850; was blessed with faithful training by pious parents and Sabbath-school teachers; was baptized by his brother, Rev. Wm. Green, now of Illinois, and received into the fellowship of the White Oak Baptist church, Copiah county, at fourteen years of age, 1857; was, by this church, in 1860, licensed to preach; entered Mississippi College, Clinton, Miss., but did not complete a full course of study there. In 1861, left the college and went to live with his brother William, at Fort Adams, Miss., devoting himself to close study and constant preaching, his youthful appearance, self-possession and remarkably impressive delivery, soon made him a very popular preacher. In 1862 he was called, at a salary of fourteen hundred dollars, to Percy's Creek and Fort Adams churches, Wilkinson county, his brother William having resigned there; was ordained in January, 1862, by Elders Wm. Green and ———; gave entire satisfaction in his pastoral services, but that year resigned, at the call of patriotism, and

enlisted a private soldier in Company E, Eighteenth Mississippi Regiment; served in this command under Gen. R. E. Lee, in Virginia, till the close of the war, being absent from active service only while disabled by a severe wound received in battle, and while a prisoner of war at Camp Chase, Ohio. A fellow soldier writes thus of him, "In the army, as at home, he was the same devout Christian; in battle a true soldier. He was apprehensive of danger, but never shrank from duty, no matter how great the peril."—(A. A. Lomax.)

Such is an outline of twenty-two years of his life. The remaining eighteen cannot be too accurately sketched. A sufferer from the wound he had received, he still fought the good fight as a soldier of Jesus Christ. He made his home again in Copiah county, became a member of the Strong River Baptist Association, its moderator, its leading minister for several years and did much to make it what it now is, one among the first in the State in contributing for missions and in every good work; was pastor at different times of Hopewell, Bethel, Sardis, Wesson and County Line churches in Copiah county, and of Palestine and Liberty, in Simpson (perhaps others), to which his labors were greatly blessed, and he was much endeared; he did much other ministerial work. In 1867 he was happily married to Miss C. Sandifer, who now survives to mourn her loss. Four children dying in infancy are already in Heaven to welcome him home, and four promising sons are still with their mother. Two surviving brothers are preachers and there are other relatives distinguished for useful piety. Writing of such a man it will be allowed to exceed the limits of an ordinary obituary. As a man, a friend, a teacher and a preacher, his memory deserves to be cherished, and is fraught with useful lessons for the living. He was not without faults, for there are none faultless; but they were not often observed, were mostly negative and "leaned to virtue's side." Wishing to avoid a strain of more indiscriminate eulogy, I can think of no more to say in his favor, if this be such, than that being a John, he was not a Paul; being our dear brother Offie, he could be no other. He was himself so sincere a friend to his friends, they have for him such charity, as would cover for him a much greater multitude of sins than were to be seen in him. A few words of S. T. Coleridge written of Robert

Southey, give my mental photograph of Brother Green better than any I can find of my own, "Always employed, his friends found him always at leisure. No less punctual in trifles, than steadfast in the performance of highest duties, he inflicted none of those small pains and discomforts, which irregular men scatter about them, and which in the aggregate, so often become formidable obstacles both to happiness and utility; while on the contrary, he bestowed all the pleasures and inspired all that ease of mind on those around him, or connected with him, which perfect consistency, and, if such a word might be framed, absolute reliability, equally in small as in great concerns, cannot but inspire and bestow; when this, too, is softened without being weakened, by kindness and gentleness." Such was Brother Green to me, and it is as a friend of exceeding friendliness, I would emphasize his character, for it was in this his life's work was wrought, and it made him a power for good among us. Too many in aspiring to greatness forget that kindness and greatness only constitute Christian greatness. Mr. Green did, first and last, much school-teaching, and in this was successful and popular; no teacher in Copiah county, perhaps, was ever more so. He had the art to govern and the tact to instruct children, and ever won their respect and love. As a Sabbath-school superintendent and teacher he had few superiors. Children loved him and were delighted to have him address them. And he was fond of addressing them, and could have truly said with Richter, "I love God and little children." They were quick to recognize him their friend; so indeed was all, old as well as young, who made his acquaintance. Contrary to the curse of Ishmael, he was not a wild man, his hand was with every man to do him good, and every man's hand was with him. He dwelt in peace and love in the presence of all his brethren; and it is not known that he had an enemy. An affection of his throat, not well understood, caused by his wound in the war, interfered with his preaching for many of the last years of his life. It became at length exceedingly difficult for him to swallow his necessary food. He grew emaciated and feeble, and had the prospect of a slow and painful death. He restored again to school teaching, but the employment was much against him. He tried merchandizing, first at Wesson and then at Crystal Springs,

and for a time with success, but abandoned the business. Last year he made a trip to Texas for the benefit of his health, but returned to his family not improved. He then took an agency for selling books; several styles of fine Bibles, and other books, and was very successful, finding the employment to agree better with his health than any other he had tried. In all this he could not give up his loved employment of preaching. His preaching was earnest, honest, impressive. He preached what he believed and loved, "the glorious gospel of the blessed God," and it reached the hearts of many, being the utterance of his own. He was called to serve the church at Beauregard, one Sabbath a month this year, and accepted. It was at his third appointment there, I think, that the cyclone came, and "he was not, for God took him." He did not write his sermons, but made brief outlines sometimes, and in his pockets after his death, was found a slip of paper with heads of discourse in pencil from the text, Isa. 41:21, which he had probably used that day. If so he addressed the irreligious on that occasion in expostulation with them for their irreligion. To those who heard him, that survive, "he being dead, yet speaketh." To us all, his life now says, "Follow me even as I followed Christ." His body was buried in the grave-yard at Hopewell church in the presence of a large concourse, after services with remarks by Rev. A. J. Miller, Sorsby and the writer of this. Another sufferer by the same cyclone at a different locality was buried at the same time. It was generally said, "A good man is gone." Earth is poorer, but heaven is richer, with another attraction to draw us thither.—W. H. Head.

C. C. Greer. United with a missionary Baptist church the first Lord's day in May, 1880, and was soon made a deacon. He was licensed to preach the first Lord's day in August, 1880, and was solemnly ordained to the full work of the ministry on the second Sabbath of the same month. Soon thereafter he was called to the pastorate of Spring Port Baptist church, the same church that ordained him and of which he was a member. The next church calling him to its pastoral services was Antioch Baptist church, situated in the western portion of Panola county, and two miles west of Courtland,

which is on the M. and T. Division of the I. C. railway. He did some mission work at Tucawa Springs during the four years he served Antioch church. He preached some for Troy church, situated eight miles east of Batesville, Miss., on the M. and T. railway. Besides endeavoring to serve the churches he did a great deal of preaching at school houses and churches through Panola and adjoining counties. Later than this he went to West Tennessee to live. In the year 1890 he went to Western Texas and located. He is now (1894) engaged in preaching to churches in Bell and Coryell counties. His address is Moffat, Texas.

Alvin Gressett, the founder of the "Southern Baptist," was born in Perry county, Mississippi, in 1829, but moved with his parents in his boyhood to Lauderdale county. He was raised on a farm and did the usual farm labor of a farmer's son. In 1862 he was ordained to the full work of the ministry by Beulah Baptist church, Newton county, the venerable Rev. N. L. Clarke, and Rev. John Harrington constituting the presbytery. Immediately after his ordination he was called to the pastorate of Beulah church, and served it acceptably for nearly fifteen years, baptizing over two hundred persons into its fellowship. He also served other churches as pastor and was successful in his ministry above the average country pastor. His favorite pulpit theme was salvation by grace through faith; and in treating this subject he often became pathetic and moved his congregation deeply. In 1872 he moved to Meridian, but continued in the work of the pastorate until 1887. He began the publication of the "Southern Baptist" newspaper in the city of Meridian in 1875. It was at first a small sheet issued in the interest of morality and religion as believed and practiced by the Baptists. It was conceived and projected solely by Mr. Gressett, who was without previous experience as a journalist and writer. Though unpretentious in its beginning, it soon became the medium of communication for the Baptists of Meridian, and of East Mississippi and finally became the organ of the General Association, a large and respectable body of Baptists, composed of churches in East and Southeast Mississippi. The General Association did not, and does not now, affiliate with the Mississippi Baptist State

Convention in its denominational work. Those Baptists composing the General Association did not approve the methods of the Convention in the conduct and management of its affairs. The chief differences between them at the time the "Southern Baptist" began its career were, or grew out of the methods in use by the Convention of raising money to carry on its work by or through paid agents, and the importance it attached to ministerial education. The General Association was opposed to employing paid agents to solicit contributions for missions and other causes, and whilst not opposing ministerial education, believed that the Convention attached too much importance to it. The "Southern Baptist," under the editorial management of Mr. Gressett, espoused the views of the General Association upon these questions, and under his management the paper attained a higher degree of prosperity and influence than was anticipated by its most sanguine friends.

Mr. Gressett is a self-educated man, and possesses strong native powers of perception, and untiring energy. He is an astute judge of human nature, a good financier, and hence a safe man. He is of medium height, rather slim and spare in stature and physique. Of late years his health has been precarious, and by consequence has impaired his usefulness as a preacher, though he has done much evangelistic work, for which in some essential qualities he seems well fitted. On November 16, 1848, he was happily united in marriage with Miss Christina Gilbert, of Newton county, and they have reared a large family of sons and daughters, who are an honor to their parents, to the State and to society. The "Southern Baptist," founded by him in 1875, was consolidated with the "Baptist Record" in 1887, and the two were issued as one, under the name of the "Southern Baptist Record," until 1892, when it was changed to the "Baptist Record." Mr. Gressett still resides in the city of Meridian, honored and respected by all who know him; and though his health will not permit his entering the pastorate, he still preaches when his health permits. And, like the battle-scarred veteran, he stands ready to obey the summons of the Great Captain of his salvation to come up higher, and when it does come, he can sing:

—Contributed by Capt. W. H. Hardy.

REV. J. A. HACKETT, D. D.

J. A. Hackett, D. D., This widely known, useful and highly esteemed minister of Jesus Christ was born in Crawford county, Ill., October 13, 1832. When only three years of age he came with his parents to Madison county, Miss., where he grew to manhood. He was educated in the common schools of the county, and at Mississippi College, where he was at the beginning of the war, preparing for the ministry. He was brought up under Pedobaptist influences, and for years was a member of the Methodist church. In his eighteenth year he was converted and made a public profession of faith in Jesus. Here came one of those real struggles which come to every one raised under such influences when the light begins to try to break through the clouds of early teaching and early associations. After a long and pains-taking investigation of Bible doctrines, which brought thorough conviction of the truth, he broke away from his Methodist moorings. He united with the Jerusalem Baptist church in Scott county, Miss., and was baptized by Rev. W. D. Denson in August, 1855.

He entered the Confederate army as a private soldier and was a member of the Eighth Mississippi Regiment, of the famous Barksdale, afterwards, Humphries Brigade. In this regiment he served the first two years as a soldier and the last two as a chaplain. He was disabled by a wound received in the battle of Fredericksburg, Va., December 11, 1862, from which he has never fully recovered. He participated in most of the great battles fought by the Army of Northern Virginia, either as a soldier or as a chaplain, and in many of the religious revivals that characterized the army at that time. During the present year (1894) Captain James Dinkins, of Mem-

phis, division passenger agent of the Yazoo & Mississippi Valley railway, told the writer that he knew the war record of Dr. Hackett, that he had been with him through those scenes which tried men's souls, and that all the way through Alex. Hackett proved himself to be a brave and true man amidst the trials and dangers of army life. Captain Dinkins spoke heartily and enthusiastically of our brother's deportment and bearing and expressed the warmest friendship and admiration for him. The subject of our sketch was ordained to the full work of the ministry at Canton, Miss., January 3, 1863, Revs. D. E. Burns, T. J. Deane and W. W. Keep being the ordaining presbytery. His theological training was obtained in camp, where he had no book but the Bible, no teacher but the Holy Spirit and no stimulating model except the great Galilean preacher, the Master himself. He has been heard to say that, in the absence of training in a theological institution, this privilege of being shut up alone with God's word and soldier life was one of the greatest value to him. It gave him fixed and definite views of God's word—having studied them out himself—and a good insight into human character.

When blessed peace returned to our Sunny South he entered fully and regularly into the work of the ministry. After a few months spent in evangelistic work he entered regularly into the pastorate. For two years and a half his work was with country churches, namely, Jerusalem, in Scott county, Ogden, Bethel, Concord and Hebron in Yazoo county. On July 1, 1868, he became pastor of the Baptist church of Jackson, Miss. While in this pastorate, on 8th of April, 1869, he was married to Miss Anna Maria Storr in the city of New Orleans, La., Dr. John C. Carpenter officiating. After four and a half years of successful work in the Jackson pastorate he resigned. During the next four years he was pastor of the Crystal Springs, Hazelhurst and Clinton churches. In 1876 he resigned the pastorate of the church at Clinton in the interests of the "Mississippi Baptist Record," the newly established organ of the State convention. It was deemed best for the editor of the new paper to live in Clinton and publish it there, and as it could not be expected that the paper for years would more than make its own expenses, if indeed it would do that, it was necessary for the editor to have

a support from some other source. Hence the writer states that Dr. Hackett resigned at Clinton to leave that pastorate for the incoming editor and so in the interest of the "Record," in January, 1877, he accepted an invitation to the pastorate of the First Baptist church, Shreveport, La. While in this pastorate the first great trouble of his life came upon him in the death of his loving, devout and sympathizing wife. After fifteen years of successful co-operative work this good woman, who had been the mother of five children, went to her heavenly home, leaving him and four little children in the hands of a provident God. While pastor at Shreveport he was honored by Keachi College with the honorable degree of doctor of divinity. For eight years he was vice-president of the Foreign Mission Board of the Southern Baptist Convention for Louisiana. During this time also the woman's work of the State was organized, largely through his instrumentality, and was well advanced. Their contributions went up from about six hundred dollars to about fifteen hundred dollars yearly. His Shreveport church also during his pastorate built one of the handsomest and most convenient houses of worship then west of the Mississippi river. During his pastorate there he was unanimously invited to the pastorate of the Baptist church in Columbus, Miss., his native State. This invitation, however, he was constrained to decline. This was in 1881 just after the resignation of the young and talented Henry W. Battle in the city of Columbus. Eight years of good and successful service closed his work with this beloved Shreveport church. In the latter part of 1884 he resigned his work in order to accept the pastorate of the First Baptist church, San Antonio, Texas. At the beginning of this pastorate, November 12, 1884, he was married to Miss Emma J. Gardner, the well known and successful city missionary of the First Baptist church, and of the Home Mission Board of the Southern Baptist Convention, Rev. M. C. Cole, the pastor of the First church, officiating. This excellent Christian woman, who is the mother of three children, has been a true wife, and an intelligent and efficient co-worker, and still continues to be the joy of his life and the light of his household. After three years of hard, though good service with this church, and with failing health, he returned to Mississippi. Back in his

native State he purchased an interest in the Baptist "Record" and became associated with Dr. J. B. Gambrell in the editorial management of that paper. Upon the retirement of Dr. Gambrell, three years later, from all business and editorial connection with the paper, Dr. Hackett became editor-in-chief, and after a heroic struggle with a heavy debt and numerous discouragements he has at last brought the "Record" through to a solid financial basis. While performing this herculean labor as editor, he has also been the successful pastor of the churches—three of the best village churches in the State—at Forest, Enterprise and Shuqualak.

As a preacher, Dr. Hackett is warmly and thoroughly devoted to the grand old Pauline doctrines of the Bible, the good old paths, in which there is safe walking and rest for the soul. These doctrines and blessed truths he preaches with great earnestness and fervor and in a style very pleasing and attractive. He has no patience nor sympathy with the new chaffy preaching and the loose methods of evangelism now so rampant in the country. He is firmly convinced that the plain old truths of salvation by grace through faith in a crucified Redeemer are still the power of God unto salvation, that their proclamation is the supreme need of this age and that upon him as a minister of Jesus rests the obligation of giving all possible emphasis to these truths in his preaching. Were he to give himself wholly to the work of the ministry there would be no better or more successful preacher in the State. His preaching is of such a character as to produce solid results, and even though almost entirely apart from pastoral labor, as it has been since he returned to us, it has been productive of fruitful results.

As a religious editor in Mississippi, his work has been greatly hampered, and environed with peculiar difficulties. When he was left in charge of the office as sole editor he found a debt on his hands of four thousand dollars. He has been obliged to economize in every possible way and cut off every possible expense, living entirely upon the income from his churches in order to reduce this debt. Now (1894) it is practically paid and every effort will be made to improve the paper. Another difficulty with which he had to contend as editor was to engineer the "Record" through the season of the stormy

discussion of the college-removal question. In association with him in an editorial capacity the writer has found Dr. Hackett to be a man of true nobility of soul, the very embodiment of honor, and anxious always to do what is fair and right and equitable in all business and editorial relations. If the denomination in the State will rally to the suport of the "Record" as they should there would be improvement all along the line in its work. Dr. Hackett is a forcible and plain writer, getting into the heart of a subject and then expressing himself in vigorous and sturdy English. He is fearless in his criticism of popular evils and of wrong methods and measures in religious work.

Hiram T. Haddick. It is eminently proper that, at least, the name of this godly and consecrated young man, who heroically fell at his post of duty, have a place among the noblest of the noble ministers of this State. He was born in Warren county, Miss., May 10, 1845. His literary training was received at Mississippi College. After pursuing his studies at Mississippi College he entered the Southern Baptist Theological Seminary, Greenville, S. C., September, 1872, and continued there two sessions, during which time he graduated in the greater number of the English branches. He was ordained to the full work of the ministry before going to the seminary. He became pastor of the Grenada Baptist church in 1871, and continued in this pastorate until August, 1878, during which time he took his course of Biblical study in the seminary. He was of a lively and jovial disposition and made many friends in Greenville among the students and citizens of the place. He was a preacher of great promise and consecration, and had his life been spared he would have taken rank with any in the State. His people in Grenada were very much attached to him and he to them. His health was always frail. In the summer of 1878, when the black wings of that terrible yellow fever scourge spread over his beloved city, he had already gone away for the purpose of recuperating his health. While he was away news came to him of the breaking out of the dire epidemic. Moved with the feeling that he ought to be with his people during the epidemic, contrary to the judgment of

his best friends, he returned in order to be with them, to visit the sick and bury the dead. After reaching Grenada he wrote to his friend and neighboring pastor, H. F. Sproles, of Carrollton, that he was acting upon convictions of duty, that he might die, but if so, he preferred to die in the line of duty, rather than live by fleeing from it. He did die. He fell a victim to yellow fever in Grenada, August 28, 1878, universally lamented in the State, a true and noble martyr to a strong conviction of duty. The writer knew and loved Haddick in the seminary and in the pastorate and places this spray of evergreen upon his grave to-day.

Moses Hadley. This pioneer minister in the southwestern portion of the State, located within the bounds of the Mississippi Association in about the year 1806, and labored with much zeal and ability for twelve years, in Wilkinson and adjacent counties. He was held in the highest esteem by his brethren as "is seen in the fact that he was chosen moderator of the Association at its second annual session, when both David Cooper and Thomas Mercer were present. In 1810 he wrote the circular letter of the body on religious declension, an able document, in which he treats of the causes and cure in a forcible manner. 'In 1872 he wrote again on 'Union of Churches.' The same year he was sent to Opelousas, Louisiana, to ordain Mr. Willis and constitute the First church in Louisiana. He was, in 1817, one of a committee to write a summary of discipline for the churches. He died in 1818, much regretted by his brethren." (Bap. Encyc. p. 484.) In the minutes of the Association of 1818 occurs this testimonial: "Resolved, That this Association express their high regard for the venerable character of their worthy brother, Moses Hadley, deceased, that they duly appreciate his past labors in the churches, which now regret his departure as a serious loss. A valuable life, spent in the vineyard of the Lord, left the world with comfort and in hope of immortal gain. Blessed is the dead who die in the Lord; he shall rest from all his labors. Our loss is his gain."

William Halbert, "one of the only two surviving ministers who were in the organization of the Columbus Associa-

tion, is venerable in years, pious, earnest and zealous, and has been very useful. He was instrumental in the organization of the churches, among others, at Prairie Grove, Mayhew Prairie and Border Springs, baptizing the first person who united with the latter church, a Mrs. ——, sister of Senator Adams, of Mississippi. In administering this baptism he borrowed a suit from a corpulent Presbyterian minister to whom he remarked as he came out of the water: 'As you will not go into the water, I have taken your clothes in.' Recently, in connection with Rev. W. C. Smith, he re-organized old Harmony, at Cobb's Switch, which was then aided by the missionary. In his views he is a 'primitive Baptist,' but has been for many years an active pastor in the Association. At its meeting with Bethel he addressed it, by request, giving some reminiscences of the past, during which he was so overcome by feeling that he could not proceed. All believe him to be a good man."—Hist. Columbus Association, p. 124. Since the above was published, in 1881, this good old man has crossed over the river, full of days and having performed much service in the Lord's earthly kingdom.

Isham Anderson Hailey, was born in Elbert county, Georgia, August 11, 1849. He came to Newton county, Miss., December, 1866. He received his collegiate education in Mississippi College, taking the A. B. course in that institution by June, 1876. He then went to the Southern Baptist Theological Seminary and studied there from 1879 to 1881, marrying there early in 1881. He graduataed in all the English branches of the seminary and took in New Testament Greek. He was ordained by Beulah church, Newton county, December 26, 1874, Revs. N. L. Clark, W. L. Phillips and L. B. Fancher being the presbytery. In 1877 he was principal of the preparatory department of Mississippi College. He was pastor at Utica, Miss., from January, 1876, to September, 1879; of Chapel Hill, 1876 to 1879; of Harmony, 1877. For four months in 1880 he was missionary pastor at Handsboro, Biloxi, and Bay St. Louis, Miss. He was missionary pastor at Scranton, Moss Point and Ocean Springs, from March, 1881, to January, 1883, under the supervision of the State Mission Board. He was then pastor at Danville, Ill., from October, 1883, to October,

1887. Leaving this field he became pastor at Tuscola and Bourbon, Illinois, where he was earnestly engaged in 1890. He is a man of fine ability and culture, and an acceptable minister of Jesus Christ.

REV. O. L. HAILEY, D. D.

Orren Liuco Hailey, D. D., the subject of this sketch, is a fair illustration of his times. He was born in Fayette county, Tenn., June 21, 1852, and lived on the farm till he was of age. His father, a well-to-do farmer, had not had educational advantages, but was a man of strong common sense, and tremendous force of will. His mother, naturally a strong, but was a very devout Christian, woman. She was twice married, and Orren Liuco was the third child, and second son of the second marriage. There were five children by the first and ten by the second marriage. Broken up by security debt, the father, L. S. Hailey, had just recovered when "the war" came on, and he was crippled financially again. In this struggle to care for a large family, the boys were kept hard at work on the farm, going to the country schools in winter and a little while in summer. Orren being somewhat apt was put to school in his fourth year and learned to spell and read rapidly. Being so small, he was the teacher's pet, and was often called on to "show off" to the visitors. How much this has affected the after-life cannot be told. But it was not without its consequences.

At the close of the war the young man found himself grown in stature but at a child's period of advancement. He begged his father for an education. It was agreed that the

father would bear the expenses of one session, and the son should leave his horse, bridle and saddle and his cotton crop to the father. So on the 29th of August, 1873, the young man, wholly inexperienced in the ways of the world, left the farm for McKenzie College, at McKenzie, Tenn., Irby and Randle, principals. It was his first ride on a railroad train. And no doubt furnished amusement enough to his fellow passengers.

Religious Experiences: From early boyhood he had been a thoughtful child and when but twelve years of age felt the conviction of sin, and a desire for salvation. And at the invitation went " forward to the mourner's bench." Under the ill-advisement of a good Methodist sister who meant it all well, he made a profession of religion. In an hour the darkness shut in. He knew he had lied in proclaiming himself a child of God, and felt greatly more the child of the devil than before. Then came the dark period of life. For seven years in agony, he wrestled and prayed and suffered. False teaching caused untold sorrow and suffering. If some one who knew the gospel and could understand the temperament of a very cautious and a very sensitive nature had only come his way. But, as it was, he was left to writhe and struggle alone. It was in the year 1869, in August, at Mt. Moriah Church, Fayette county, Meredith Neal and R. A. Coleman were conducting a meeting. After many weary days and nights, it happened on this wise: During prayer at night, before the sermon, he kneeled down in the audience and resolved never to arise till the question of eternal life or eternal death was settled. He had not long to wait when he relinquished all part in it, and left it all and himself in the hands of God. It was then that he joyfully realized that he was in the hands of the Lord, and had been for years. He united with that church at that meeting. Soon after he transferred his membership to Liberty church. From the beginning he was an active worker in church, prayer meeting and Sunday School. And sometimes he taught the public school of his district. It did not take very learned teachers then.

At McKenzie he shot up from the primary grades to take the head of his class in Latin (Sallust), mathematics (algebra and geometry) and some of the sciences; and was recognized in his society as a debater that none might contemn. The

professors must have seen the buddings of the coming man, for they yielded to every application for advancement. When he left, he stood easily the first among his fellows.

That was the beginning, where should he find the end? He had no money, and but little experience. The school room was his fort, and he made the most of it. After teaching in summer, he would enter college a month late, and then by extra exertion catch his classes, and come out on examination day the gailiest of the crew.

At Henderson, Tenn., he spent three years with Prof. G. M. Savage, and much of the time he paid his way by doing janitor's work, surveying the neighboring farms for their owners, and helping to survey Chester county.

The finish was made at the Southwestern Baptist University, Jackson, Tenn. Though a student of the University he would not accept the offers of the Board, but nerved himself to make it through unhelped. This he did, and he has ever since been glad he did. He now thinks that any worthy young man can get an education if he desires it, and that without anybody's help. He took A. M. at Henderson, A. B. at Jackson, which was afterwards made A. M. by that institution. His graduation day was a grand day. He was made salutatorian for his class, though a one year man. He delivered his salutatory in Latin, and with a loyal son's heart he led his mother and father to their seats that day. They had come from the farm to see their boy graduate.

After graduation the young man who had found it so hard to win bread and clothes while a student, found four lucrative positions offered him. He accepted a position in the Peabody High School at Trenton. Soon the neighboring churches sought the services of the licensed preacher. Hickory Grove, four miles away, was his first pastorate. That church called for his ordination, much to his consternation. In May, 1879, a year after his graduation, he was ordained at Trenton. Then other churches called him. He did full work in the school room and preached Saturday and Sunday to each of four churches. This enabled him to pay all the money he had borrowed in order to complete his education. He looked the world in the face and stood right proudly erect as he said, "I owe no man anything, but to love him."

The Seminary: Our subject felt that any man ought to make full use of all his opportunities if he was to preach the gospel. He declined re-election to his professorship in the school, resigned all his churches, declined another field offering a salary of $1,500, and, with about money enough to pay traveling expenses, went to Louisville to the seminary. He also went to God on his knees in his room to ask God to open the way. Almost the same day came a request to come to Mt. Pleasant church, in Shelby county, and he did not leave its care till he tore himself away and nearly tore his own heart out, to leave after his graduation. Other churches sought his services, so that in the senior year he had three churches with ten appointments a month. He graduated in six studies the third year but did not neglect his churches. In June, 1884, he took the degree of full graduate from the Seminary, feeling more surprised than ever that a farmer's son unaided could do this. No, not unaided, God had proved the proverb, and "helped him who tried to help himself." He generously gave way his Kentucky work, though four important fields sought him, and went to Aberdeen, Miss. He felt that other students could reach those fields. A year at Aberdeen showed the climate unfriendly, and he accepted a call to the mission work in Knoxville, Tenn., where in a nine-year pastorate he succeeded in gathering a membership of 375, a Sunday school of 525, and the erection of the Second Baptist church, partially completed, the largest, and in many respects the handsomest and best located church in the city. On Oct. 14, 1885, he married Nora Graves, eldest daughter of Dr. J. R. Graves, of Memphis. This brought him into relation to "The Baptist," and so resulted in his becoming half owner and joint-editor of that paper, when it was consolidated with the "Reflector." This did not take him from his pastorate, though greatly increasing his labors. In addition he served a country church four miles out, while he kept up his regular work at the Second church. He was made moderator, then clerk and treasurer and colporteur of his association, holding the last three offices all at once, and was secretary and statistical secretary of the Baptist State Convention.

Corresponding Secretary: When the State Convention started their Sunday School and colportage work, he was

called to the secretaryship, and after a successful year, resigned to accept the church at Oxford, Miss. This was partly in order to do some literary work. He has issued a tract—"Why They did not Join the Methodists"—which has attracted much attention. The first edition of 3000 being sold in nine months. He has in press a new book—"A Thousand Questions Answered," being a compilation of questions and answers from "The Baptist"—and is now engaged upon the "Life of Dr. J. R. Graves." It will be seen that he is not an idler at least. Just at the prime of life, he throws his whole energies into the tasks before him. Mississippi College, Clinton, Miss., conferred the honorary degree of D. D. on him in 1894.

While this book was in press, he resigned the Oxford church and took half interest in "American Baptist Flag," at St. Louis, Mo.

William Hale. This pioneer minister was born in Davidson county, Tenn., July 9, 1801. He came to Mississippi in 1835, being already a preacher, having commenced preaching at the age of nineteen. Soon after coming to the State he organized Philadelphia church. Subsequently he organized five other churches. In 1839 he assisted in the organization of the Chickasaw Association in the northern part of the State. "He was a man of strong native abilities, and with his co-laborer, Rev. Martin Ball, abounded in evangelistic labors." Although he had no educational advantages he was a power for good and did a great work for the Master. He died in Coahoma county, Miss., Sept. 21, 1855.

James G. Hall. From Dr. Joseph H. Borum's "Sketches" of Tennessee Baptist preachers we copy this sketch of one of Mississippi's pioneer preachers: "Rev. James G. Hall was born in Currituck county, N. C., November 14, 1801; and at the age of six years was left an orphan under the care of his pious and devoted mother. At the age of thirteen, his mother married again, and for a short time, until he was sent to school, he resided with his step-father (one of the best of step-fathers). At the age of fourteen he was sent to the academy at Edenton, N. C., and while there, in his sixteenth year, embraced the religion of Jesus. He had from his earliest recol-

lections been the subject of religious impressions. His mother's instructions and influence was such that he often felt the necessity of religion; but the love of sin not being killed in his heart he was under the influence of sin and the world until May, 1817, in his sixteenth year, when the Holy Spirit brought such deep conviction of his sins and of his lost condition that he was led to Christ. The conversion of a schoolmate brought home to his heart the instructions and prayers of a pious mother, and brought him to feel that he was one of the greatest of sinners; others at the same time became deeply impressed and found peace in Jesus; but he felt that he had so long sinned against the Savior, that he had waded through a mother's prayers and entreaties and slighted the offer of mercy, that there was no hope for him. To him the way of salvation was plain for others, but he had so grieved and resisted the Spirit, and sinned against the dear Savior, that there was no mercy for him. He had no desire to go back to the world, for that was to perish, and all he could do was to lie at the foot of the cross and plead for mercy. In his deep distress and almost despair, at early dawn he bowed at the mercy seat, and while pleading with God for mercy, the text, "Now ye are clean through the word I have spoken unto you," etc., came with consoling influence to his heart, and there was a heavenly calm to his feelings. He felt that he loved, and could trust in the precious Redeemer; that there was hope even for him. While he felt the comfort of hope in the mercy of God, he did not think at the time that he was converted, for he thought that so great a sinner as he was could not be converted without hearing a voice, seeing a wonderful light, or being compelled to shout aloud the praises of God. But conversation with other Christians led him to examine the Scriptural evidences of a change of heart, which led him to believe he had passed from death unto life. He was comforted with a calm frame of mind, trusting alone in the Lord Jesus Christ. With this little hope, as he called it, he desired to profess Christ; and on the first Sunday in June, 1817, he was received and baptized into the fellowship of the Baptist church at Edenton, N. C., by Rev. B. T. Farnsworth. Rev. O. D. Brown, of Washington City, delivered an address on baptism, after which he and thirteen others were baptized in the bay at Edenton in the

presence of a large audience. On the same day he partook of the Lord's Supper, and after retiring to his room, reflecting upon the solemn profession he had made; suddenly the impression was made on his mind, and had he heard a voice an impression could not have been more vividly and forcibly impressed on his mind: "Now you have made a profession of religion, and in a little while you will go back to the world again and be more wicked than ever." His soul responded: "Oh, shall I ever go back to the world and bring a reproach upon the cause of a precious Savior?" His feelings were indescribable, and for a few days he was in the deepest distress; when the blessed Comforter whispered: "God hath sent forth his Spirit into your heart, whereby we cry, Abba, Father." This text and a hymn on adoption brought a sweet sense of his acceptance with God and made him very happy, and for some time his sky was cloudless and his soul so sweetly trusting in Jesus that not a wave of trouble rolled across his peaceful heart. He had no family cares, and his comfort and joy were so great that he thinks he was as happy as mortals well can be in this life, and he thinks God gave him this foretaste of his love to fit him for the trials that were soon to await him, for in about ten days his guardian, who had been absent several weeks, returned, sent for him at his office, and accosted him, almost in the very language of the temptation, saying that he had acted foolishly, and, "that in a little while he would go back to the world and be more wicked than ever," and told him of all the drunken and disorderly professors of religion he could think of: and told him further, that in a few days he would send him home and as soon as his clothes could be made he would take him to Chapel Hill to school. His first temptation had prepared him for this trial of his faith, and in a few days he was on his way to his mother's, and immediate steps were taken to prepare him to leave for Chapel Hill. While at home his dear mother and step-sister (who had recently professed religion) gave him all the encouragement they could, and he was doubtless the daily subject of their prayers. He was taken to Chapel Hill, and, regardless of his protest, placed at the boarding house of an infidel, filled with skeptical and ungodly boarders. Immediately after supper the fiddle was introduced and a dance commenced, which was

generally kept up till nine o'clock. His room was over this dancing room, the stairway going up out of the room. This state of things was not congenial to his feelings, nor favorable to study, and was also unfavorable to devotion. After a few weeks, by the advice of his teacher, he changed his boarding place to the house of Rev. A. W. Clopton, principal of the preparatory school, and then a young minister. Mr. Clopton offered him all the instruction and aid in his power, and his acts of kindness will never be forgotten. He was required to study very hard as his class were more advanced than he, and the loss of the society of his young religious friends, the indifference to religion among his fellow students and delving over Latin, were not favorable to him spiritually; and, although he had no desire to go back to the world or to engage in the amusements of his schoolmates, yet his heart became cold and lukewarm, and he did not think that any Christian ever felt as he did. Under these feelings of despondency he had two or three times resolved to tell the church that he was deceived and not fit to be a church member and wished to be excluded; but the conversation and prayers of his brethren, together with the instruction of his pastor, Rev. R. T. Daniel, so comforted and encouraged him that he did not carry his resolution into effect. Praying in the prayer meeting was a great cross; to deny, was to arouse a guilty conscience for neglect of duty; to comply was a cross, a great cross; but however defective it saved him from a guilty conscience. He was in this gloomy state of mind for more than a year; sometimes he would have sweet moments with Jesus, but most of the time he was gloomy and melancholy and enjoyed but little of the comfort and power of religion. It pleased our Heavenly Father to give him a pious classmate, J. L. Davis, who became his room-mate and religious companion. They talked together much on the subject of religion, and almost every day walked out to the woods, where they prayed with each other, and in these exercises he became strong in the Lord; and he and his companion often had happy and soul-refreshing seasons in the silent grove. About this time he became a reader of the Missionary Magazine and the Christian Watchman, and read the letters of the first Mrs. Judson on her first visit from Burmah to her native land. These letters often brought tears

to his eyes and made him wish he was fitted to be a missionary. But he felt too unworthy and sinful to be a preacher, much less a missionary. When Coleman and Wheelock met an early death, soon after leaving their land and country, he often sighed and inwardly exclaimed: "Oh that I was worthy to fill their places!"

Early and incorrect instruction by older brethren did much to embarrass his mind and render it doubtful whether God had called him to the work of the ministry. Some said: "Never preach as long as you can help it. If it is your duty to preach, God will force you to do it." And, though he felt it to be his duty, he hesitated long. He was active in the prayer meetings and enjoyed them much; they were feeding times to his soul and to others; but his feelings of unworthiness were a great drawback to his convictions of duty in regard to preaching, and for ten years he felt intense anxiety on the subject. The Lord brought him out in a way unexpected to him; the ministry seemed so holy, and he felt so unworthy and the cross so great that he does not now see how he could have taken up the cross but for encouragement received in prayer meetings. Two other brethren and himself had established a prayer meeting at a school house in a district neighborhood. God blessed the meetings with an outpouring of his Spirit. One of these brethren was absent and the other sick, and the labor of the meeting fell upon him. What could he do? The work was powerful and his own feelings and the strong current of religious feeling urged him forward, and God gave him grace to try to preach and urge onward the good work. He did so, and called upon Revs. R. T. Daniel and Brown to hold a two days' meeting. They came over to the help of the Lord, and before they left a number were baptized, a church constituted and the money raised to build them a comfortable meeting house. He still felt so much unworthiness that although he tried to preach and help his brethren, he had no idea of ordination, and, though it was urged upon him for about five years, he resisted every solicitation for ordination, believing if he could do any good he could do it without ordination. Indeed, from the time of his first effort, there were so many difficulties in his way and the cross so great that he was all the time looking for a place to

stop, and did not get his full consent to preach until he felt the hand of God upon him. His wife and child both lay dead in his house, and under this afflicting providence he gave himself to the Lord and the ministry. But as stated, it was about five years before he could give his consent to ordination.

His health had been bad for some time, and he found it necessary to seek a healthier location, and spent several months in the city of Raleigh, N. C., where his labors were much blessed; but the inability of the church to sustain him, forbid his remaining with them; and believing it impossible to enjoy health in the low country of North Carolina, in 1833 he visited Tennessee, and found a home in Fayette county, to which he removed in the fall of 1833, and in 1834 commenced his labors in Tennessee. In that section of the State there were few Baptists, and very few churches, and these were anti-missionary, and belonged to the Mississippi River Association. He rode eight miles to find a Baptist, and met there Brother M. Morris, who had belonged to the same association in North Carolina. It was a joyful meeting; their brotherly affection and pleasant relations continued as long as they were in reach of each other. The country was new and without preaching places, and his first sermon was in a log school house. Sabbath hunting was common, and it was no uncommon thing to hear the report of the rifle on the Sabbath day. Some of these hunters came to his meeting, placing their rifles outside the house, near the chimney, and to their credit he says these people were the most attentive and best behaved congregations he ever saw. They sat as still as if nailed to their seats, and were all attention. A people of more kindness and greater hospitality he never found. He soon began to find a few Baptists, who were not ashamed to say, "I am a Baptist." Very soon his labors were demanded, and he preached at Somerville, Philadelphia, and at other places, and traveled and preached much all over the country, in Fayette, Madison, Bolivar, Gibson and Haywood counties, and attended several churches where camp meetings were held. Found Father Jeremiah Burns, who lived near La Grange, an able and lively coadjutor, and they frequently labored together; and he was an able co-laborer. While in West Tennessee churches were formed at different places: Somerville

and Philadelphia. At Beaver Creek there was a church, to which he was called, which had fallen into difficulty, and was divided into parties; all efforts to heal their divisions failed, and a large minority were excluded. The minority went off and joined anti-missionary Baptists. During his residence in Tennessee, he attended camp meetings near Denmark, and near Eaton, in Gibson county, which were attended with happy results. During the first two years of his residence in Tennessee, he received assistance from the "American Baptist Home Mission Society;" after that time, his labors were at his own expense, as is generally the case in new countries where there are few active churches. From various causes, and, among others, the loss of his eldest son, and the bad health of his family (no doubt the result of the decaying timber and not of climate), and the influence of the unsettled state of society around him, he was led to visit Mississippi in 1836; bought land in Yalobusha county, but did not remove to it until the fall of 1837. Most of the interval was spent in Nashville, Tenn. In the spring of that year a great financial crisis came on; all the banks suspended specie payments, and financial ruin fell heavily upon the country, especially upon Mississippi, where there was much speculation, and by the general failure of the banks and credit thousands were involved in ruin. Lands went down to one-fourth of their value. The whole country was involved in bankruptcy. He was among the sufferers. But notwithstanding the financial convulsions, and the difficulties into which he was thrown, he continued his ministerial labors, and he has reason to hope and believe that his labors have not been without success. The Yalobusha Baptist Association, to which his labors were chiefly confined, grew up to be an influential body. He traveled and preached much and often; did not receive a sufficient compensation to shoe his horse, much less to pay his expenses. He thinks that while he acted a voluntary evangelist, he rode on horseback about five thousand miles per annum, for six years. From that time to 1873 he acted as pastor to churches. At which time his health failing, and being seventy-one years old, he thought it best to resign his churches and give place to younger ministers. He had paid out, in hiring a manager for his farm, and for other necessary ex-

penses, not less than five thousand dollars, and at no time during his ministry, did he ever receive compensation for services equal to the interest on that sum, and often not more than half or one-fourth, and often not enough to shoe his horse, or pay his taxes; and yet he regards it the best investment he ever made—an investment that will tell on the temporal and eternal welfare of his fellow men. The war left him his house and lot, two mules and an old wagon, but no other means of support in his old age. Although stripped of the means of support, he has thus far managed to have food and raiment, and has great cause to be thankful. Once, he says, he enjoyed God in all the blessings he bestowed upon him; now he has got to the fountain head, and finds all his comfort in Christ, and more happy than when surrounded by the comforts and even luxuries of life. Now, Christ is all in all with him and his afflicted wife. Both are waiting for their Heavenly Father to release them from earth, and take them to the "house not made with hands, eternal in the heavens." Rev. J. G. Hall was a member of the first education society formed in West Tennessee, at Brownsville, Haywood county, July 26, 1835, and was made its secretary. In looking over the list of the members who first composed the society and organized it, the author finds the names of but a few yet alive; they are: Thomas Owen, R. S. Thomas, L. H. Bethel, and the subject of this sketch. The other noble brethren—names dear to us all—are now sleeping in their graves, awaiting the walking of the resurrection morn. This last item of his history is found in the "Baptist Triennial Register," for 1836.

Since the above was written, this devoted servant of Christ has fallen asleep. He was taken in that fearful yellow fever epidemic, which prevailed in Grenada, in 1878, being in his seventy-seventh year.— Borum's Sketches.

From 1837 to 1878, forty-one years, Rev. J. G. Hall lived in Grenada and in its immediate vicinity. He was the first pastor of the Grenada church and served in that relation for five years, following June 30, 1838. "He was a most devoted and faithful preacher, always happiest while actively engaged in the active service of Jesus Christ. His ministry extended through a period of fifty years, forty-one in the vicinity of Grenada including five in Grenada, and through the whole

time he did not receive more than two thousand dollars for his services. He looked for his reward in heaven, and entered upon that inheritance, reserved for the faithful in 1878. He and his devoted wife were both taken from earthly labors to heavenly rest only three days apart in that fearful epidemic which swept over Grenada in 1878."— Manual of Grenada Church. The minutes of the State Convention in 1879 have this reference to him: "It is our sad duty to record also the death of our beloved father in Israel, Rev. James G. Hall, of Grenada. Venerable in years, gentle and lovely in character, he was dear to our hearts, and we mourn his loss, although we feel that he had fully accomplished his work, and was taken home to God in the full maturity of his precious life."

REV. L. E. HALL.

L. E. Hall, the pastor at Hattiesburg, Miss., was born in Sumter county, Ala., March 23, 1847. He is the oldest child of ten, all of whom except three and himself are dead. His parents were poor but very industrious and had succeeded at the beginning of the war in giving him a fair English education, though he was at that time but fourteen years old. He entered the Confederate army at the age of sixteen and remained in it until the war closed. Though only eighteen years old at the surrender of his regiment he was guarding the colors when they were furled at Saulsbury, N. C. The demoralized and ruined condition of the country prevented the completion of his education.

He was married to Miss Lucy Webb, of his native county, when but little over nineteen years of age. He settled down on the farm and in farming and other employments lived a life of obscurity and toil. During a period of nearly ten years

he supported his family and read at odd times every thing (except novels, for which he has always had a perfect aversion) that he could get hold of. When about twenty-six years of age he lost his health and for two years did not spend a day free from disease. During this time, and in fact for some years previous, his mind had been exercised on the subject of preaching. There were a great many obstacles in the way. His poverty, the dependent condition of his family, and the fact that he had no friends whose sympathy and support would be an encouragement in such an undertaking; these all combined to discourage him at every thought of preaching. There was still another difficulty. At the age of fifteen he had joined the Methodist church, and, though converted, he did not believe he had received scriptural baptism, and he did not want to preach to others that which his own conscience told him was not true. Finally in the month of August, 1875, he united with the Baptist church of Salem, in Lauderdale county, Miss. A few weeks later he was baptized, and at once entered upon the great work of the ministry to which he has since devoted himself with great energy and consecration. For three years he was evangelist under the appointment of the State Mission Board. During this term of evangelistic service he preached in revival meetings all over Mississippi and in some communities in Louisiana and Alabama. The writer speaks from personal knowledge when he says that the work of our subject as a revivalist was remarkably solid. He had Mr. Hall's services in revival meetings while pastor at Louisville two years in succession, and the church was greatly refreshed and many sinners were converted under his earnest preaching. He was with him in other meetings in the Louisville Association. It was during one of the meetings with evangelist Hall, at Louisville, that the writer had the pleasure of baptizing his own wife, who had hitherto been a Methodist. Mr. Hall is now pastor of the church at Hattiesburg, Miss., where he owns a pleasant home of his own. The church has grown five hundred per cent during his pastorate there. They are thoroughly united and are reaching out towards higher and better things. In the face of the greatest opposition he ever experienced anywhere his Hattiesburg church has been brought to the front, and is

to-day, beyond all question, the strongest church in Southeast Mississippi. He has baptized forty-six into its fellowship in the last few months. He has baptized more than one hundred during the past associational year. His church has built by far the best house of worship on the railroad between Meridian and New Orleans. Before locating at Hattiesburg he enjoyed a very successful pastorate at Shubuta. While here Mr. W. H. Patton, one of the most active laymen in South Mississippi, once remarked to the writer: "Brother Hall is the biggest little man in the State, I am sure, and am not sure that he would suffer in comparison with the biggest big man in the State." His faithful, sensible and industrious wife has contributed largely towards the success which has resulted from his labors. He has been active in prohibition work, speaking and lecturing and in every way, by tongue and pen, seeking to build a sentiment against the legalized whisky traffic. He has written much and well for the secular as well as religious papers and in that way has made an impression for good.

On the occasion of the Confederate reunion at Augusta, Miss., in November, 1892, he was chosen to deliver the oration of the occasion. He delivered an eloquent address on the subject of patriotism, which was published in the daily papers of New Orleans and which excited a good deal of favorable comment. It abounded in wisdom, happy illustration, and wise comments on the race question in the South. He has also written and published several small poems and some of greater length, and on one occasion composed and used a hymn adapted to a baptismal occasion.

Robert N. Hall was born and reared in Hinds county, Miss. At the age of twenty he went to the war and became a soldier in the "Lost Cause." In the battle of "Seven Pines," in front of Richmond, he lost his left arm and was discharged. Returning home he was elected probate clerk of Hinds county. When Gen. Grierson made his celebrated raid through Mississippi Judge Hall put his father in charge of the office, raised a company and fought until the surrender. He then served in the office of probate judge until he felt called to preach. His term of judicial service was so acceptable that he was

elected a second time without any opponent. But he had a call to a higher office and laid by the judicial ermine. He was ordained in Raymond in 1868. After his ordination he filled different pastorates in Central Association until the fall of 1873, when he was elected agent of the Orphan's Home, and afterwards superintendent of the home. He was in charge of this institution in 1875 when the executive board of the trustees suspended it. After its suspension he remained for a term of years in East Mississippi. In the spring of 1877 while canvassing for a magazine he became acquainted with the destitution in Columbus Association and being moved towards it accepted work from the executive board of that association. In that work he repaired James Creek church, continued there until he organized New Bethel church. He superintended the building of the church at Cobb's Switch; was in charge of the work there at the time. His health failing he relinquished this mission work to J. T. Christian. Later he located at Crawford and was pastor there and at Brooksville. He afterwards had in charge Brooksville, living there, and preaching also to Pleasant Grove on the west and New Bethel on the east. Writing Feb. 28, 1881, he said, "I have always been in work demanding my continued absence from home. I know I have never done myself justice in the way of study. I am now fitting up a study and intend to spend four hours a day in consecutive study. Pray for me."

While in this portion of the State, possibly in the latter part of 1881, he began the publication of a neat little monthly called "The Little Missionary," having as its motto the words, "Elicit, Combine and Direct," the words which occur in the constitution of the Southern Baptist Convention, in definition of the object of its organization. This publication was quite creditable, but, unfortunately, lacking financial backing, in the course of a year or more it became one of the things of the past. Shortly after this Mr. Hall had the misfortune to lose his wife, a most excellent Christian woman. He subsequently married a Miss Lea in the vicinity of Summit. Shortly after his marriage he moved to Texas. While in Texas he displayed the same earnestness and zeal which characterized his earlier life. Occasionally he wrote letters from his western home to the "Baptist Record" sending good

cheer and greeting to his friends. While living in East Mississippi it should have been stated that he was challenged by Rev. E. H. Mhoon, a Methodist preacher, at Starkville, to publicly debate the subject of baptism. This was in the summer of 1879. Finding it impossible to honorably avoid the debate he finally accepted the challenge. The Methodist minister having arranged the debate then put in as his substitute, Mr. T. W. Dye, who came having the reputation of being the "most scholarly man in the North Mississippi Conference." Both sides, of course, gained a glorious victory, but it may truly be said that Mr. Hall did not allow his side to suffer at the hands of his "educated" opponent. After several years' residence in Texas this good man received his summons to "come up higher," and quietly and calmly joined the "silent majority" during the present year (1894). He was a man of strong convictions, bold and fearless and rather abrupt and positive in his utterances, but a sound and useful preacher of Christ.

Wyatt Hall. This useful pioneer preacher of South Mississippi deserves mention in these pages. From his grandson, Rev. Roland W. Hall, it is learned that he removed in early life from Georgia to Louisiana, thence to Bogue Chitto, Pike county, Miss. He began preaching there in a very early period, being among the first to preach in Pike, Lawrence, Copiah, Simpson, Rankin, Smith, Scott and Covington counties. Under God's blessing many people were converted and many churches constituted through his instrumentality. He died in 1852.

Roland W. Hall, son of James Hall, and grandson of Rev. Wyatt Hall, was born near Harrisville, Simpson county, Miss., April 26, 1845. Without a father's care after the age of seven and scant social, moral and literary advantages, he entered the Confederate army at the age of sixteen. After the dark days were over he stood, at the age of twenty, upon the threshold of manhood's duties totally unprepared in mind or in heart culture. On December 7th, 1865, he was married to Miss Mary J. Spell, and, without the knowledge of Christ or much else, he began life's labors. He had, however, before this had some soul troubles which were very tormenting.

Under the preaching of Rev. J. L. Chandler, and especially by searching the Scriptures he found rest by faith in Christ and was baptized by Rev. J. L. Chandler into the fellowship of New Zion church in August, 1866. Naturally modest and retiring, but moved by conviction and overruling interest in the cause of Christ, he, as opportunity offered, did in private and public exercise his gifts so much to the approval of the church that he was soon "set at liberty" to preach the gospel. Knowing, however, the need of preparation for the great work he disposed of all his worldly effects and entered Mississippi College in February, 1870, and continued only part of two sessions when he was obliged to discontinue, and returned to his native country and began teaching. In the meantime the "Lord of the harvest" called Rev. Daniel Gibbons away, and young Hall to succeed him at Mountain Creek and Cato, in Rankin county, and Strong River and Bethlehem in Simpson county. Subsequently he was pastor of Liberty, the church which ordained him in May, 1871, Revs. Theophilus Green and A. H. Edmonson being the presbytery. He served at times Zion Hill, Hebron, Westville, Stonewall, Bethany, Silver Creek, Calvary, Columbia, Monticello, Bethel and Fair River churches. Much of his ministerial life has been attended by affliction, spending three years on account of it in Texas where in the Comanche and Bosque River associations he preached as best he could. His present address is Wesson, Miss.

Samuel Haliburton, brother of Mordecai and David Halliburton, was born in Humphreys county, Tenn., May 24, 1811. He professed religion at the same time (July, 1825) and place (Henderson county, Tenn.), and was baptized by the same hands (Rev. Elijah Cross) as his two brothers above mentioned. He was married to Miss Ann Humphreys, May 24, 1832, and commenced preaching in 1834, and was ordained by the Mount Pisgah church, Henderson county, Tenn., August 11, 1835. He moved the same year to Gibson county, next to Obion county, and was pastor of several churches. His next move was to Mississippi, which occurred in 1839 or 1840; where he built up quite a number of churches. After some years he removed to Arkansas. In the interim, how-

ever, he studied medicine, doubling his profession and practiced medicine and preached the gospel, while administering to the body he could care for the soul. The writer has always thought that these two professions blended better together than perhaps, any others. During the late civil war he was captured by the Federals at his residence—Evening Shade, Arkansas—and taken as a prisoner to St. Louis, Mo., and placed in confinement, where he died of erysipelas, leaving a wife and four children. At one time, previous to his entering the ministry, he united with the Methodists, but did not stay with them long, very soon returning to the old fold. He was gifted as a preacher; a friend to missions and all our denominational enterprises. The history of him and his two brothers is remarkable. They were baptized at the same time and all became Baptist preachers and faithful workers in "the church of the living God, the pillar and ground of the truth," and he has permitted two of them to live to advanced ages. Mordecai has not been hung on Haaman's gallows; nor has David been slain by Goliath of Gath, but both are still alive and battling for the truth; while Samuel, the younger brother, has been "called from labor to refreshment."—Borum's Sketches. The writer is living in that part of the State in which Mr. Halliburton's labors were performed, and finds his memory still green and fragrant.

P. A. Haman. The writer begs pardon for the insertion of the following personal note, which was given to the readers of the "Record," December, 1889, and is therefore public property. "All your readers know the story of the prodigal's adventure, sad experience and the final result. There is analogy between it and the history of the writer, in at least two respects: He wandered from the home of his childhood into another country and after awhile returned. Nearly sixteen years ago I left the home of my childhood and cast my lot among strangers in the progressive State of Arkansas. I went, as I then felt and now believe, under and by direction of God. I might have done better after a worldly manner to have remained among relatives and friends in the State of my nativity, but I did not consult personal interest only secondarily. I desired to extend my usefulness. There then existed circumstances

hampering me, and I found it necessary to locate elsewhere. I sought another field seeking to be led by God, resulting, as above stated, in my moving to Arkansas where I fully and confidently expected to live, labor and die.

"But I have returned to the place where, when a child, I enjoyed the loving caresses, instruction, care and attention of as noble a mother as 'twas ever the pleasant lot of man to have. A chain of circumstances running back about seven months indicated that God willed that I should return to my old home. Among them, and not the least, is the death of my mother, leaving my father, aged nearly eighty-two, in such condition as to need some of his children with him. I have come, therefore, from a sense of duty. And I believe, God's hand is so plain in the matter, that He has a work for me here and I am ready to engage in it. If there are any pastorless churches that I could reach from this point, I would be glad to correspond with or visit them with the view of preaching for them. As I have re-adopted Mississippi as my home and field of action, I desire to learn what I can about the work of Baptists in the State and as I know of no way which I can conceive would be as servicable in this particular as reading the State paper, I conclude this scribble by asking you to send it to me, beginning at once."

Mr. Haman, being so earnest and acceptable a laborer, was soon in demand and has been for several years pastor of the church at Learned, Hinds county, on the Natchez and Jackson railway, and other neighboring churches. He is succeeding well in his work.

John B. Hamberlin, A. M,, was born in Franklin county, Mississippi, November 21, 1830. He is a descendant of the Hamberlin family which came with Rev. Richard Curtis and his company of Baptists from Virginia, via the Tennessee and Mississippi rivers to Natchez, about 1780. He labored on the farm until nineteen years old, having attended country schools a little, when his father, William Hamberlin, died, leaving to his guardianship a young half brother and sister. He was converted at the age of seventeen, and was baptized into Percy's Creek Baptist church, Wilkinson county, by the venerable Thomas M. Bond. He taught school in Yazoo county

at the age of twenty, and was there licensed to preach at the age of twenty-one by the Ogden church. He graduated at Mississippi College in 1856, and at Rochester Theological Seminary, New York, in 1858. His education was provided for mainly by the Mississippi State Ministerial Education Society; yet, by first traveling as a colporteur, and then by preaching as a supply to adjacent points during his college course and seminary life, he furnished considerable part of his own expenses. He was ordained at Clinton, where he first graduated, by Revs. C. S. McCloud, E. C. Eager and Samuel Thigpen, in 1858, where he labored successfully until that region was invaded by the Federal forces in 1862, serving the Raymond church at the same time as pastor with one-half of his time. He next labored for a time as chaplain in the Confederate army under Gen. Joseph E. Johnston, and for the last two years of the war as superintendent of Army Missions for the "State Soldiers' Missionary Association." In 1865 he started "Meridian Female College" which flourished under his control for seven years. During this time he also conducted the college boarding hall, heard classes in the school room every day, preached as pastor of the Meridian church two years, and then as pastor at Marion, Forest, Enterprise and at Livingston, Ala., edited the "Christian Watchman" (weekly) for two years and the "College Mirror" (monthly) for four years. By 1873 his health was broken down and he retired to Ocean Springs. Recovering his health slowly, in less than three months he began, and, for five years and a half, carried on a missionary work in that region under the State Mission Board which counted as follows: eight churches constituted, about one hundred persons baptized, three houses of worship built, over ten thousand dollars raised for that field and outside benevolence, and the organization of the Gulf Coast Association, consisting at first of the Baptist churches in Mobile, Ala., in New Orleans, La., and those he had gathered in Mississippi along the intervening coast. At Biloxi his preaching resulted in the conversion of Mrs. M. A. Hernandez, and Mrs. Henry Fales, and the two daughters of the latter, who soon returned to their home on the Island of Cuba, and greatly aided from the first the mission work of Rev. Alberto J. Diaz on that island. He was next pastor of the Vicksburg church for four

years. Leaving Vicksburg he became pastor of the Palmetto street church in Mobile, for five years, when on account of failing health and threatened blindness, in November, 1888, he retired to Healing Springs, Washington county, Ala. Here he secured, by the help of others, twenty acres of land adjoining the Springs, for a Baptist church, and sixty acres for a Baptist school. The Antioch Baptist Association accepted the land, built a two-story building thereon, calling it "The Industrial Academy" (open to both sexes), appointed a permanent board of trustees, and placed him in charge as president and general manager for a term of five years from October, 1891. With God's blessing, the mineral waters there, the rest of brain and nerves, and the prudent, diligent physical labor he performed about the school grounds, in a few years restored his health and saved his eye-sight. Now, (January, 1894) he is again preaching occasionally, while building up the industrial academy, his wife doing most of the teaching thus far from the first. He was married to Miss Jennie L. Stone, a graduate of Hillman Female College, in 1860, who died after two years, leaving an only son, LaFayette R., now instructor of English and elocution in the University of Texas. In 1863 he was married to Miss Sallie E. Mullins, a graduate of the Yalobusha Female Institute, who died after about ten years, leaving an only son, John C., who is still pursuing his education. In 1879 he was married to Miss Mary Pearce in Mobile, a graduate of Tuscaloosa Female Institute, who is still living. To each of these noble companions he attributes much of what he has been and has done, while he has been stimulated all the while by what was told him were the last words of his dying young mother in a special prayer to God for him. The noted William Hamberlin, who had to flee, with Richard Curtis, and Steven DeAlvo, from the Natchez country, to escape Catholic persecution, was a granduncle of his. Of a retiring disposition he seldom assumed any prominence unless put forward by his brethren. He was for a longer or shorter time, secretary of the Mississippi Baptist State Convention, president of the Board of Ministerial Education, superintendent of Army Missions, moderator respectively of the Bethlehem Association in Mississippi, and of the Mobile and Antioch Associations in Alabama. In these capa-

cities, and in those of a pastor, he has raised for the cause of Christ, in actual cash, many times the amount which the denomination spent in his education. As a preacher he made prominent the strong doctrines of God's Word, and the peculiar faith of Baptists, insisted upon genuineness of individual conversion, the purity and usefulness of the church membership. He does not boast of hoving baptized a great many persons. Whenever approached as to the honorary title of D. D., he has invariably objected to it, insisting that such a title is inconsistent with the genius of Christianity, and was actually forbidden by our Lord Jesus Christ when he said (Mat. 23: 8-10; John 1:39), "Be ye not called Rabbi."

T. J. Hand, for many years moderator of Bethlehem Association, died during the last Conventional year. He was in good old age and ready for the summons, having borne the burden and heat of the day in the service of his Master. His earnestness and general deportment endeared him to the hearts of the brethren. He is gone, but not forgotten." This brief note, in the minutes of the State Convention, is all the information the writer has concerning this good old minister of Christ.

Barton Hannan was one of the pioneer preachers in the Mississippi, the oldest, Association in the State. His field of labor was in the "Natchez country." From Bond's edition of the minutes of the Mississippi Association it is learned that Hannan was imprisoned for preaching, and remained in prison until near the time of the change of the government from under Catholic rule. His wife went to the governor, Don Emanuel Gayoso de Lemos, and demanded of him the release of her husband. He endeavored to evade her demand by caressing her babe, and making it rich presents. The resolute woman said to him, "I don't want your presents; I want my husband." He replied, "I cannot grant your request, madam." She answered, "I will have him before to-morrow morning, or this place shall be deluged in blood; for there are men enough who have pledged themselves to release him before morning, or die in the attempt, to overcome any force you have here." The governor having but a weak force at his

command, thought, perhaps, that the main argument of the Romish church (the sword) might not be sufficient cogent at this time, and released him before night. He lived to preach the gospel unmolested under the flag of the United States.

REV. W. I. HARGIS.

W. I. Hargis. The ancestry of the subject of this sketch were French. At some time, far back in the early history of this country two brothers came over from France, one settling in Missouri and the other in North Carolina. Mr. Hargis descended from the one who settled in North Carolina. His parents were from that State. He knows very little about his ancestry, save that they belonged to that class of honest yeomanry, who, by the fruits of honest toil, obtained and enjoyed—most of them—an ample subsistence. They were among the pioneers of Mississippi, coming to the State while the red man's face was far more frequently to be seen than that of the white man. He says that not many of his kinsmen have risen to distinction in the world. Judge Thomas J. Hargis, of Louisville, Ky., being the only one who has thus risen to distinction, of whom he has any knowledge. All of them having followed the more quiet pursuits of agriculture, have, in the main, obtained and preserved honorable characters, and unsullied reputations. Our subject was born August 2, 1854, in Marshall county, Miss. His parents were James Hargis and Mary Richmond Durham Hargis. His life until he was twenty-nine years of age, was spent on a farm, attending the schools of the neighborhood a few months during the year, until he reached eighteen, when his school days seemed to have

come to an end. About this time his mother died. He was at that time the only living child, two brothers having fallen in the civil war, one having died at home, and an infant sister having been born and died before his birth. When he was about fifteen years of age a gentleman proposed to his father to send him to the State University and graduate him at his own expense if his father was willing. But for reasons not necessary to mention he did not give his consent.

Supposing his school days were over he and Miss Laura A. Adair, of Tate county, on December 20, 1876, were married. In August, 1883, his father died. There had been born to himself and his wife two children, Theodosia and Ernest. In December following his father's death he moved his family to Oxford, Miss., having previously bought a home there, and the first of the following January entered the University of Mississippi, broken down in health and with the cares of a family upon his hands, he began work as a student. He remained in the University one and a half years, when from continued poor health he was forced to discontinue the work. Going back a little: He was converted to Christ at the age of fifteen, and joined the Tyro Baptist church. He was soon afterwards elected clerk of the church, which position he held for nine years, until his ordination to the ministry by the same church in 1881. The presbytery consisted of Revs. E. W. Henderson, W. M. Gordon and J. T. Christian. Rev. J. T. Christian preached the ordination sermon. So far as he knows, he is the only preacher ever ordained by this old church, which was organized in 1841 and is now fifty-three years old. His pastorates have all been in Mississippi, mainly along the lines of the Illinois Central and Mississippi and Tennessee railways. Some of his work has been with country churches. He has for a long while entertained a special fondness for writing, and hence while on the farm wrote frequently for the Memphis papers on agricultural and other subjects. Since he went to Oxford, and even before, he has occasionally written for "The Baptist Record" and other papers, not always over his real name however. His present family consists of six children, three boys and three girls, and he lives in Oxford in his own pleasant home. Mr. Hargis is highly esteemed,

is a good preacher and enjoys the full confidence of all who know him.

Jobe Harral. In 1818 the father of the subject of this sketch left Georgia and settled in Winchester, Tennessee, but remained there only two years and came to Sparta, Smith county, Tennessee, where on Nov. 8, 1820, this son was born. Still not satisfied with the country the father returned to Eatonton, county site of Putnam county, Ga., and thought his wanderings were over. He, however, heard great stories of Russel's Valley, in North Alabama, and once more took the road in search of fortune and happiness. In the fall of 1826 he settled in Franklin county, Alabama. The mother was a Miss Judith Bird, and was from Virginia. The father and mother were both Baptists and were fixed in their faith beyond concession or compromise. The son thinks he never knew two more beautiful Christian characters, and both died as they had lived their faith unshaken and unclouded. He thinks that all the infidels in the world would have utterly failed to make the slightest impression on their minds. When the son was seven or eight years old he felt that he was not at peace with God and from that conviction arose the most fearful anguish. When he would think of God as an enemy, or an angry Judge, his heart shivered with fear. He wanted to be at peace with him, but how was he to do that? He thought that if it were not for Christ God would destroy him. He did not, he could not see that Christ himself was the offspring of the Father's eternal and tender love. Hundreds of times he cried by the hour, and in his self-pity thought to move the Lord to tenderness. He would read Paul's thundering denunciations of the sinner, and his description of the majesty and supremacy of insulted law, and the utter impossibility of our being able to atone for our sins or to appease God's anger, then he would fly to Christ and beg him to shield him from the burning wrath of Jehovah. His heart was often filled with despair, and then such convictions he never felt before and perhaps never afterwards. If he had owned worlds he thinks he would have given them all to be at peace with his Maker. If he could only have known that it was the great love and compassion of God for his creatures, his children, that moved his great heart to give Christ his Son

to die for us and save us, he thinks he would have been saved pangs that he remembers with horror to this day. Sometimes he was on the mountain-top, not for a clearer view but to be scorched by the lightnings; then he was in the valley overwhelmed with floods and storms, and trembled at the thought that he was approaching the judgment. He tried to believe. He tried to submit himself into the hands of God to be saved upon his terms, but it seemed impossible. He heard some people, who had characters for piety, say that if God wanted to send them to hell they were perfectly willing, but he could not feel that way, and because he could not feel so he thought he was guilty of rebellion, and so the waves rolled over him again. But he came to think of God differently. He began to realize that he was full of love for him, and if he could find him he would be happy, and like Job he began to search for him. He went forward but could not find him; he went backwards but he was not there; he sought him on the right hand but he hid himself in darkness; on the left hand but he would not discover himself; and he was again in despair. But, he says, it would take a volume to tell of all his sorrows and tears. Through ten years he was seeking God and pardon, and now knows that the cause was his ignorance of the simple requirements of the gospel. He would choose strangling and death rather than life if he had to pass that way again. He had only to take God at his word, and do what he commanded, and the struggle would be at an end. The Jew who had the blood struck on his door posts might not have done so because he had faith in it, but he was perfectly safe, although he was trembling with fear when he heard the death wail all over the land. In the morning when he saw all of his loved ones safe, there came faith like a flood filling his heart. We are told to accept Christ, and let his blood be struck upon the doorposts of our hearts and then comes a sense of forgiveness and the keenest joy that ever filled a human heart. Let his own language tell the further narrative: "When I was satisfied, I began to look for Christ's church, and to the end of finding it I searched the Scriptures diligently. My father said: 'My son, take no man's word for anything in religion unless he can show you a plain commandment for it by Jesus Christ himself. Read carefully the New Testament and where it leads you go

that way?' I did read it, and found the object of my search, the church of the Lord Jesus Christ. I knew it was his church because he built it, and I know that Baptist churches are churches of Christ for they are exactly like the one Christ built at Jerusalem, and since that time I have never had one doubt that Baptist churches are the only churches of Christ in the world, and I joined the Baptists with all my heart. I early had serious thoughts about preaching, but for a long time I had no intention whatever of entering the ministry. I had a strong desire to preach, but doubted as to my ability to teach, but a combination of circumstances seemed to force me against my will. I was clerk and deacon and worked in the Sabbath school as well as attended in prayer meetings, and it was in the last that I began to make public talks and attention was drawn to my efforts. The church members seemed pleased, and proposed that I be licensed, but I opposed it and the matter was dropped. The next proposition was to be ordained which I accepted, and in the spring of 1862 I was ordained by the Hernando church, James Dennis and A. C. Caperton constituting the presbytery. Our clerk lost his house by fire, and our records were burned with it, and so I am not certain as to dates, except the year. I have preached in many parts of the State, but in the main, my labors have been confined to the Coldwater Baptist Association. As to his faith Mr. Harral is staunch and immovable. He says: "If its orthodoxy and Scripturalness have ever been doubted or questioned I have never heard of it." He was active associate editor of the "Tennessee Baptist," with Dr. J. R. Graves, for years and while in this position he contributed many valuable articles. In 1882, Mr. Harral was a member of the Mississippi Legislature, and all agree that, in addition to his other services, he inaugurated the war of legal suppression of the liquor traffic which has been prosecuted with such vigor that prohibition has carried in all the counties in the State except five or six, and they will soon follow, it is hoped. He has been moderator of the Coldwater Baptist Association for years. This is evidence that he has the confidence and love of the brethren. He esteems it one of his highest honors—the highest honor—of his life to be so continuously the moderator of a body so large and so intelligent as the Coldwater Association. He still

preaches when his health permits, but has not now any regular pastoral work. His address is Eudora, DeSoto county, Miss.

REV. T. B. HARREL.

T. B. Harrel, the subject of this sketch, was born at Sparta, in Bienville parish, La., March 17, 1855. He is the youngest of the five living sons of Rev. John A. Harrell, who was one of the pioneer preachers of that section of the State. One of his brothers, G. M., is also a preacher, and is now the much-loved pastor at Minden, and Mount Lebanon. He was reared on the farm in the southern portion of Bienville parish. At the age of fourteen he was converted, and, by his father, baptized into the fellowship of the old Saline church, which his father served as pastor for twenty-five years. In August, 1879, he was licensed to preach by the same church; and in October of the same year entered Mississippi College. He was sustained in school mainly by the old Red River Association, of Louisiana. He continued in school till January, 1883, when, by failing health, he was forced to leave school. In August, 1881, he was ordained to the full work of the gospel ministry by the Saline church, the presbytery being composed of his father, Rev. J. A. Harrell, his brother, Rev. G. M. Harrell, and Rev. T. J. Fouts, M. D. Being, by continued poor health, forced to abandon his purpose to return to school, he entered his first pastorate at Minden, La., where he supplied the church for one year, beginning in November, 1883. In July, 1884, he was married to Miss Josephine Houston, of Minden, who has proven a faithful companion in his work. In 1885 and 1886 he served churches in Bossier parish, where his work was quite successful in build-

ing up the churches in numbers and efficiency. In January, 1887, he entered the pastorate at Natchitoches, La., where he continued nearly two years. He gave up the work at Natchitoches and Robeline the last of September, 1888, for the purpose of attending the Southern Baptist Theological Seminary; but a combination of circumstances thwarted that purpose after he had resigned his work. Accepting an appointment by the Mission Board of the Louisiana Convention, he opened a new mission at Crowley, in Southeast Louisiana, where he succeeded in organizing the now prosperous church in that thriving little city. He resigned this work to accept a call to the pastorate at Ruston, Louisiana, where he served the church for two years, closing his work there the first of May, 1891. In November, 1891, he entered the pastorate at Hernando and Coldwater, Miss., dividing his time between the two churches. Here he labored successfully for two years, gaining the full confidence and esteem of all the people. Impelled by a sense of duty, he reluctantly resigned this pastorate in October, 1893, to accept a call to the pastorate in Plano, Texas, where he is now (October, 1894) laboring. He is a sweet-spirited and lovable man and is the very soul of honor.

REV. B. N. HATCH.

Benjamin Needham Hatch, youngest son of N. W. and M. C. Hatch, was born one mile east of Vicksburg, Miss., January 30, 1844. His father died when he was an infant, and he was left to the care of a devoted Christian mother and three older brothers and one sister. His father was engaged in the nursery and floral business and his home was one of great beauty. He attended the public

schools of Vicksburg until he was eleven years of age, when the nursery was transferred to Jackson, Miss., and there known as Central Nursery, Hatch and Company, proprietors. Young Hatch also attended good private schools in Jackson, Miss., while assisting his brother in the nursery business. About the year 1859 he organized a military company of thirty-five or forty boys of Jackson, known as the "Jackson Guards." This company drilled two years with wooden guns. After the second year of its organization, the citizens of Jackson gave them guns, accouterments and camp equipage. He was elected captain annually for four years. In 1861, when war was declared, and troops were being raised and sent to war, this company offered their services to the governor, but he gracefully refused to accept them as they were under age. The older boys, however, joined the regular army and the company was finally disbanded. In the fall of 1861 young Hatch joined Company A, Third Mississippi Battalion, commanded by Maj. A. B. Hardcastle. He was elected second sergeant. In December, following they were ordered to Bowling Green, Ky., and joined the army under Gen. A. S. Johnston. After the battle of Shiloh he was discharged from the army on account of typhoid fever. He returned home and soon regained his health and was appointed drill master with rank and pay of second lieutenant. This office he held until the close of the war. His home, together with all its effects, was destroyed by Gen. Grant's army, and at the close of the war his devoted mother was taken to rest with Christ. Being now grown and his home destroyed near Jackson, he went to Columbus, Miss., and engaged in farming. On April 25, 1870, he professed religion in a meeting in the Columbus Baptist church, conducted by Rev. J. H. Cason, pastor, assisted by Rev. W. S. Webb, then of Crawfordville, Miss. His conversion was very marked, and he at once became very active in religion, in the way of praying in public, conducting prayer meeting, etc. He was elected superintendent of the Sunday school and took a deep interest in the salvation of the school. He served in this capacity for several years. On January 30, 1873, he married Miss Margaret Ella, third and youngest daughter of Judge B. F. Beckwith, a large planter living eight miles from Columbus. The fall following he moved to Langdon Station, Ala., where

he remained three years in Col. C. C. Langdon's nursery. While here a daughter, Sallie E., was born. In the spring of 1875 he moved to Artesia, Miss., and again engaged in farming, and in 1878 he returned to Columbus, Miss. During this year he was deeply impressed while traveling through the State selling fruit trees that he must give himself wholly to the Lord's work. He would often while traveling neglect his business in attending revival meetings, talking personally with the unsaved, visiting from house to house. In reaching home, after one of his trips in selling fruit trees, he was so burdened for the salvation of the people in Columbus that he got the use of a large building, put in seats at his own expense and held a blessed meeting of several days. On the 10th of October of this year a son was born to him and his wife, and on March 25, 1880, a second son was given them. These two sons God took subsequently at the ages of eighteen months and five years. Their daughter is left to them and is now grown, having graduated at the Lea Female College at Summit, Miss., and is now engaged in teaching music. She made a profession of religion and united with the Baptist church at the age of ten. Mr. Hatch spent nearly three years at the home of Mrs. F. H. Erwin, an eminent Christian lady of great faith and experience, who lived five miles east of Columbus. It was here he learned much of the precious word of God, and grew in the Christian graces. On the 1st of December, 1881, he was solemnly ordained to the full work of the gospel ministry by the Columbus Baptist church, the presbytery consisting of the pastor, Rev. H. W. Battle, and Rev. L. S. Foster, of Starkville, Miss., Dr. Thomas W. Mayo, a deacon of the church being moderator. In July, 1885, he attended the Baptist State Convention at Aberdeen, Miss., and while there he was invited by Rev. W. M. Farmer to assist him in two meetings at Good Hope and Spring Hill, in Panola and Tallahatchie counties. Feeling it to be the will of God and the way being opened he accepted the invitation and went. His labors were greatly blessed of God and more than one hundred persons professed faith in Christ, and were added to the churches. From this time calls for meetings began to come. He went to Charleston, Miss., where seventy-five or more found Christ precious and thirty-seven united with the Baptist church, many

joining elsewhere. This was indeed a gracious meeting, and Brother John Powell, of Grenada, remarked he had "never witnessed anything like it." Calls for help continued to come by letter and telegram. He next went to Garner, Hardy, Ashland, Water Valley, and Jackson, Tenn. In these seven meetings three hundred and sixty-six professed faith in Christ and two hundred and seventy-one united with the Baptist churches. From Jackson, Tenn., he came home to spend Christmas with his family. Having since his conversion a great desire to do the work of an evangelist, and God having so wonderfully opened the way and blessed the work, after much prayer and with the full consent of his wife he gave himself wholly to this work. He knew full well that to do this work would necessarily cause him to be away from his home and wife and child the greater portion of his time. He asked God to take care of his loved ones and to keep him in health so he might do good work. He says: "To the praise of God I here record it that I have been away from home the most of my time for nine years, and that I have been in good health these years and that I have not been called home once in consequence of my loved ones. To God alone be all the praise." After the holidays he went to Sardis, Miss., thence to Batesville, Longtown, Senatobia, McComb City, Winona, Tupelo, Aberdeen, Baldwyn, Durant, Torrance, Egypt, Buena Vista, Troy, Shannon, Clinton, Vicksburg, Cherry Creek, Pontotoc, Rienzi and Fulton, Miss. In these twenty-one meetings seven hundred and eighty persons professed faith in Jesus as their Savior and three hundred and eighteen of them united with Baptist churches by baptism and seventy-seven by letter. In April, 1887, while in a meeting at Summit, Miss., he bought him a home and in the following September he moved there and still lives there. He labored in meetings continuously from July, 1885, to September 5, 1893, and having kept a record of his labors it is here given to the glory of God: Meetings held, three thousand four hundred and eighty-four; prayer-meetings one thousand three hundred forty-five; number of professions of conversion two thousand eight hundred ninety-one; number uniting with the churches by baptism one thousand six hundred fifty-six; number by letter three hundred forty-six; number of miles traveled thirty-two thousand nine

hundred twenty. He has labored mostly in his native State, but has held a number of meetings in Tennessee, Louisiana, Arkansas and some in Alabama, Texas and North Carolina. In September, 1893, he was appointed by the Mississippi State Convention Board as Sunday-school evangelist for Mississippi and he is now giving all his time to that work of organizing new Sunday-schools, getting them equipped, holding teachers' meetings, telling "how to teach." He gives the tenth of his entire income to the Lord and the Lord helps him.

B. F. Haynes was a minister in the Louisville Association in the early half of the present century. Of him the late Rev. W. H. Head says: "When he was called to ordination I was asked to be one of the presbytery, but refused, because having heard him exercise I did not think he ought to be ordained, though I esteemed him a good brother. He was hurt with me but got over it." He was ordained and labored some years in the Association mentioned above. Of his subsequent history the writer has no information.

REV. H. B. HAYWARD.

Hiram Benton Hayward was born in Orange county, Vermont, December 6, 1806. It is not known how long he remained in his native State or how he spent his boyhood. When a young man twenty-three years old we find him identified with a Baptist church in the State of New York. He said he had been a great sinner, and

feared at one time that the Lord had given him over to Satan; but when he found peace by faith in the Lord Jesus, he desired at once to tell others how they, too, might be saved. But he was uneducated and could not preach—was poor and could not sustain himself in school. He was in deep distress, not knowing what to do, when the Baptist Board of Education of New York kindly proposed to assist him. He accepted the assistance and attended the then Hamilton Literary and Theological Seminary, where, after a few years' hard study, he graduated. He was grateful for all the aid he received, and as soon as he was able returned every dollar of the money with interest. (A good example to follow.) He was ordained in 1838, and seems to have married about the time of this ordination; soon after which, obtaining letters for himself and wife from the Macedonia church, Wayne county, New York, he came South, stopping at La Grange, Tenn., where he spent two years teaching and preaching. Then he moved to our State, near Holly Springs, and served the church there two years. He helped to organize this, the Coldwater Association, and to lay the foundation for the grand work which it has done in the last forty years. He gave up his work at Holly Springs to take some churches in the Yalobusha Association, just north of Grenada, where he lived and labored thirty-three years, serving some of the same churches nearly all the time. He was, for quite a number of years, the moderator of that Association, and when it became necessary for him to leave it, that he might the more conveniently educate his children, the churches were loth to give him up, and have not yet ceased to grieve that he could not have spent the remnant of his days with them.

For eight years he lived in Coldwater, serving at different times the Hernando, Ebenezer and other churches. He faithfully filled up the measure of his days. At the close of his seventy-fourth year he came home from a meeting, and laying aside his armor, at a call from on high, he departed to be with Jesus, in whose service he found his highest joys for more than half a century. Henceforth he rests from his labors, but his good work goes on. He left no private record of his work for the Master, in whose vineyard, as a reaper, he was immensely successful. He had a burning desire for the salvation

of men, and his heart was all aglow with a peculiar tenderness. There are but few men who agonize in prayer for the conversion of sinners as did H. B. Hayward. Prostrating himself at the throne of grace he often poured out his soul in such earnest supplications for lost men, that all about him were constrained, in tears and groans to unite with him in crying for mercy. As a man and preacher Paul was his ideal, and right nobly did he follow Christ. He often said, with Paul, "for me to live is Christ," and he tried to exemplify the saying in his daily labor of love. He lived to labor for the cause of the Redeemer. He would sometimes, in exhortation, strikingly say, "If I could, I would not rest and rejoice here. I am here to labor and weep, as the Savior did. Up yonder I shall have all eternity to rest and rejoice with him." He had a peculiar way of putting things sometimes more forceful than elegant, but always interesting. People generally went home from hearing him preach, not to think or speak of the preacher, but what he said. The following comparison will illustrate the impression he made as a preacher: Upon one occasion, when he preached by previous appointment before his Association, a brother present from an Eastern State, who had often heard the golden tongued Broadus, said of his sermon; "I never heard that surpassed—not even by Dr. Broadus." When he died, the "Memphis Avalanche said of him; "Among Baptist ministers, in pulpit ability, he was second only to Dr. J. R. Graves." He was a man of good native ability, was well educated, and was generally regarded as a sound theologian. In his early ministry he wrote out many of his sermons in full, but in his later years he preached without even preparing brief notes. He was modest and retiring—never wrote for the papers, and his worth was never known beyond the circle of his personal acquaintance. He was a good neighbor, an affectionate husband and a kind father. He was married three times, and leaves a widow, five daughters and three sons. His two oldest daughters are married, the other children are young, his oldest son only sixteen. He died in Coldwater, November 8, 1881, rejoicing in the promises of the Bible, and is buried near Coldwater, in the grave-yard near Brooks' Chapel, but no slab marks the place where his body awaits the resurrection of the just:

"Brother, thou art gone to rest;
We will not weep for thee;
For thou art now where oft on earth,
Thy spirit longed to be.
Brother, thou art gone to rest;
Thy toils and cares are o'er;
And sorrow, pain and suffering now,
Shall ne'er distress thee more."

From the Grenada church "Manual" it is ascertained that Mr. Hayward was pastor of the Grenada Baptist church from 1851 to 1854. The whole of the above sketch was prepared by Rev. E. E. King, in 1889, then pastor of the Senatobia church.

William H. Head was born September 23, 1821, in Chester district, South Carolina, where he lived till his sixteenth year receiving there, in the common schools of the country, the elements of his education. He then removed with his parents to Mississippi and lived near Louisville, Winston county. He attended the Louisville Academy several years as taught by Rev. James Martin, a Presbyterian minister, and a Mr. John W. Morrison, of Illinois, who afterwards became a Congregationalist minister, a graduate of the University of Indiana, under whom he was prepared for college and entered the sophomore class half advanced at said Indiana University, Bloomington, Indiana, in the spring (April) of 1840. He remained here, without visiting home, till he graduated with the degree of A. B., October, 1843. After returning home he studied law in an office in Louisville, receiving license to practice from Hendley S. Bennett, Judge of the sixth judicial district of Mississippi, November 20, 1844. In the summer of 1845, in a revival meeting with the Methodist church in Louisville, a Mr. Magruder being the preacher in charge, he embraced a hope in Christ, along with many others. Though his family relations on the side both of his mother and father were Baptists, some of the latter being of the persecuted Baptists of Virginia in colonial times, who removed to South Carolina, yet his own church predilections, contracted in his education, were then in favor of the Episcopal church, and next of the Presbyterian, but were the mere predilections of an unconverted heart. Now feeling himself a new creature in

Christ, his only inquiry was, "Lord, what wilt thou have me to do?" and thought he should elect his own church relation, not from previous predilection, but as directed by the word of God. It was therefore from summer till late in the fall before he offered to unite with any church; in the meanwhile anxiously reading and re-reading the entire New Testament and but little else. He had frequent and intimate conversation and intercourse with some excellent young men then living in Louisville in a like state of mind with himself who were decided Presbyterians as they continue to be to this day, and well remembers some of the arguments and considerations which semed to have decided them. He conversed some also with Baptists, but for himself he was fully persuaded that there is no authority to be followed in this matter but the mere Word of God and that this is imperative and must be obeyed to have the answer of a good conscience toward God. He at length saw clearly, he thought that the New Testament, in Greek and English, teaches baptism by immersion only, of believers only. Anxiously examining himself whether he was in the faith, since only if believing with all his heart might he be baptized, he offered himself to the Baptist church in Louisville, Rev. John Micou, the pastor, asking the church to deal faithfully and not receive him unless they believed him to be prepared. He remembers well his anxiety of mind on this point, to do just what the Lord would have him do, nor did he says this for self-laudation, for he thought no such feeling was present. He wished then to be a Bible Baptist, no more no less. He was received, and was baptized by Mr. Micou, at a place in Filby Creek, near Concord church, of which he was also pastor, there being no suitable place then for baptism in Louisville. Soon after he gave up the law, for he soon began to feel that his life's work must be to preach the gospel. In 1846 he taught a school of ten months in what has since been known as the New Prospect neighborhood. During that year he received license to preach from the Louisville church, and did attempt to do so "in great weakness," he says, first to a congregation of negroes at Concord church and repeatedly afterwards both there and in Louisville. He was ordained December 13, 1846, in Louisville, Revs. John Micou, and N. E. Woodruff being the presbytery, James B. McLelland being

ordained at the same time and place. He taught school in Louisville in 1847, but preached at the call of the church one Sunday of each month at Louisville, also at Concord, and occasionally elsewhere. He was married in January, 1848, to a daughter of Samuel L. Potts and settled on a small farm near his father-in-law, where his home was till the close of 1869. During this whole time there was scarcely ever a Sabbath that he had not an appointment to preach somewhere, except for short intervals. For different periods he was pastor of the following churches in the Louisville Association: Louisville, Concord, Liberty, Antioch, Beulah, and Mount Moriah; for more than twenty years pastor of Concord. In this time he served churches in other associations also, some of them as much as fifty miles from his home. These were Shiloh, Noxubee county, Bethesda or Graball and Kosciusko, the latter in 1868; besides, of course, much other preaching. He baptized in all three hundred and forty-eight persons during ten years that he kept a diary. He has baptized an average of nearly twenty yearly. He removed from Winston county to Terry, Hinds county, January, 1870, and was pastor there and at Crystal Springs, Copiah county, some years, also of other churches around, Pilgrim's Rest, County Line, and Gallinan. He lived in this section near seven years, teaching school two years of the time, when he removed to Union parish, Louisiana, and taught as principal in the Concord Institute at Shiloh, La., one year without any engagement to preach. He afterwards taught one year at French Camp, Choctaw county, Miss. In the summer of 1878 he visited Texas, and, being detained there by quarantine for yellow fever at New Orleans and all along the Mississippi river, he settled in Brazos county where for three years he preached and taught, being pastor of Tryon church in that county and also at Welborn on the Texas Central railway. He afterwards lived one year in Lavaca county, Texas, and was pastor at North Grove and Hallettsville in that county. He returned, November, 1882, to Mississippi, and has lived since in and near Crystal Springs, having again taught school some since his return. From Crystal Springs, July 30, 1883, he writes: "I am now but waiting my appointed time until my change come." In the fall of 1883 he moved to Kosciusko and

taught in the school until the summer of 1884. In the fall of 1884 he went to Winston county to spend some time with relations. In the early part of 1885 he became pastor of the church at Louisville church, his old home. In the summer of 1886 the change came and he quietly fell asleep in the community of his childhood.

Judge J. A. P. Campbell, of the Supreme bench of Mississippi writes from Jackson, this fall (Sept., 1894): "Rev. William H. Head was a Baptist minister of excellent scholarship and intellect. He was college bred and had improved his opportunities. He was a very ready and interesting preacher and very companionable in the social circle. His voice lacked volume and the masses did not like his delivery in the pulpit. It was not noisy enough to please the multitude, who often favor vox et praeterea nihil but there was a sort of subdued melancholy in his tones very impressive to many intelligent hearers. He lived most of his ministerial life in the New Prospect neighborhood, Winston county, Mississippi. He was for awhile pastor of the church in Kosciusko. Later in life he removed to Hinds county, thence, after residence at other points, back to Winston county, where he died in 1886. He has a son, S. P. Head, at Terry, Hinds county, Miss., I think at this time. Mr. Head began life as a lawyer, but became a minister after obtaining license as a lawyer, as I have understood. He must have been upwards of sixty years of age when he died."

John Patrick Hemby was born in Franklin county, Miss., July 2, 1854. He received his collegiate education in Mississippi College. Having completed his course at Clinton he spent a portion of the session of 1888 and 1889 at the Southren Baptist Theological Seminary. He was ordained to the full work of the ministry by Union church, Franklin county, Miss., July 27, 1879. He was pastor of Union and Hopewell churches in 1878. In 1879 he was pastor of Wall Street church, Natchez. During 1880 and 1881 he served as pastor Sardis and Antioch churches in Copiah county; and in a similar relation served Westville, Stonewall, Mount Zion, and Hebron churches, Simpson county, from 1882 to 1885. He

was pastor of Faunin, Jerusalem and Liberty churches, Rankin county, in 1886 and 1887. During 1888 he was pastor of Rodney, Fellowship and Sims Chapel, the two former in Jefferson, and the last in Claiborn county, Miss. Later than this he located at Gloster and became pastor there. At this important town, on the Yazoo and Mississippi Valley railway, he has accomplished a fine work. During his pastorate a neat house of worship was built and dedicated and the membership in other ways strengthened and their number increased. Mr. Hemby is an earnest and consecrated minister of Jesus Christ. He is yet young, and a promising future is before him if his life is spared.

H. E. Hemstead, after several months' illness, died on last Sunday, March 3, 1878, in Handsboro, Miss., at the residence of his daughter, Mrs. F. A. Blake, at the age of sixty-three years three months and twenty-two days. He was the eldest son of Dr. Benjamin Hempstead, and was born in Bertie county, North Carolina, November 9, 1814. His mother's name before her marriage was Miss Elizabeth Granberry. The only surviving members of his large list of brothers and sisters, is Dr. W. C. F. Hempstead, of Oakland, California. He was married in Cape Girardeau county, Missouri, in 1836, to Miss Permelia, daughter of Col. Samuel B. McKnight, who died and was buried at Handsboro, in 1857. His second marriage was with Miss Emma E. Hinton, who died near Ocean Springs, in 1864. Forty years ago he became a Christian and united with the Baptist Church, and five years thereafter he was ordained a Baptist minister, in Cape Girardeau county, Mo. He moved with his family to Handsboro, in 1853. Here, and at other places along the Coast, he labored much in preaching the gospel. For the support of himself and family, he was compelled to give much of his time to secular employment. In later years he did labor exclusively as a minister of the gospel. For two years past he was pastor of Rolling Fork and other churches in Sharkey county, Miss. He was attacked last August by "swamp fever." As soon as he was able to travel he returned to Handsboro, to the home of his friends and nearly all of his children, on or about the 1st of December. From that time he gradually sank

under much suffering; in all of which he had the kind ministration of friends and skillful attention of Dr. Peleaz, until, on last Sunday, he breathed his last, at 11:15 a. m., at the very moment, when we, as pastor and church, were praying for the peace of his soul, living or dying. He retained his mental and moral intelligence with vigor to the last, and when the sufferings of the body were sensibly gone, and the straining chords of life were loosed, his last words were, "Blessed Savior," and in less than ten minutes the spirit was free. In conducting his funeral obsequies at the church on the next day, we read extracts from his recent journal, in which he breathes his confident faith in Jesus Christ as his Savior, and his assured hope of the bliss everlasting beyond the grave. Though dead he was yet speaking to us all in power just then. A large concourse of friends and citizens followed his remains to the grave, and kindly will the remembrances of him be felt by all.—J. B. H.

REV E. W. HENDERSON.

Elisha Williams Henderson was born of pious parents in Walton county, Ga., on February 10, 1831. When only eight years old he was made to feel that he was a lost sinner. It was not, however, until in his sixteenth year that he professed faith in Christ. In July, 1846, he professed religion and was baptized into the fellowship of the Baptist church at Social Circle, Ga., by Rev. Nash Hill on the fourth Sunday of this month. On May 2, 1850, he was married to Miss Ann Eliza Webb, of Tallapoosa county, Ala., who bore him eight children, five of whom have gone to heaven and the three living are devoted members of a Baptist church. His devoted wife died on the 29th day of May, 1865. In June,

1855, he was licensed to preach by the Bethel Baptist church, Tallapoosa county, Alabama. In June, 1856, he was ordained to preach the Gospel at the same church by an able presbytery of eight ministers. He was soon invited to the pastorate of Bethel and three other churches. In 1857 he removed to Scott county, Miss., remaining in that county only one year, during which time he preached to four churches. In 1858 he removed to Alabama, settling in a county not known to the writer, where he remained till the fall of 1866. During all of these years he was constantly engaged in preaching never serving less than four churches. His praise was in all the churches. On the 14th of September, 1865, he was married to Mrs. Eliza Eunice Anderson, of Troupe county, Georgia, who bore him two children, one of whom died in infancy. Never was there a better woman. She died triumphantly, August 3, 1873.

In 1866 he removed to Panola county, Miss., where he has lived ever since. He first united with the church at Sardis, but subsequently moved his membership to Peach Creek church of which he was pastor for fourteen years. He was always a bold and fearless defender of the doctrines of salvation by grace. He was a firm believer in the doctrine of election; was a strong advocate of all our missionary enterprises and taught his churches to support them all. They followed his instruction and were liberal, Peach Creek being among the most liberal churches in Coldwater Association. Thus his churches proved their faith by their works.

On January 1, 1884, he was married to Miss Beulah Eunice McCoy, of Panola county, Miss., who has borne him three children, two of whom are now living, and are members of the church. She is a devoted Christian and has proven a help-meet indeed to him in his declining years. She is still living in Sardis. Mr. Henderson died of carbuncle several years since, trusting only in the merit of Jesus our Savior for salvation and eternal life.

J. L. Henderson. This excellent minister, now moderator of the Aberdeen Association was born in Cherokee county, Ala., Feb. 23, 1844. His father's name was Calvin Henderson and his mother was Miss Garrett, daughter of

Thomas Garrett. They came from Edgefield county, S. C. When young Henderson was three years old his father moved to Green County, Ala. In three years more their home was in Tuskaloosa county, Ala. There they lived till the fall of 1858, when they came to Pontotoc county, Miss., where our subject now lives, and where his home has been ever since, except one year's residence in Chickasaw county, this State, which was 1876. He was married to Miss Jodie Johnston in Pontotoc county, January 11, 1865. She was a Methodist and in 1867 joined a Baptist church and was baptized by Rev. A. J. Seale, of blessed memory. She died October, 1876, near Buena Vista, Miss. In the fall of 1878 he was married to Miss Mollie Longest, of Pontotoc county. In the summer of 1858 he was led to trust in Christ for life and salvation, joined Gilgal Baptist church, Tuskaloosa county, Ala., and was baptized by Rev. Joshua H. Foster, D. D., an uncle of the writer. He was soon after this impressed with the duty of preaching the gospel. After removal to Mississippi he joined the Pleasant Grove Baptist church September 14, 1871. Soon thereafter he was ordained to the full work of the ministry by this church, Revs. A. J. Seale and G. W. Ford constituting the presbytery. For the most part his work has been in the Aberdeen Association. The Mount Zion church, in Clay county, and Centre Hill church in Chickasaw county, were organized by him in 1871 and 1874 or 1875 respectively. At the present time (October, 1894) he is serving Shiloh, Tockshish and Macedonia churches in the Aberdeen Association, and Chesterville in the West Judson Association. His success in the ministry has been varied; some years he has been able to baptize many, at other times only a few; but on the whole he has been successful. His education, he says, has been limited. He was seven months in the preparatory department of Mississippi College, in the session of 1870 and 1871. He had been a few months in country schools. He has taught school some but has depended mainly on farming for a support. He has received some remuneration from the churches. His membership remains with Pleasant Grove church.

In the fall of 1860 he enlisted in the company of La Fayette Hodges, with which he remained more than one year, during

which time the company was at Iuka, Mobile, Ala., and Pensacola, Fla. After the fall of Pensacola he and a number of his comrades joined Tucker's Forty-first Mississippi regiment at Verona, Miss. He was in every battle with his company except one, that of Missionary Ridge. They stacked arms at Goldsboro, N. C., with Gen. Joseph E. Johnston, in the spring of 1865. During the war he constantly thought about preaching and talked of it with some of his comrades. He has been as faithful a soldier of Jesus as he was of the Southern Confederacy.

William Herod was born in 1786. All records having been lost it is not known where he was born, but it was in one of the Carolinas. He was ordained to the ministry in Alabama about 1830. He removed from Alabama to Monroe county, Miss., in 1833; from Monroe county he moved into Calhoun in 1837. He was the pastor of Bethany church, Zion Association, near Slate Springs, for several years. He was the pastor of this church in 1842, when the separation took place between the missionaries and anti-missionaries. He came out with the missionaries and was strong in defending the faith against the opponents of missions. He conducted a revival meeting in Bethany church in 1842 which lasted nearly a year and in which more than one hundred persons professed faith in Christ and joined the church. Some of the best and most prominent citizens of Calhoun and Choctaw counties joined the church during this great revival meeting. He had many other good meetings with churches in this county between the years 1842 and 1866. He was also pastor of Fellowship, Philadelphia, Hay's Creek, and Pleasant Grove churches for many years. As a man he was genial; as a friend, true; as a neighbor he was good; and as a minister he was sound, faithful, earnest and zealous. He was the father of five sons and four daughters, the majority of whom have followed him to the grave, and none of the survivors are now living in the vicinity of his labors. Father Herod fell asleep in Christ in the summer of 1866, near Cadaretta, Miss., full of good works and much beloved by his churches, neighbors and friends.

"Sleep on, dear brother, take thy rest;
God called thee home; he thought it best."

It is sad that no monument marks his resting place, though he was a man of considerable property before the war. His effects passed into the hands of his grand-children, some of whom now live in Texas and are wealthy.—Signed by W. A. Moore, Dr. T. Pittman, Z. Middleton, committee, with A. B. Hicks, pastor, and Thomas Cooper, clerk, Philadelphia church, Zion Association, June 17, 1894.

R. G. Hewlett has for some years been a useful minister in the Oxford Association. Of the circumstances of his early life and education we have no information. He was ordained to the full work of the ministry by Cedar Creek church, La-Fayette county, Miss., in November, 1859, the presbytery being Revs. Sledge, A. H. Booth, Cheek, Moore, and Sawyer. He has served a number of churches in the Oxford Association; indeed the whole of his ministerial life has been spent in its territory. He still lives and labors there, and his present address is Burgess, Miss., in Oxford Association.

REV. A. B. HICKS, JR.

A. B. Hicks, Jr., was born in Choctaw county, Miss., June 4, 1846. He professed religion at old Cross Roads school house, under a bush arbor, August, 1863, and was baptized into the fellowship of Bethany church by Rev. J. F. Fox, first Sabbath in September, 1863. He was ordained to the full work of the gospel ministry on the second Sabbath in June, 1871, the presbytery being Revs. J. F. Fox, T. H. Wilson, and M. C. Allen. He was then a member of Fellowship church, Zion Association, and has remained in that association until the present time. He at-

tended school in Atlanta, Chickasaw county, in 1870, and boarded with Mr. G. W. Holland and his sainted wife, whose kindness he has ever remembered with the profoundest gratitude. He attended school at Slate Springs, Calhoun county, in 1872, Mr. E. D. Spencer being principal. In 1873 he entered Slate Springs College and remained until June, 1876, in which he completed the Latin course and the Greek course also, except a few lessons. He also finished the scientific course and was advanced in mathematics.

On Feb. 14, 1877, he was married to Miss Mattie Carroll and to them have been born four sons and three daughters. Two of the sons are in heaven and two remain with the parents. He has been regularly in the pastorate since 1871. He has been preaching to Fellowship church, Zion Association, twenty-two years in succession, and is still the pastor. This church has grown from seventy-five to about two hundred members. He has preached to the Greensboro church, the former county-site of Choctaw county, for six years. He preached at Wake Forest church, in Webster county, six years; to Shiloh church, Montgomery county, seven years; to Union and Mount Vernon churches, Webster county, two years; to Graysport church, Grenada county, five years; to Bethany church, Slate Springs, Calhoun county, one year, and baptized about four hundred members into the fellowship of the church; to Pleasant Grove church, Chickasaw county, six years. During his pastorate with the last church he had much trouble and anxiety in a church trial between two prominent members and wealthy merchants, which resulted in the exclusion of one of them. The excluded member applied to another church for membership and was received, upon which Pleasant Grove preferred a charge for contempt against the church receiving in the Zion Association. This matter is now awaiting settlement by the Association. He preached to Jones' Bayou church, Deer Creek Association, in 1892. This is a good church but failed to pay his salary for that year. He preached to Cross Roads church, Webster county, five years. This church is full of love and good works. He has been preaching to Sabougla church, Calhoun county, seven years, becoming pastor at its organization with twenty members. It now has eighty members and is a good church, true to

Christ and the pastor. He became pastor of Philadelphia church, Webster county, January, 1892. This church is doing well. He became pastor of Providence church, Grenada county, January, 1893. This church was without a pastor in 1892, but is now in good condition.

Mr. Hicks was chosen moderator of Zion Association in 1875 and 1876, again in 1891 and has since been chosen annually to this position of honor. He has baptized about seven hundred persons, married two hundred couples, officiated at two hundred and fifty funerals, and delivered twenty memorial addresses. He had a long spell of sickness in 1884, came near dying, and lost four months from his churches. They, however, nobly paid his full salary. His health failed again in 1887. He went to Hot Springs, Ark., and through the virtue of the health-giving waters he was restored to health for which he returns thanks to God. He lost six months from his churches again in 1889, and they again paid his full salary. He says: "God blesses the faithful churches of Christ." On Monday following, the first Lord's day in June, 1894, he was forty-eight years of age. His labors have been much blessed. "The Lord has been good to me all my life," he says. Amongst all his labors he preached to Mt. Zion church five years. When he began his work there the church had been without a pastor several years and was in a disorganized condition. He effected a re-organization and when he gave up the pastorate there were seventy-five members in good shape. He also served Spring Creek church. His wife was converted under his preaching while he was pastor at Mount Zion church during her maidenhood; his text being Rev. 22:14, "Blessed are they that do his commandments." He says: "My father was a Baptist minister; my mother was a devout Christian; I was brought up in the nurture and admonition of the Lord; my wife is the Lord's hand-maid, an humble Christian and the best preacher's wife in the world (to me). There are six brothers and six sisters of us. Four brothers are Baptist ministers, three in Mississippi and one in Arkansas. 'The Lord is my shepherd; I shall not want.' 'Bless the Lord, O my soul, and all that is within me bless his holy name.'" Mr. Hicks has written numerous essays for various occasions,

many of which possess much merit. One of them lies before us on "The Duty of Pastors to Preach Missionary Sermons to Their Churches," and is a paper of ability and merit on an important theme.

A. B. Hicks, Sr. His son, A. B. Hicks, Jr., thus writes: "My father, A. B. Hicks, Sr., preached in this, the Zion, Association, for about fourteen years. He died in May, 1858, at the age of forty, in the prime of his life. He was a successful pastor, a good revivalist, and was a man of fine literary attainments. He held two successful discussions with presiding elders of the M. E. church, one of which was published in the "Mississippi Baptist" before the war. He had prepared the manuscript for a work, entitled, "The Evils of Infant Baptism." My mother was never able to have the work completed, and now the manuscript is lost. My father died when I was twelve years old. He owned a number of slaves, and engaged in an extensive mercantile business. His wife died in 1889. They now have, living and dead, about sixty grand-children. In my mother's lifetime I wrote up a brief history of my father's life, left it with her and now it is lost."

L. J. Hillburn. The following is from the History of Columbus Association, p. 129, written in 1881: "L. J. Hilburn, a native of Spartanburg, S. C., received his first serious impressions at the age of seven at Sunday School, and these were deepened soon after by the dying advice of a pious mother. At the age of fourteen he earnestly sought the Savior, and was made happy by trusting in Him. After waiting two years to be sure of his conversion, he joined South Carolina church (Ala.,) and was baptized by Rev. W. B. F. Yandell. Soon, feeling impressed with the duty of preaching, he resolved to make up the deficiencies of his education as far as possible, but this resolution was dissipated by the war. In the battle of Malvern Hill he was severely wounded, lost an arm, and was otherwise severely afflicted. Returning from these scenes he taught and studied several years, during which time he was licensed to preach. After

meeting many difficulties and discouragements he moved and joined Border Springs church in 1866. Feeling still dissatisfied with his attainments he pursued his studies two years, and in 1874 was ordained by Revs. W. H. Robinson and M. Kenum and Deacons W. B. Kold, E. D. Minter, W. G. Halbert, J. H. Lance and Jonathan Smith. The principal part of his ministeral labor has been in the northeastern part of the association, and has been abundantly blessed, and he has many seals to his ministry." This excellent and useful minister of Jesus passed to his eternal reward in 1886.

Walter Hillman, LL. D., The subject of this sketch was born on the island of Martha's Vineyard, Massachusetts, January 9, 1829. His father, Captain Walter Hillman, long noted for his ability and success as a navigator and ship captain, although comparatively uneducated was a man of great natural intelligence and sterling integrity. The father, perceiving that the son possessed both the desire and ability to learn, after giving him all the advantages of the schools immediately about his home, sent him to the Connecticut Literary Institute, Suffield, and afterwards to Worcester Academy, Massachusetts, from which institution he graduated in the summer of 1849, and the September following he entered Brown University, Providence, Rhode Island, without conditions, for the full course. After remaining there two years he accepted the sub-principalship of Worcester Academy. This position he resigned after a six months' connection to accept that of classical instructor in Pierce Academy, Middleborough, Massachusetts. Having completed this collegiate year in teaching, at the beginning of the next, he returned to the University, and in the class of 1854 graduated with the degree of Master of Arts. The day of his graduation, upon the recommendation of the president, Rev. Francis Wayland, D. D., LL. D., he was offered the position of professor of mathematics and physics in Mississippi College, Clinton, Mississippi, by President Isaac N. Urner. This he accepted and from that time he became a citizen of Mississippi and a resident of the town of Clinton. At the end of the first collegiate year he returned to Providence, Rhode Island, and the 18th of Septem-

ber, 1855, he was married to Miss Adelia M. Thompson, of that city, by Doctor Wayland.

Returning south he continued to be professor in the college until the end of the year, when he accepted the presi-

REV. WALTER HILLMAN, LL. D.

dency of Central Female Institute, now Hillman College, Clinton, which position he held for thirty-eight years. In the year 1867 Mississippi College was found to be without endowment, with a debt of eight thousand dollars, its building in a state of utter dilapidation, with no faculty and no

students. At this juncture of its affairs, the subject of this notice was elected to the presidency which he held in connection with that of the Central Female Institute for the next six years. Beginning in the autumn of 1867, with one assistant teacher and eleven students and with the finances and property in the condition just stated, he resigned the position and left Mississippi College in June, 1873, with buildings in good repair, the debt cancelled, an endowment of over forty thousand dollars, a faculty of eight professors and teachers, and one hundred and ninety students. This work he performed and at the same time gave such attention to the interests of the institute as to maintain it in a state of prosperity fully equal to what it has averaged during the many years of its history. His religious history may be summed up thus; he was converted at the age of thirteen, joined the Baptist church in North Tisbury, Massachusetts, three years subsequently, was licensed to preach by the same church a few years later, removed his membership to the Clinton Baptist church of Mississippi, in 1855, was ordained to the full work of the gospel ministry by the call of this church in the year 1858, and was pastor of the same church during 1862, 1863 and 1864.

Dr. Hillman's life has been eminently that of an educator. The quantity of educational work which he has performed may be estimated by considering the long period of forty years during which he was continuously engaged in it, and the thousands of young men and women who have been under his instructions, and the quality of his work can be inferred from the general success of the institutions over which he has presided, and from the large number of eminent men and women who claim him as their educational father. Active in body and in mind and rich in successful experience he gave promise of a ripe old age.

But God had need of him and called him home. On April 9, 1894, at his earthly home and among his brethren, this son of God and servant of men, fell on sleep. After appropriate funeral exercises in the chapel of Mississippi College, conducted by Dr. H. F. Sproles and participated in by Drs. Webb, Hackett, Galloway and Capt. W. T. Ratliff, amid universal sorrow and with deep emotion, his body was

laid away to rest in the cemetery at Clinton to await the resurrection of the just.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

S. J. Hitt. "The subject of this sketch was born in Lawrence district, South Carolina, June 2, 1811, where he lived with his parents, David and Jane Hitt, until his 11th year, when, with his parents he moved to Green county, Ala., where he grew to manhood, enjoying the benefits of a common English education. He was fourth from the oldest of a family of ten children who grew to man and womanhood, all of whom he survived except the two youngest; one of whom is still living. He passed the early years of his manhood in teaching and farming until 25 years of age, when he was married to Eliza Strother Everett, November 10, 1836. To this union there were nine children born, seven boys and two girls, all of whom (save one which died in infancy) lived to man and womanhood, and six are still living, three of whom are members of the Baptist church.

"Rev. S. J. Hitt joined the Baptist church of Christ at Clinton, Green county, Ala., early in the year 1851, and was ordained to the full work of the gospel ministry by the same church on the 18th of April, 1852, Rev. E. B. Teague, pastor of Providence church, Sumpter county, Ala., and Rev. Wm. L. Boyd, pastor of Memphis church, Pickens county, Ala., officiating. He was actively engaged in the ministry in Alabama during the four years he lived there until 1856. During those years he served the churches, viz.: Clinton, Beulah, Buck Creek, Cooksville, State Line and others not remembered. In 1856 he moved with his family to Rankin county, Miss., where he soon arose to eminence as a Baptist minister, receiving more calls than he could possibly fill. He has supplied churches in four or five different counties, viz.: Polkville, Mt. Carmel, Shiloh and White Oak, in Smith county; Mountain Hill and Zion Hill, in Simpson county; Line Creek, in Scott county, and others not remembered. Some of the above churches he served fifteen or twenty years suc-

fully in the Master's cause until about three years before his death, when declining health and old age put on the brakes and placed a check on his hitherto active life; however, he continued to preach occasionally until two months before he died, and never seemed satisfied to give up serving churches. On the 17th of July, 1868, he lost the companion of his early life, death severing the tie, and on the 22d of July, 1869, he was married to Miss Malvina McLehany. To this union there were two children born, both girls, and both are living at this time, one married and the other single; both are members of the Baptist church. On the 3d of February, 1892, he passed peacefully and gently from this life to enter that reward which Christ, the Lord, has in reserve for them that love him and keep his commandments, aged eighty years eight months and one day, having been actively engaged in the ministry nearly forty years."—Minutes of Springfield Association.

Benjamin Hodges "came from Alabama to this State and settled in Winston county, six miles northeast of Louisville, where he lived for several years, and was prominent as pastor and revivalist in the Louisville Association, until he moved to Holmes county, I think," writes Rev. W. H. Head. "He had a fine voice and a good delivery in preaching, and was usually fervid and impressive. He was more useful in revival meetings, however, than in regular pastoral services. His literary attainments were limited but he made large use of what he had, and people thought him an educated preacher. If in speaking his ideas ran short, as not unfrequently they did, he yet held the attention of the audience by the sustained tones of his voice in mere platitudes and inanities, till he could recover his thoughts and pursue his theme unembarrassed. I once said to him, 'Brother Hodges, some hounds in chase (he was fond of hunting), when off the scent are silent till they catch it again, others keep up full cry while circling for it. In preaching you are like the latter.' 'Exactly so,' said he. 'But I did not know any one ever noticed it before.' To arouse interest in effort meetings, he would, to reach the unconverted, 'first reprove and rebuke' the members with all authority, but not always with all long suffering. His favorite text on such occasions was 'Woe to them that are at ease in

cessively. Suffice it to say that he served actively and faith-Zion,' and sometimes gave offense. This he did at Concord once, when a brother, a stout muscular impulsive man, was so enraged at his reproof, that he would, I verily believe, but for my interference, have given Hodges a sound thrashing. It was with some difficulty that he was restrained, but Brother Hodges knew nothing of it till afterwards, and then only said he preferred feeling of some sort, bad, rather than none. He once accidently shot a man while engaged in deer hunting, and all thought for some time the man would die and he was a wicked man. Brother Hodges got up an extemporized revival meeting then and there, and agonized over him in prayer almost to distraction apparently, and continued until the man professed religion. After recovery, however, it was not long till he was openly as wicked as ever. Some said he ought to shoot him again. After leaving the Louisville Association Brother Hodges became prominent in other parts of the State, but I never thereafter knew much of him." Rev. T. S. Wright says: "Brother Ben. Hodges was a very prominent and useful minister. He was pastor of Lexington, Acona, and Oregon and perhaps other churches; he was made our moderator for several years; his labors and sermons will long live in the memory of our older members. He moved into Sunflower county but returned to Holmes to see a sick relative. He had to swim creeks to make the trip. The exposure gave him typhoid pneumonia of which he died in Richland, Holmes county. He was a man of great influence in the churches and Association, and his death was a great loss to our denomination, not only in our Association but also in the State."

W. H. Hodges. Of this minister Rev. W. H. H. Fancher wrote, in 1884: "W. H. Hodges was a man of mature age when he made a profession of religion, and there was something peculiar in his experience. He claims to have had impressions to preach before his conversion. He was set apart to the ministry, I think, by McCurtain's Creek church just before the civil war. He is now in Arkansas."

Of his life and whereabouts, if still living, there is no information in the writer's possession.

William H. Holcombe. This useful and eloquent minister of Jesus Christ, who wielded such an influence in Northeast Mississippi, was born in Alabama, May 11, 1812. He began to preach while very young and was young when ordained to the full work of the ministry. He came to Mississippi at an early age and successfully filled several important pastorates, among which may be mentioned those at Columbus, Aberdeen, Okolona, Pontotoc and Ripley. He was deeply devoted and consecrated and seems to have had peculiar power in the pulpit. His sermons were eminently practical and from the limited knowledge we now have of him we are fully warranted in saying that he was "a prince in Israel." But, like so many of the pioneer men of God, about the only thing we know of them is that we know comparatively nothing of their arduous labors for Christ. He died in Tippah county, Miss., August 9, 1867.

Lewis B. Holloway and wife, Sarah M. Holloway, came to Jackson, Mississippi, in 1832, from Hamburg, S. C., being the first Baptist preacher in Jackson. They went to work immediately with three other Baptists, and founded what is now the First Baptist church of that city. He was for many years its pastor, during which time he was often elected moderator of the Central Association, and about the year 1840 founded what was then known as the Judson Institute, which he and Mrs. Holloway taught at Palestine, near Raymond, Hinds county, Miss. He was for many years pastor at different times of nearly all the Baptist churches then in the lower part of Hinds county, namely, Bethesda, Palestine, County Line, Auburn, Peniel, Mount Albon, in Warren county, and Damascus in Copiah county. He was one of the best educated ministers of his day; was a good Greek and Latin scholar. He was a most forcible speaker, and sound reasoner, and was able to cope with the best scholars of that day. He was known far and wide for his Christian character and piety. He died at the residence of his step-son, James M. Chiles, at Terry, Miss., December 1, 1871, in the seventy-ninth year of

his age, having been born in Edgefield District, South Carolina, in December, 1792. Mrs. Sarah Mayson was born in December, 1784. She was married to Mr. Holloway July 1, 1818, the ceremony being performed by Dr. Marsh, a noted Baptist preacher of that day in South Carolina. She survived her husband two years, and died December 11, 1873, in the eighty-ninth year of her age. Mr. Holloway was a man of wonderfully strong physique; was six feet two inches tall, and weighed about two hundred pounds. It was his custom in his ministerial life to preach for any denomination when he had no appointment, and he was often invited to preach at Spring Ridge Methodist and Clinton Presbyterian churches and to churches of these denominations at other points. This fact excited considerable comment among some young ministers who were attending college at Clinton in the early days and who preferred charges against him for heresy. A lifelong friend of Mr. Holloway's in Jackson delights in telling the history of that trial in Clinton. When asked by his accusers what was his creed, he drew from his pocket a Bible and held it up before them with the remark: "This is my creed; have any of you a better?" His statements and arguments before the church were so convincing and overwhelming that the brethren who had preferred the charges withdrew them and the moderator requested Mr. Holloway to lead them in prayer. He began as follows: "Oh Lord, make the hearts of our brethren as soft as their heads." This old time friend of his repeats this circumstance and he also gives many instances of his wit and humor, often possessing a delicate flavor of sarcasm. After the civil war had ended he was again called to the pastorate of the First Baptist church, Jackson, which he had founded, and which had been so divided in its membership that no pastor could serve them without dissension. He replied to the letter calling him in these words: "I cannot accept the call you have made upon me. I fear the Lord will soon snuff out the little tallow candle which so dimly burns to light the gospel for the Jackson church." —Contributed by Hon. L. F. Chiles.

The old files of the convention minutes show that Mr. Holloway was one of the leading spirits in the work of the

convention and was a true yoke-fellow with Ashley Vaughn and others. He delivered the convention sermon at the first anniversary of the body at Palestine church, in 1837, from the text, "Thy kingdom come." He delivered the convention sermon again in 1846, when the convention met with Fellowship church, Jefferson county. He was president of the convention in 1844, when it met again with Palestine church. And in many other ways he was a leading and influential member of that body, in the preparation of reports, in the discussion of the different subjects of Christian work and in service upon boards, and committees. When called home he was greatly missed in the annual convocations of his brethren. us on "The duty of pastors to preach missionary sermons

William Hood was contemporary with the distinguished Basil Manley, Jr., and W. S. Meek, of Tuskaloosa, (Ala.) Association; and spent several years of his early ministry as the evangelist of that body. In 1845, or near that time, he emigrated to Mississippi, and settled near Camargo. The remainder of his useful life, extending through near four decades, was spent in Northeast Mississippi, and his biography is intimately interwoven with the history of Aberdeen and Judson Associations, in the bonds of which he labored, almost continuously, till the time of his death, in the year 1883, at the age of eighty-six. In the session of 1867, he presided over the Judson Association, convened at Town Creek church, near his old home. Several of the best working churches in the field of his labors, abide as living monuments of his faithful ministry.

There's not a work that e'er was done
But flows like streamlets to the sea,
And like the vapor through the sun
Comes back, to fall in deeds to be.

W. J. Houze, another good man has fallen—gone to the "mansion not made by hands." Rev. W. J. Houze has gone to claim the glorious reward of a happy eternity. The subject of this notice was born in Cheraw, S. C., on May 1, 1816, and died in Pachuta, Miss., on March 26, 1894. His parents moved to Wayne county, Miss., when he was but three years of age. In 1847 he was married to Miss Laura Alston.

Shortly after this event he moved to Enterprise, Miss. His was a long, useful life, during which he filled several offices with efficiency. He gave his heart to God while young. He served as deacon of the Baptist church for a long time, and was clerk of the Bethlehem Association for eighteen years, but crowned his declining life by being ordained to the full work of the ministry. His aged companion who survives him bitterly mourns his loss. They trod the chequered paths of life together for forty-seven years.

Brother Houze "was a good man and abided in the faith." These words tell his life simply and truly. I would rather some one else would write a more lengthy tribute of love to Brother Houze, for he was deserving of all the good that a friend could write of him. Not having known him very long, I fear the writer has failed in several points to give him justice. However it affects him not, for he is now enjoying a blissful eternity. He was postmaster at Pachuta, Miss., at the time of his death.—Pastor.

W. D. Howze died October 18, 1890, at his residence, Hernando, Miss. We called a pastor for the past associational year, Rev. E. S. Manning, but God, whose thoughts and ways are far above ours, had need of him, and called him unto Himself, and while our hearts were still burdened with grief for our departed pastor, we called Rev. W. D. Howze to fill the pulpit the remainder of the year, which he accepted, but ere the pall of sadness was removed from our hearts, this dear pastor too was called upon to lay down the cross and take up the crown. Mr. Howze was a member of this church, a prominent minister of the Coldwater Baptist Association, and served for several years as clerk of that body. Bro. Howze was known throughout the bounds of this Association; and many are the hearts made sad now that he can be with us no more. We sadly miss his pleasant face, and his friendly counsel, pleasant conversation, and affable manners; we will enjoy no more on earth, but this we know, that when God shall call us too we shall meet our dear brother again in the beautiful home over there, nevermore to part.

Mr. Howze was one of those Christians that always com-

mand the love and respect of every one. His amiable disposition won for him many friends. He suffered a great deal during his last illness, but bore his sufferings with true Christian fortitude. He spoke of his departure as only a happy release from his sufferings. Death to him was no King of Terrors, and his long suffering brought no cloud of doubt and sorrow but only strengthened his faith in God. He is gone, but his memory still lives. "The cord has been loosed and the spirit has only returned to the God who gave it."

"He has finished his work;
Shall we mourn our beloved ones?
Or weep, that his face we no longer behold;
Oh! sweet is our hope, in this moment of anguish,
We'll meet him again in the City of God."

Because of our deep love and respect for our departed pastor and brother, and our profound sympathy for the bereaved ones, be it Resolved (1.) That in the death of Rev. W. D. Howze, the church sustains a great loss, and that while our hearts are sad because he is with us no more, we bow in humble submission to the will of our Heavenly Father, knowing that He doeth all things well. (2.) That we extend to the bereaved ones our heartfelt sympathy and commit them to the care of a loving Savior, who knows all our sorrows and has promised to never, no never forsake. (3.) That a copy of these resolutions be sent to the bereaved family, and to the "Southern Baptist Record" for publication; also that a copy be placed upon our minutes. Done by order of the Oak Grove Baptist church at a call meeting Dec. 7, 1890.—C. E. Emerson, Mollie Harwell, committee.

William Thomas Hudson was born in Carroll county, Miss., about 1863 or 1864. He was raised on the farm to hard work, his father being a farmer and needing the labor of his son in his work. When a young man in his teens he went to Carrollton and entered school, pursuing his studies under the supervision and direction of Dr. H. F. Sproles, then pastor of the church at that place. About this time, or later, he felt impressed with the duty of preaching he gospel, and pursued his studies at Mississippi College for several sessions. Leaving Mississippi College he at once entered the pastorate accept-

ing the care of country churches, one of them in the same community in which he was raised. His mother having died, and his father married again, he assumed himself the education of his sisters, sending them to school at his own charges while performing his ministerial duties. About the year 1887 he was called to the pastorate of the Water Valley church for his entire time, and for several years served this church with great acceptance, his earnest and forcible preaching commanding the attention of the community. His health becoming impaired he gave up this pastorate and accepted the care of several country churches. From about 1891 to the close of 1893 he was pastor of the church at White Haven, Tennessee, and two churches in the Cold Water Association. In the beginning of the present year (1894) he accepted the pastorate of the First Baptist church, Dyersburg, Tennessee, and is now engaged in that pastorate. Because of his duties in looking after the education of his sisters he has been deprived of a theological education, except spending one session (1883 and 1884) in the Southern Baptist Theological Seminary, Louisville, Ky. He is a forcible and earnest preacher, very pleasing in style and delivery, and has been successful in conducting revival meetings. In this latter work he feels lies an important part of his ministerial work.

Berry Randolphus Hughey was born in Union District, S. C., February 14, 1848. He moved from South Carolina in the fall of 1859 to Tippah county, Mississippi. He was converted in August, 1865, at the age of seventeen and was baptized into the fellowship of Pleasant Hill church by J. A. Crook, with forty-one others, August 18, 1865. His membership was moved to Union church, same county, about the year 1868. By this church he was licensed to preach during the pastorate of Rev. Ambrose Ray. Having no education and feeling the responsibility to preach so great he left Tippah county and went to Panola county to rid himself of the impression to preach. After arriving in Panola county he contracted with Rev. C. B. Young, to live with him that year. This good man greatly encouraged him and in the fall of 1871 helped him to go to Mississippi College, Clinton, Miss. He spent the whole of this session in College except two months spent in Sardis

under the treatment of a physician. His health continuing quite poor; he never returned to Clinton again. On May 14, 1873, he was married to Miss Kate Jones. He was ordained to the full work of the ministry in February, 1875. The presbytery consisted of Revs. C. B. Young, J. W. Lipsey, W. H. Tucker and W. M. Gordon. Owing to continued bad health he moved back to Tippah county in 1876. In 1877 he preached at Harmony, Providence, Ruckerville, Pleasant Hill. In 1878 he moved to Chickasaw county, near Atlantic and served surrounding churches there for four years. Then he was employed by the Columbus Association to move to Cumberland, Webster county, to labor as missionary. Here he came in contact with a mighty monster, "red liquor," and made the hardest fight of his life in Cumberland and over the county and gained his greatest victory. He remained here until 1890, serving churches in that and adjoining counties. He then removed to Aberdeen, Monroe county, and remained there four years. He served Amory church two Sundays in each month for two years, during which time he was largely instrumental in voting whisky out of that town. During the present year (1894) he has been located at West Point employed by the Columbus Association in co-operation with the State Convention Board as the evangelist of the Association.

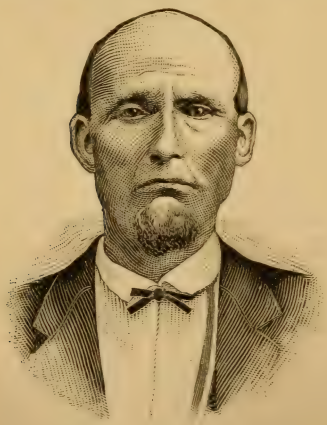
During these seventeen years of pastoral service, which has mostly been in hard places, he has baptized about six hundred and seventeen persons and married over four hundred. The greatest number he has ever baptized in one day was thirty-seven, and has married as many as five couples in one day. He was waylaid once for preaching against profanity, and has been repeatedly threatened with "caning" because of his stringent opposition to whisky, but has never been touched by his enemies because he has been protected by him who directs all things for his own glory. During the present year his wife has been sorely afflicted for many months.

Henry Pittman Hurt, son of Dr. W. A. Hurt, of Winona, and grandson of Rev. Henry Pittman, of blessed memory, whose name he bears, is a young man of much promise. For some years past he has been dividing his time between busi-

REV. H. P. HURT.

ness and the completion of his education, taking during the time a business course. For a year and a half past his training has been with special reference to his calling in life, having felt impressed with the obligation to preach the gospel. He has been a ministerial student in Mississippi College during the past eighteen months.

On August 4, 1894, he was ordained to the work of the ministry and enters on work with fine prospects for usefulness. His work during the past summer was quite successful and gives the promise of a bright future. May it be realized to his friends and to the cause in which he is enlisted.



REV. T. J. HUTSON.

T. J. Hutson. The following, from the "Baptist Record," was published soon after the death of this esteemed minister. Rev. J. J. Green is the writer. "On October 30, 1890, Rev. Thomas Jefferson Hutson, of Mount Zion church, Lincoln county, Miss., after suffering of paralysis for about five years, passed away; age seventy years one

month and five days. He was born in Alabama, but spent the greater part of his life in Mississippi. He left a spotless record. He was a good and courageous man, a citizen of noble rank, a kind neighbor, a friend to the needy, refined, gentle, hospitable, possessing a good will toward all men. His parents died when he was only two years old. His opportunities for cultivating his bright mind were, through all his life, quite limited. When quite a youth he attended a country school three weeks, which completed his school days. But by close application to study at home he learned to read and write, often using the ground for slate and paper. He was united in marriage to Miss Mary Cagle, November 25, 1842. He was united by baptism to the Mount Zion Baptist church in his thirty-first year; licensed to preach the gospel June, 1845, was ordained by the Mount Zion church March, 1856, and was pastor of said church seventeen years. During his thirty-six years' ministry he was pastor of seventeen churches, and by his faithful and earnest preaching, led many poor sinners to Christ. The last five years of his life were spent in great suffering; hence was not able to preach often, but greatly encouraged his pastor in holding up Christ as the only hope of the sinner. He fell at his post much beloved and highly honored by all. He leaves twelve children and a devoted Christian wife, with many friends, to mourn their loss. His children are all pious. His oldest son is a minister of the gospel. The Bible was his daily study and delight, hence his faith was intelligent and strong. He knew what God said, and he believed and enjoyed it. His end was peace. He is no more with us in this life, but his blessed influence lingers like precious perfume. "Well, done, thou good and faithful servant.' "Blessed are the dead which die in the Lord." May God, in his infinite love and mercy, bless the bereaved widow and children in this sad bereavement, is the prayer of their pastor.

Joseph J. Ingram was born in Anson county, North Carolina, June 5, 1851. He moved to Alabama with his mother in 1860, and, in 1870, he came to Neshoba county, Miss., where he has since resided. In April, 1871, he was happily married to Miss Harriet Mason, of Neshoba. Eleven children have been born to this congenial pair, four of whom have been

called to the glory world, two in infancy, and two after they had reached their teens. The others are living with their parents at Dixon. In 1873 he professed religion and joined Hickory Springs Missionary Baptist church, in Neshoba county, Miss., and in June, 1883, he was licensed to proclaim the glad tidings of the gospel. He was ordained at Linwood church by S. J. Tullos and G. W. Breland, March 2, 1884, and before the expiration of the year took pastoral care of two churches. In 1885, he took charge of two others, making four in all. The fact that he is still serving two of these churches is evidence of the esteem in which he is held by his congregations. His churches have not been sufficiently remunerative to support him and his large family, and he has been compelled to devote much of his time and attention to farm work. But the Lord has blessed his ministerial efforts. Up to this date (June 2, 1893), he has baptized one hundred and sixty converts.

His father died when he was quite young, and he was left without the means of acquiring an education. When he entered the ministry he could hardly read. Since that time he has been a close student of the Scriptures and has acquired a fair amount of general information.

Thomas Mitchel Jackson was born at Hernando, Miss., August 12, 1850. He was educated at Bethel College, Ky., where he received the degree of A. B. Finishing his literary course, he spent parts of four sessions in the Southern Baptist Theological Seminary, Louisville, Ky., from 1877 to 1881, graduating in the English course. He was ordained to the full work of the ministry at Milan, Tenn., the third Sunday in July, 1876. He has been pastor of the following churches: Gray's Creek, De Soto county, Miss., 1878; Uniontown, Decoven, Mount Olive, Union county, Ky., 1883; Bold Springs, De Soto county, Miss., 1885; Eudora, De Soto county, Miss., in 1888. These dates give the beginning of the different pastorates mentioned. Leaving Mississippi he located at Conway, Faulkner county, Arkansas, in 1889. Of his present residence and field of labor we are not informed.

James Drane Jameson was born in Muscogee county, Ga. He was educated at Mississippi College. Having finished

his studies in college he spent one session in the Southern Baptist Theological Seminary (1874 and 1875). He was ordained December 8, 1872. He has been pastor of Magnolia, Camden and Hot Springs churches in Arkansas; Santa Rosa, Cal., Corinth and Macon, Miss. He has been secretary of State Missions in Arkansas; this was in 1880. Later, while suffering with sore throat, he lived in Macon, Miss., and edited a secular paper. Improving he moved to Steen's Creek, in which vicinity he preached for a time, and during the past year has located in the pastorate at Homer, La., where he now is.

We were glad to have Rev. J. D. Jameson with us at Shuqualak, on last Sunday. He has a large place in the affections of that good people as was fully attested by the cordial greetings he received and the very close and interested attention given to the excellent sermon he preached at 11 o'clock. We were glad to learn from him, and to see it so well demonstrated in the pulpit, that his hitherto troublesome throat affection had greatly improved and that he preaches now with far less difficulty than formerly. It now seems to us that with judicious management he would be quite able to resume regular work in the ministry, and surely such talent as he possesses might be advantageously employed in the Master's vineyard. His home is at Macon on the Mobile and Ohio railway, which makes him accessible to any of the churches on, or near that road or any that intersect, cross or tap it in Mississippi. We hope the churches will make a note of this and soon have our brother's time fully employed. They may be assured that they will not fail of an able preacher and good pastor.—"Baptist Record," while Mr. Jameson lived in Macon.

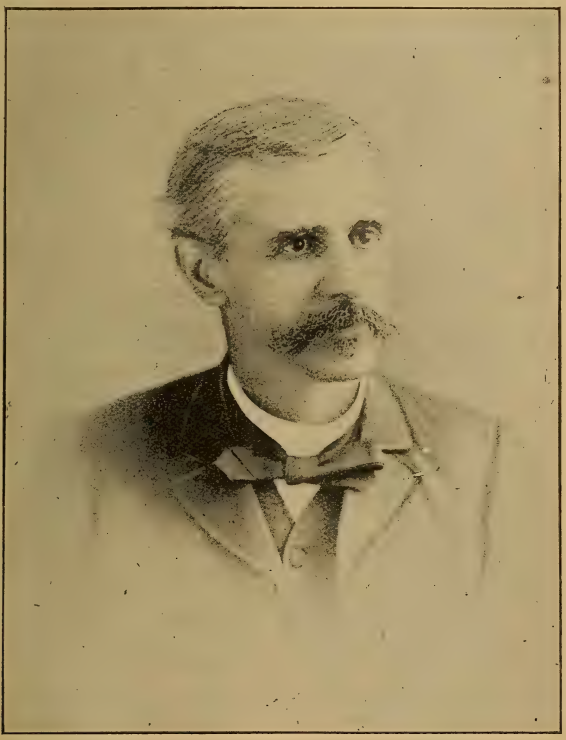
Green C. Johnson was born in Carroll county, Mississippi, May 11, 1862. His father, Atlas Johnson, died the following October; leaving the mother with six little children to provide for and rear. His early opportunity for schooling, therefore, was poor, attending only a portion of a few free schools. But by constant study at home, while working with his brothers on the farm he continued to advance in the acquisition of knowledge. He had the early training of a devout mother and the moral influence of his brothers and sisters. So when about fifteen years of age he began to read

God's Holy Word and to feel the need of that Savior of whom it spoke. For some time he sought to know this Savior as his Savior. And when the saving knowledge came "by grace through faith" he united with Mount Nebo Baptist church, September 17, 1879, and was baptized by the pastor, Rev. John Mathews. From this time he was impressed with the great and responsible duty of becoming a minister of Christ's gospel. In reference to this undertaking no one but himself will ever know how grateful he feels that he had the wise fatherly counsel's and the influence of the noble and godly life of Rev. Henry Pittman, esteemed and beloved by so many until the day of his death. While attending school he was the pastor of several churches. After spending several years as a student of Mississippi College he finished his course in this Institution with the class of 1893. He was ordained to the full work of the gospel ministry at Mount Nebo church, Carroll county, Miss., November 30, 1890. The presbytery was composed of Revs. J. T. Zealy, Henry Pittman, T. S. Wright, J. J. W. Mathis, H. C. Taylor, L. C. Whitehead, L. I. Foster, A. V. Rowe, and T. J. Bailey. He entered the Southern Baptist Theological Seminary, Louisville, Ky., October 2, 1893. He returned again October, 1894, and is now pursuing his studies there.

John L. Johnson, D. D., LL. D. John Lipscomb Johnson was born August 12, 1835, at Forest Hill, Spotsylvania, county, Virginia. His father was Lewis Johnson, son of Jonathan and Nancy Castle Johnson and grandson of Alexander and Mary Lewis Johnson, and of John and Matilda Roane Castle. His mother was Jane Dabney, daughter of Hon. John Lipscomb, whose wife, Judith, was a daughter of John and Amelia Harris Day. He was the youngest but one of six children. Of these, Judith, the eldest, married Alfred Rawlings, Esq., of Spotsylvania; Elizabeth, married Rev. Joseph A. Billingsley of King George; Jessie, married Hon. Jas. Frazer, of Georgia; Frances died in girlhood; and Valentine Mason, the youngest, married first, Miss Eliza Scott Boggs, of Spotsylvania, and afterwards Miss Georgia McVeigh of London county.

The family, though descended from Episcopal stock, was

distinctively Baptists, as may be inferred from the fact that the youngest child bore the name of a distinguished Baptist minister. Forest Hill was an open-doored Christian home, in which



REV. J. L. JOHNSON, D. D., LL. D.

most of the ministers of that part of the State had been at some time or other gladly entertained.

In the summer of 1852, at North Pamunky church, a few miles distant in the adjoining county of Orange, A. M.

Poindexter and L. W. Allen held a protracted meeting, which proved to be one of great power. During its progress John made a profession of religion and was baptized by the pastor, Rev. James L. Powell. In the autumn of that year he entered Elim Academy and began preparation for college under the tuition of Prof. John Hart, M. A. The next year his plans were interrupted by the sickness and death of his father, this latter event occurring on the 6th of November, 1853. But he afterwards resumed his studies at Elim and a little later entered the University of Virginia, where in June, 1859, he received the degree of Bachelor of Arts. While a student, he helped to organize the Young Men's Christian Association of the University, and he was a member of the Washington Literary Society, which one year conferred upon him the unasked honor of its presidency.

When he entered college, he joined the Baptist church at Charlottesville. Alex. Pope Abell was superintendent of the Sunday-school of that church and to him perhaps, more than to any other person, his life at that time was indebted for healthful, stimulating Christian influences. During the year of his graduation he was licensed to preach; and shortly afterwards the Foreign Mission Board of the Southern Baptist Convention appointed him to go to Japan as a missionary. In June, 1860, he was ordained at Charlottesville, along with Crawford H. Toy, J. William Jones and James B. Taylor, Jr. The occasion was one of unusual interest. The presbytery consisted of James Fife, Charles Quarles, James B. Taylor, Sr., A. M. Poindexter, A. B. Brown, John A. Broadus, and T. G. Jones; the latter preaching the ordination sermon. On the 12th of the following July, Mr. Johnson was married to Miss Julia Anna, daughter of Thomas D. and Amelia Rogers Toy, of Norfolk, and sister of Dr. C. H. Toy of Harvard, and Prof. W. D. Toy of the University of North Carolina. The marriage had been planned with a view to his departure to Japan; but his health, always painfully delicate, had now become so doubtful that it was decided he should remain at least a year in America. Accordingly he went with his young wife to Hollins' Institute, where he taught English literature and was pastor of the neighboring church, Enon.

At the opening of the civil war, Gov. Letcher gave him a

commission as chaplain to the Virginia troops, and he entered the military service and continued in it until the cessaion of hostilities. He was connected with the 17th Virginia Infantry until after the seven days battles around Richmond. The remainder of the time he had charge of the hospitals at Lynchburg, Va. Here he organized a library and reading room for the soldiers, many thousands of whom were often gathered in this city; made excursions into the States and raised money with which to supply it with books and religious newspapers; went out on advertised trains and brought in from the country supplies needed to improve the diet of the sick, held meetings on week-days for such as were able to get out, and ministered to those who were confined to their beds. Thomas A. Broadus, son of James M. Broadus, Esq., was librarian, and his salary was paid out of funds collected for the library.

Then was little need for religious service at the hospitals on Sunday, as all who were well enough to attend, were heartily invited to the various churches. When, therefore, the opportunity of preaching elsewhere was presented he usually availed himself of it. Thus he became acquainted with many churches of the country adjacent to Lynchburg. In 1863 Mount Hermon church in Bedford county—the house of the Jeters and the Hatchers—invited him to become its pastor and offered its usual salary of $150 for the year. He advised with the authorities and found there was no objection, but finally declined the call on the ground that the salary offered in Confederate money would not pay his expenses. The church represented the chief land holders of a thrifty, well-to-do community; yet did not see its way to paying a larger salary than it paid in times of peace, even though very anxious to secure Mr. Johnson as pastor. The correspondence was continued, and finally the latter suggested that they pay in provisions, instead of money, each contributing whatever suited him best and giving an amount equal in value to the money he gave before the war. The idea struck and the suggestion was acted upon speedily. The flour, meal, bacon, butter, lard, etc., that made up the salary which they offered, and corresponded to $150 in peace times, would have brought about $4,000 in the market at Lynchburg. This was satisfactory of course to the preacher. He became the pastor of the Mt. Hermon saints and contin-

ued with them until the close of the war, when, yielding to the inevitable, they wept and parted. Meanwhile, the pastor of the African Baptist church of the city had died. It was not lawful then for a colored man to be a pastor, and at the request of that church, supported by the request of the First church (white), Mr. Johnson became its pastor, preaching three Sundays a month. He remembers with great satisfaction still the work he did for these people of dark complexion and grateful hearts. He baptized many of them and almost his last service in Lynchburg was the funeral of a young colored woman, for which the grateful family presented him with a set of silver dessert spoons.

When there were no longer any soldiers in the hospitals to be ministered to, Mr. Johnson sold his little home on Diamond Hill and went to Baltimore, to join his wife's family who had removed to that city during the war. There was no prospect of going now to Japan—nor for a long time. In September, 1865, he was unanimously called to the care of the Court Street church of Portsmouth, Va., and at once accepted it, preaching his first sermon as pastor on the first Sunday in October. Just as he was entering with enthusiasm upon this work, a shadow fell upon his path and a shaft pierced his heart. During the war, even while the air was tumultuous with the sound of battle, his mother had passed away on January 30th, 1863, and was laid to rest in the family burying-ground at Meadow Hill, many days before he knew of it; and on the 22d of March following, his baby boy, Percy Boyt, had died and been buried under like conditions at Glenmore, in Orange county. Now, in the calm of peace, on the 9th of October, his little daughter, Alice Ogilvie, just sixteen months old, was taken suddenly away and laid in the Norfolk Cemetery by the side of his mother's young sister, Fannie Toy. The blow was almost intolerable and the darkness was for a time without any ray of light. But God blessed his work in the church; in February and March of 1866, there was a great awakening among his people and the house of God was open daily for weeks. Dr. Thomas H. Pritchard, then of Petersburg, came and helped the pastor; and after him, Dr. C. C. Bitting, then of Baltimore. In less than two years more than a hundred persons were added to the membership. But he had had no theological

training, and he was sick at heart, longing "for the touch of a vanished hand," listening "for the sound of a voice that was still." He therefore resigned the pastorate in August, 1867, purposing to spend a year at the Seminary, or to travel for a time in Europe. He went, however, no farther than across the harbor; the Free-Mason Street church in Norfolk had no pastor and was in some internal distress and he was unanimously urged to come to them at least for a time. He reluctantly consented to spend the remainder of the year with them. At the end of that time they asked him to stay the next year, and he yielded again. Meanwhile the finances of the church resumed a healthy condition, and baptisms, without any extraordinary meetings, became the rule rather than the exception. A young women's prayer-meeting was established; then a young men's meeting, with an attendance of twenty or thirty; and lastly, a general ladies' meeting, at which there were some times as many as fifty members present. Probably seventy-five members were added during this time. In the early part of 1869, Mr. Johnson returned to his native county and undertook to carry out a literary project which had interested him for some while—the gathering together into one volume memorial notices of all students of the University of Virginia who had perished in the late war. That summer, while engaged in this work, at the request of Dr. Richard Fuller, pastor of the Seventh Baptist church of Baltimore, he supplied his pulpit during his vacation. In September he removed to Charlottesville, that he might have easier access to the University records; did some teaching for his old teacher, Prof. John Hart, who was then at the head of the Albemarle Female Institute; and preached for the Fork Union and Bethel churches in Fluvanna county. His literary undertaking was a much more laborious affair than he had anticipated and it was not until 1871 that the "University Memorial" was issued from the press, with its more than two hundred biographical notices.

He then removed to Danville, Va., and jointly with Rev. J. B. Lake, assumed control of Roanoke Female College, then and yet one of the most prominent Baptist schools of the State. Here he introduced into the college course the systematic study of Anglo-Saxon, as an integral part of the Eng-

lish language and as necessary to an intelligent acquaintance with it. This was regarded at the time as a bold and questionable movement: but all the schools claim to teach old English now. Preaching was again joined to teaching and before long Prof. Johnson was pastor of four county churches—Harmony, Liberty, Laurel Grove and Sandy Creek, all in Pitsylvania county. The nearest of these was eight or ten miles from Danville, the most distant twenty-one miles; but a fast horse in harness at one end and loving congregations at the other, made long and rough roads short and easy. When the memorial movement was made for the endowment of Richmond College, these churches contributed about two thousand dollars for that purpose. And when the General Association met in June, 1873, in the city of Richmond, to consider the results of the endowment effort, Prof. Johnson was made secretary of that body.

About this time he was elected to the chair of English in the University of Mississippi, and Chancellor Waddell, Prof. A. J. Quinche and Gen. M. P. Lowery, then a trustee, urged his acceptance of the position. Dr. Waddell was a true-blue Presbyterian, but he insisted that the Baptists ought to have larger representation in the faculty of their State University. He knew that the average Virginian does not pine to leave his native heath; and that, whatever else he may not have heard about Mississippi, the tradition connecting the State with the grave-yard has most likely come to his ears. And so he discoursed upon the healthfulness of Oxford, spoke of men who had even grown old in the State and emphasized the consideration that the position was tenable during good behavior. The arguments were good, the field was larger, the work was congenial and the invitation was accepted.

In September, Prof. Johnson went to Oxford with his family, which consisted now of Mrs. Johnson, little Julia Toy, John L. Jr., and Crawford Toy, the latter an infant. He was met at the depot and welcomed to the State by these men whose lives were to be strangely inwrought with his own—Dr. M. W. Phillips, professor of Agriculture, A. J. Quinche, professor of Latin, and Rev. J. B. Gambrell, Baptist pastor at Oxford. He set himself to work at once, devoting much time to reading and preparing lectures on the various departments

of his course. It was a very great undertaking to put English in the front rank of educational subjects, but he regarded it as an end worthy of the best efforts of any man.

Accordingly he arranged the studies of the Freshman class so as to meet the practical needs of a large number of students who attend college but one year. In the Sophomore he laid the foundation for a scholarly knowledge of Modern English by the careful study of Anglo-Saxon; and from this point until the end of the session year the old was constantly used to explain the new in its difficult matters of syntax, word-formations, idioms and etymologies. He believed that historical acquaintance with all the stages of development of the language was needful to a full understanding of it in its latest form; that the processes leading to such acquaintance furnish a most valuable mental discipline; and that the resulting, thorough knowledge of English is the most desirable educational acquirement of an English-speaking people. And it was his judgment that if he could carry one class of young men on such a course, they would defend him against all the critics, and his footing would be firm. He expected trouble, and trouble came. Students exclaimed against the increase of work given them; professors were, some of them, indifferent and some opposed to this new bantling claimant for consideration; the trustees, most of them, knew little of the subjects, but were ready to hear complaints. And sometimes it looked as though a combination of all these untoward conditions might result in the discomfiture and retirement of the professor. But every year a new class of graduates came to his support and in the end his views were fully justified; people began to think it was just as well to know English as not. In 1875 the Vanderbilt University was founded, and Dr. L. C. Garland, then professor of Physics and Astronomy in the University of Mississippi was elected to the chancellorship of the new institution. It was his duty to bring before the authorities schedules of study for the various departments of instruction contemplated. He applied to Prof. Johnson to prepare for him a liberal schedule for the department of English, speaking modestly of his own acquaintance with the subject. The schedule was furnished, and when Dr. Garland returned from the meeting of the regents, he informed Prof.

Johnson that the course prepared by him had been adopted without modification. Gentlemen of other States, beginning work of this sort in college, consulted him and were impressed with his views; and before long perhaps a score of respectable institutions of learning in the South were working, and encouraged to work on the very lines where he had encountered opposition. Some years later, Mississippi College established a chair of English and elected Prof. R. M. Leavell to conduct it. He came to Oxford, consulted with Prof. Johnson and modelled his course after that taught in the University. Prof. Johnson was elected a member of the American Philological Association; and for many years he was Vice-President of the Spelling Reform Association of America. In 1876 he was Vice-President of the Mississippi Baptist State Convention. In 1879 the Southwestern Baptist University conferred upon him the degree of LL. D., a year or two later the University of Georgia gave him that of D. D. and still later Mississippi College honored him with the same title. In 1884 he was made a trustee of the Southern Baptist Theological Seminary, and continued so until his removal from the State.

Dr. Johnson entered heartily into the denominational work of Mississippi Baptists. When he came to the State, Rev. J. B. Gambrell was preaching two Sundays mornings a month to the Oxford church, and he at once gave his services gratuitously for the other Sundays during that session. This was the beginning of regular preaching for the Baptists of Oxford. In 1874 he became pastor at Coffeeville, preached there three years, collected the funds and built a pleasant house of worship which was dedicated in March, 1877, Rev. H. T. Haddick preaching the sermon. The same year the State Mission Board was removed to Oxford and Dr. Johnson was made president of it. He held the office four years, visited many churches and associations, and without charge raised large sums for the Board. In 1878 Bro. Haddick died with yellow fever and the Grenada church was left pastorless. Dr. Johnson took charge of it until the following May, when Rev. E. A. Taylor was called. In 1880 he became pastor of Mt. Moriah church in Marshall county and preached there three years; and in 1881 he added to this work this care of the Midway church in Lafayette county and at the same time preached

once a month at Waterford at the request of the community, there being no Baptist church in the village. In 1883 he preached six or eight months for the church at Oxford, while it had no regular pastor. In 1885 and 1886 he had charge of the churches at Abbeville and Clear Creek; and in the fall of the latter year he accepted a call to Duck Hill and continued to minister to that beloved charge until his removal to Tennessee. All those churches had valuable additions and exhibited gratifying increase of spiritual life under his preaching. The Mt. Moriah church had some fifty additions by baptism; Duck Hill probably as many. It was his custom to hold a protracted meeting with his churches during vacation, and to take his pastor with him, if possible. Bro. Z. T. Leavell was his favorite helper at Mount Moriah; Dr. E. E. King and Dr. B. D. Gray each aided him once at Duck Hill. Dr. Johnson has not often undertaken the role of a protracted meeting preacher; but when now and then, he has done so, he has preferred to do all the preaching himself. In August, 1867, he held a meeting at Beaver Dam, Isle of Wight county, Virginia, in which about forty persons were added to the church. In the summer of 1870 he spent eight or ten days at Rose Union, Nelson county, Va., and the church had a great refreshing and ingathering. In 1871 he made another visit to that community, and fifteen were added to the church. Immediately thereafter he went to Hebron, near Mountain Top in the same county, preached twice a day for six days and witnessed the good confession of about twenty-five souls, chiefly people of mature age. In 1872 he held similar meetings at Liberty, Pitsylvania county, and at Shiloh, Charlotte county, and there were large accessions in the churches. In 1879 he made a visit with his family to the Old Dominion, his mother's old church, Good Hope, in his native county, had no pastor and was in a state of decadence. He held a meeting of six days; the church was much revived; he baptized nine into its membership, and a pastor was called at once. In 1888 Dr. Johnson published a small volume of "Occasional Sermons." The discourses being such as he had delivered by invitation on special occasions, and not suitable therefore for general use.

In 1889 he became president of Mary Sharp College, at Winchester, Tennessee. Here he remained for two years,

guiding the fortunes of that famous old school and living in the finest climate and fairest scenery in the world. But he was getting weary of the tread-mill of teaching and he found the duties of a college president very exacting and wearing; the three children who came with him from Virginia had all graduated at the University of Mississippi, and the other three were progressing encouragingly; he had had poor opportunity for systematic study of the Bible, and sincerely wished he could see some way by which he might be able to devote more time to it. While he was meditating on these facts in February, 1891, he was surprised by a letter from the First Baptist church of Columbus, Miss., asking him to become its pastor. He thought of himself as a teacher rather than a preacher; he had received many invitations to educational positions, had declined numerous college presidencies, and had disassociated himself with the idea of a pastorate that would demand all his time. But upon mature consideration, it seemed that the will of Providence was opening up to him the accomplishment of his cherished desire. Accordingly, as soon as the second term of the college session was fairly entered, he announced his acceptance of the call to the Columbus church, engaging to preach once a month for it until the close of the session. In June he took leave of professor's chair and president's office, returned to Mississippi and settled down as pastor in the City of Flowers. The welcome he received from his friends in the State made his return like to an ovation, and the congratulations from men long in the pastorate came to him like a benediction.

During his residence in Columbus his work has been much prospered of God. He has baptized from eighty to a hundred persons into the fellowship of the church and all its interests have gathered strength. Efforts have been made to remove him to other fields; but he is content with his people and they seem to be with him. They have been very generous in allowing him to accept invitations to speak abroad, and he has accordingly delivered occasional sermons or addresses at the following places: Commencement sermon at Mercer University, Georgia, in June, 1891; dedication sermon at Aberdeen, Mississippi, in October, 1891; commencement sermon at the Arkansas State University in November, 1891; address

on Woman's Missionary Work in the Last Century, at Jackson, Tennessee, in March, 1892; commencement sermon at Furman University, South Carolina, in June, 1892; sermon before the Young Women's Christian Association of the I. I. and C. of Mississippi, in June, 1892; commencement sermon at Toccopola College, and address at Blue Mountain College, in June, 1893; address on "Emotionalism in Religion" before the Baptist Congress, at Augusta, Georgia, in December, 1893; commencement sermon at Mississippi College in May, 1894; and address on "Popular Amusements" before the Baptist Young People's Union of America, at Toronto, Canada, July, 1894.

J. R. Johnson was baptized upon a profession of his faith in Christ in Alabama, when quite a young man. He removed to Greensboro, Mississippi, in October, 1851, and engaged in the practice of medicine. Feeling divinely called to the work of preaching the gospel, he was ordained to the full work of the ministry in June, 1862, by the Greensboro church. So high were his ideas of ministerial consecration, however, that he refused, after his ordination, to serve any church as pastor while actively engaged in any secular pursuit. In November, 1865, he removed to Barton, Lowndes county. In 1867 he removed to West Point; in 1870 to Benela; and in 1877 to Abbeville, where he now (1894) lives.

Shadrach Jones "died early in March, 1845. He was a worthy member of the executive board of this Convention. For some years, in the early part of his ministry, he stood aloof from the benevolent schemes of the day; but for the last four or five years, he took a deep interest in the missionary enterprise, and was a steadfast and zealous supporter of all the benevolent plans adopted by this body. He had the entire confidence of all who knew him, and was especially beloved by those to whom he ministered."—Minutes of State Convention of 1845.

W. W. Keep was born in Dover, Windham county, Vt., which State is immortalized by the production of three

great men—W. W. Keep, Rev. J. R. Graves and, and, and Brigham Young—where at the age of eleven he was left by the death of his father, with only a good constitution, a slight knowledge of work in his father's blacksmith shop, had in about three years there with his father and brother, and the rudiments of a good English education, received in the public schools. But blacksmithing was not gentlemanly enough for him, and for four years he worked on a farm at from five to seven dollars per month wages and board. At

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fifteen he began as apprentice to a cabinet maker, at Brattleboro, Vt., to work from sunrise to sundown, through April to October, and from September to April, till nine p. m., to stay for five years, clothe himself and get as pay twenty-six dollars per year. He was naturally and by culture a fine vocal musician, and during his apprenticeship, being chosen for the work, walked after dark seven miles for twenty-seven nights and taught a class of sixty for an Episcopalian choir

in vocal music. For this service he received twenty-seven dollars, and each morning he was back in the shop for the day's duties. He was genuinely converted in 1829, and in 1832, the year of a fearful cholera epidemic, he became for the first time acquainted with the doctrines, worship and principles of the Baptists. Always a Presbyterian, everything was new, and that the New Testament instead of the "Confession of Faith," or the teaching of the ministry, should be the basis and rule of our faith, seemed so very reasonable, that a prayerful study of the word of God was begun with a view to simple faith in and obedience to the will of the Lord Jesus. This soon made it clear to him that it is a fearful wrong to hold the errors of sprinkling and infant baptism. They must be abandoned. They were abandoned, and he told his experience to the Baptist church in West Troy, N. Y., was received, and on the Sabbath of December 25, was baptized in the Hudson river, by Rev. Isaac Orchard (then recently from England), it being necessary to cut away the ice for the purpose, which was three feet thick. His growing mechanical aspirations had led him to New York City, and here he married Mary, daughter of Rev. Isaac Orchard, who had been a dissenting (Presbyterian) minister in London eighteen years, but who had been led to Baptist views by his daughter having witnessed a baptism in a Baptist church (Mr. Jeffries'), and the father in attempting to reason his daughter out of such absurdities as immersion the only baptism, had reasoned himself and entire family into the acceptance of Baptist views, and they had all been baptized by Dr. Jeffries and then came to America.

Mr. Keep prospered in business until the financial panic, in 1837, drove him west to Chicago, then a village of three thousand people, where, with a few others, he helped to keep alive the Baptist church until it was graciously visited by a revival from the Lord. He was the first conductor of the Chicago Musical Academy, which position he held until he moved to St. Louis, in 1840. It was in a newly organized Baptist church, of which Dr. S. H. Ford was then the youthful pastor, that Mr. Keep was licensed to preach. His first effort was made soon after this before the General Association of Missouri, which he attended at Booneville, Mo., in company with Mr. Ford. His first pastorate began January,

1851, with the First Baptist church, Quincy, Ill. In five years three hundred and five had been baptized, and arrangements made for the organization of a new church in Quincy. A more southern climate became necessary for his health, and he spent a very prosperous year as pastor of the Beale street church, Memphis, Tenn., baptizing seventy-five during the year. Next year he became missionary of the West Tennessee Convention to start a new cause in Memphis, and preached every pleasant Sabbath in the public square. But a hurt, caused by a fall from a buggy, disqualified him for this work, and he removed to Natchez, Miss., and became pastor of the Wall street Baptist church. Here, until the year of the war, this church was greatly blessed under his pastorate. An uninterrupted revival of five years began in a proposition of the pastor to begin extra efforts and to hold the meetings within their own means, but to preach, and work, and pray, and trust to Jesus for success, and to hold the meeting without limit, until he should be pleased to own it. This was begun and held every day with no visible interest, only solemn, death-like stillness, and a steady increase of congregation for nineteen days. In the afternoon of that day, a very timid sister clinched the back of the pew in front of her own, and with tears, tremblingly said: "For God's sake pray for my unconverted husband." He was a merchant and too busy to attend to his soul, and that utterance from her was like a ball of electricity through the audience. In a few moments ten others made a similar request. From that day the meeting took hold, and gathered of all classes, and lasted day and night for thirteen weeks, during which time the pastor preached every night, three times every Sabbath, Bible class in Sabbath-school, four o'clock prayer and talking meeting every week day, and a special prayer meeting at eight a. m., every day. In six weeks from the time of the request stated, every husband but one had been baptized, and he was so wicked God killed him. He was a strong, healthy man, but in the most delightfully pleasant wealth, he died in a few hours of pneumonia, though surrounded by every possible attention and means of care.

During this meeting, and afterwards, no one was expected

to offer for church membership, without one or more private conversations, so that the pastor could feel assured that such connection was the result of genuine and intelligent conversion. There was then afterwards almost no necessity for discipline, although five hundred and twelve had been baptized. The temporary loss during the war of the beautiful brick church, which was only recovered by a three years' suit after its close, and the scattering of the membership, together with broken health, led Mr. Keep to resign and remove to Yazoo City, where he thought his health would improve, as bronchitis and chronic diarrhoea had greatly reduced him. About the beginning of the war he went as a chaplain in a battalion which became the Forty-second Mississippi Regiment, at Vicksburg, and in the exposure and vicissitude, gradually became so feeble that he was compelled to send in his resignation. The siege of Vicksburg and its fall just at this juncture, defeated the arrangement made on the earnest solicitation of the trustees of the Female Academy at Canton, Miss., for him to become principal of that institution, in which the whole of its fine property was to be turned over to the Baptists (heretofore Presbyterian), and to open October 1, with about one hundred pupils. The panic created by that ignoble surrender, was in every way disastrous, and Mr. Keep removed to Meridian, Miss., unable to preach, with a view of there starting a private business. Lots were bought, and buildings were erected, when the surrender of General Lee was announced, and the condition and plans of everybody were revolutionized. Here, as the surrender of the department was made by General Gibson, he found himself in available funds to the amount of twenty-five cents, and barely able to walk, with six persons in his family, and not a week's supplies anywhere. The Lord took care of them thus: The Federals came in to take possession of headquarters of the department and arrange for the parole of forty-two thousand men, and the commissary clerk hearing the name of Mr. Keep, asked: "Is he a preacher?" "Yes." "A Baptist preacher?" "Yes." He immediately sent a polite note requesting him if possible to call at his office, as he couldn't leave it. The call was made; the clerk recognized his former pastor, and Mr. Keep met a Sabbath-school lad that he

had baptized in Quincy, Ill. The gray and the blue, which both wore respectively, were forgotten, and as Christians they gratefully recalled the hand that had upheld and guided each. The condition and wants of the family were asked. Said the clerk: "I have a margin of ten per cent on everything. Will you accept a present from your old convert and Bible class pupil?" A wagon load was sent, which met every want. A week passed. Mr. Keep had long ago bought four hundred dollars' (Confederate) worth of wheat up the railroad, and thought of course the surrender had sunk it; but a note from the quartermaster said: "You have a quantity of wheat which came down last night." The clerk wrote. "Our flour, for three regiments, has not come, as it ought to have done a week ago. The men dislike corn meal, and many of them think flour is in store, and that we refuse it to them. They are excited and threaten to break open the commissary, and we fear there will be trouble. Now, if you will turn over to us this wheat, we can haul it out to a corn mill eight miles, and though not bolted, it is wheat, and will satisfy them, and I will return it in barreled flour, pound for pound." It was done, and they and Mr. Keep's family lived on it until it was all gone. The flour came, and it was replaced as promised. Again, a quantity of bacon had been purchased and given over in the same way, and it soon came, and so subsistence became real. He who fed Elijah cared for these servants of his.

Through the advice and liberality of the commanding officer, General McMillen, who was a physician, Mr. Keep, whose health was very frail, went to Minnesota for recuperation, and found, for many months, a most hospitable home with Deacon Cram and his wife, of St. Cloud. But ten months in this cold State was a serious injury to his health, and he returned South, arriving in Meridian in the summer of 1866, intending to go on to Florida. His physician said: "You needn't go to Florida, or any where else; you had better stay and die at home; you cannot live six weeks." But his bronchitis had not extended to the bronchial tube and lungs, as the physician supposed. Before the close of the war Mr. Keep had met Dr. J. R. Graves in Meridian on a business engagement, and while there, learned that the Lauderdale

Springs property was for sale. They agreed together to make an effort to secure it for an orphan asylum, and turn it over to the Baptist State Convention, then about to be held at Crawfordville. With L. A. Duncan and T. Hurlbutt they visited the springs, got at the facts, the names of the parties who were owners, and the occupants. The next day Mr. Keep drew up a paper; Dr. Graves made the first subscription, and he and Mr. Keep went with it to the military officers, Baptists, citizens, merchants and others, and soon had an amount that nearly covered the price asked, and the purchase was made by the individuals as agreed on. The whole was to be reported and referred to the convention when in session. The convention met, Mr. Keep was elected moderator. Correspondence was opened with Governor Clark; fourteen hundred orphans of Confederate soldiers were reported by him to be then in the State. The convention took the whole thing from the hands of those who had so far acted only as individuals; accepted the subscription; assumed all contracts hitherto made; appointed appropriate committees; elected a board of directors, which when organized, selected Maj. T. G. Blewett, Columbus, president; L. A. Duncan, secretary; and Dr. T. C. Teasdale, general agent. President Blewett, at the first meeting of the board, became offended and resigned, withdrawing the subscription he had made of fifteen hundred dollars. He gave it to Dr. William C. Buck. Mr. Keep was unanimously elected in his place, president, which position he held until his removal to Florida. This move was at length demanded by his health, and he became pastor at Jacksonville, where he remained two years. Thence he removed and bought property at Live Oak, Fla., where he buried his first wife in July, 1869. At Live Oak, he wrote for "The Baptist" (Memphis), published a secular paper, and at length relinquished all literary work and lived out as a carpenter, in order to give his brain rest. In 1870 he returned to Memphis and became office editor of "The Baptist," his mind having rested for a time, and his health having greatly improved. He was soon elected secretary of the Southern Baptist Publication Society and secretary of the board of managers. He wrote a full history of this society. He resigned his position in it, moved to

Texas and was succeeded by Dr. W. D. Mayfield. While in Memphis he had been pastor for a time at Germantown. Before going to Texas he served as pastor of the First church, Little Rock, Arkansas, accepting this pastorate in May, 1873, and continuing eighteen months. On April 27, 1873, just before going to Little Rock, he was married to Mrs. S. E. Cooper, of the First church, Memphis. On October 1, 1874, because of serious internal trouble in the Little Rock church, he accepted an appointment as agent in Texas for the Domestic Mission Board of the Southern Baptist Convention. Success in this work being then impossible, he became pastor at Anderson, Grimes county, Texas, where he resided at the time of the publication of Dr. Borum's book.—Condensed from Borum's Sketches.

Lewis C. Kellis. This active and energetic minister of Jesus was born in Mississippi and spent a considerable portion of his ministry in our State. He was educated at Summerville Institute and Mississippi College. After graduation he married in Noxubee county and was for a time pastor at Cooksville and other points accessible. He removed to Louisiana in 1874, and became pastor at Alto. Later he accepted the pastorate at Trenton and Delhi. After getting his field of labor mapped out, he lived at Monroe and supplied the churches at Bastrop, Oak Ridge, Delhi and Wynne Island, situated between the Ouachita and Bayou Macon rivers. Remaining for quite a while in this field he removed to Texas and became pastor of one of the churches in Houston, Texas. He still (1894) resides in Texas in another important field, full of labor, energetic, zealous and consecrated. He has been quite successful in his work and God's blessing has rested upon him. He is now perhaps something over forty years of age. Besides his preaching, he is an elegant writer and has often contributed to the religious papers in the States where he has resided.

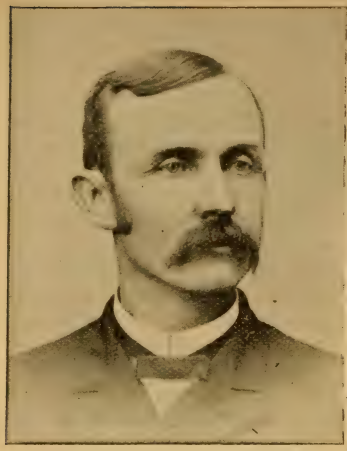
J. M. Kelly. Of the birth, education and early life of J. M. Kelly we are without knowledge. He was ordained to the full work of the ministry by Rock Branch church, New-

ton county, in 1874. The presbytery was composed of Revs. L. P. Murrell, L. B. Fanchur and I. M. Moore. His fields of labor have doubtless been restricted to that section of the State.

John Gray Kendall was born in Carroll county, Miss., October 2, 1846; but in early life removed with his parents to Kentucky. He was educated at Shelby College, that State, and afterwards, in 1868, entered the Southern Baptist Theological Seminary, Greenville, S. C., and remained there two full sessions, becoming an English graduate. He was ordained to the full work of the ministry by the Graysville church, Todd county, Ky., May 30, 1870. He was pastor at Verona and Centre Hill, Mississippi, in 1871 and 1872, and at Shannon, Miss., 1872. He was pastor at Washington, Ark., in 1873; Elkton, Ky., in 1874 to 1879; at Guthrie, Ky., 1879 to 1883; at New Union, Ky., 1876 to 1878; at Blooming Grove, Tenn., 1880 to 1885; at Dripping Spring, Ky., 1880 and 1881; at Adams' Station, Tenn., 1883 and 1884; at Adairsville, Ky., 1882; at Olivet, Ky., 1884 and several following years; at Locust Grove, Ky., 1886 and several following years; and at Casky, Ky., 1886 and following years. He is a native Mississippian and began his ministry in his native State. He is talented, cultivated, energetic and is a preacher of decided ability. He is now (1894) engaged quite successfully in the work of city missionary in the city of Waco, Texas; is perhaps upwards of forty-five, in robust health and an indefatigable worker.

J. A. Killingsworth. This minister of Jesus Christ, who now (1894) lives at Pittsboro, Calhoun county, and labors in the contiguous country, was ordained to the full work of the gospel ministry January 21, 1877, by Macedonia church, Calhoun county. The presbytery consisted of T. H. Wilson and C. G. Blount. He has served as pastor several churches in the adjoining territory.

Eustace Eugene King, D. D., son of Joseph Monroe and Margaret Williams King, was born at Raymond, Hinds county



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Mississippi, Sept. 4, 1850. His parents were devout Christians. His father was a Baptist and his mother a Methodist. They were both called to their reward when he was only seven years old, but not till they had made lasting religious impressions on his mind. He is the fourth of seven children, next to the youngest of whom is an only sister. His father was a planter, and he was left at his father's death to a maternal uncle who brought him up on a farm. The civil war swept away his father's estate and thus he with a limited education, at the early age of fourteen was thrown on his own resources. He found employment with a Methodist minister to do farm work. By his own efforts he sustained himself for a part of four years in country schools, when he entered Mississippi College, where he took an A. B. course. He spent two years in the Southern Baptist Theological Seminary while it was located at Greenville, South Carolina. He became seriously concerned about becoming a Christian when he was eleven years old, and when thirteen, professed faith in our Lord and united with the Methodist church. In a short while he became troubled about his baptism, which resulted, after two years of anxious thought, prayer and reading the Bible—his only book—in his being baptized by the sainted James Nelson, April 7, 1866, into the fellowship of the Beulah Baptist church, at Brownsville, Mississippi. He was licensed and began preaching when he was eighteen years old. His services being in demand, he was enabled by preaching to maintain himself both at college and

the Seminary. The ambition of his boyhood was, and the purpose of his life has been, to be a "good minister of Jesus Christ." He was ordained at Brownsville, Miss., the first Sunday in August, 1873, Rev. B. W. L. Butt and Rev. T. J. Walne, D. D., forming the presbytery. A few hours after his ordination he baptized twenty-three into the fellowship of the ordaining church, of which he was pastor. During the same week he was called on to marry a couple, and the following Sunday he had the pleasure of baptizing eighteen more converts into the fellowship of the Brownsville church.

His first pastorate after leaving the Seminary was at Senatobia, Miss., where he remained six years, and where the Lord greatly blessed his labors. The house of worship was completed, a neat home for the pastor was built and the membership of the church was largely increased. He was a supply for a time, while at Senatobia, for a number of neighboring churches, which were, for the most part, blessed with good meetings and large ingatherings. During this pastorate he did much evangelistic work and was successful in winning many souls to Christ. In December, 1882, he accepted the call of the church at Starkville, one of the strongest churches in the State. Starkville was then, as it is now, an educational centre, being the seat of the Agricultural and Mechanical College and of the Starkville Female Institute. Here he did an excellent work, building a good parsonage and adding many members to the church. At the earnest solicitation of the State Mission Board, he took charge of the mission work at Greenville, Miss., January 1, 1886. There were only ten members of the little church, and five of these were on an average of twenty miles in the country. He soon secured one of the best congregations in the city, the church became self-sustaining, greatly improved its house of worship and built a handsome cottage for the pastor. During this pastorate he assisted in the organization of a number of churches in the Mississippi Delta. After a second call to the First church of San Antonio, he accepted, believing that he was following the leadings of Providence.

May 8, 1877, he was united in marriage to Gussie, daughter of Deacon A. H. Frink, of Crystal Springs, Miss. She has been a help-meet indeed, and an inspiration to him in

all his labors. They are blessed with four children, the eldest of whom is a daughter, and the youngest, Robert Campbell, is named for a deacon in the Greenville church, a son of Judge J. A. P. Campbell, of Jackson, Miss. He has now (1894) been pastor of the First church, San Antonio, four years, and during this time the church has received three hundred and seventy accessions, bought a good lot and built a neat chapel on it, paid a balance on another lot, built a home for a city missionary, sent out three bands of brethren and sisters and assisted them in organizing into churches and presented each with a good chapel on a desirable lot; has improved the parsonage property, the pastor's study and the lecture hall; bought a handsome pipe organ; and has contributed liberally to the poor and sick of the city, and to missions and other denominational enterprises, aggregating sixteen thousand five hundred dollars. This one church, with a membership of only one hundred and ninety-two, has grown in these four years into four churches, each owning its house of worship with an aggregated membership of seven hundred. While Dr. King was pastor of Senatobia the "Tate County Record," then edited by Mr. J. C. Roseborough, referring to a recent marriage ceremony he had performed, said: "Mr. King, the pastor of the Baptist church, as he deserves to seems to be marrying everybody who marries in this county." In San Antonio it is commonly reported that he marries more than twice as many couples as any other pastor in the city. The last Sunday in February, 1894, was his fourth anniversary as pastor in San Antonio, and, as usual, special services were held on the occasion. A great crowd was present and there was general rejoicing over what the Lord had done for pastor and church. His text was Psa. 126:3: "The Lord hath done great things for us." Besides doing an immense amount of pastoral work, preaching, delivering addresses and special sermons, he has furnished many sermons for the Monday daily papers and has contributed articles of value to the denominational papers. For two years he has been moderator of the San Antonio Association and chairman of the Executive Board. He has taken part in many ordination services and in the organization of a number of churches.

George W. Knight was born in Smith county, Miss., June 10, 1856, and was the youngest child, and only son of Mr. C. C. Knight and Mrs. A. M. (McLemore) Knight. He is of English and Scotch extraction. Being brought up on the farm caused him to learn the duties and responsibilities of farm life very early; and it gave him an experience, training, and discipline to be found only in an active, out-door life. His youth was spent in Smith, Perry, Jones, and Winston counties, Miss., whence his mother removed to Wayne county, where George remained until manhood. When moved by the Holy Spirit to follow Jesus, he asked his mother what church to join, and she replied, "There is the New Testament; read it and decide for yourself." And after spending nearly a year searching for the path of duty, he united with the Mount Zion Baptist church, Wayne county, Miss., into whose fellowship he was baptized by the pastor, Rev. Mr. Touchstone, in September, 1875. He says that he has the best reason in the world for being a Baptist, to use his words, "obedience to the convictions of the truth compel me to be a Baptist." During the first two years of his Christian life, he performed only a silent part in the services of the Lord's house, and being impressed with the obligation to do more for the Lord, he organized the first weekly prayer meeting, and the first Sunday-school of his church. These departments of work, however, did not satisfy his burning desire for broader fields of usefulness. He was licensed to preach in September, 1877, and after exercising his gifts not quite one year, Mt. Zion church (against his judgment, as he was young and had not been called to any church) called him to ordination, and the pastor, Rev. Wilson West, assisted by Rev. G. D. Taylor and Rev. H. C. Mason ordained him to the gospel ministry in August, 1878. He entered Mississippi College in November, 1878, and after four years of hard study, want of means and failure of health forced him to leave college in December, 1882. He engaged in teaching and preaching until 1886, when he abandoned teaching and gave his whole time to the ministry. He was married to Miss M. V. Bishop, January 16, 1884, of Wayne county, Miss., who has added much to his usefulness and happiness.

He spent seven years in the pastorate, serving churches

in Southwest Alabama and Southeast Mississippi, preaching to a number of country churches, and the following towns: Isney and Escatawpa, Alabama, and Pachuta, Vossburg, Sandersville, Laurel, and Ellisville, Mississippi, where he was living when he resigned, in October, 1890, to enter the seminary at Louisville, Ky., where he obtained his theological education. Since leaving the seminary, he has engaged exclusively in the evangelistic work, holding successful meetings in Mississippi, Alabama, Kentucky and Texas. He is at present State Evangelist under the appointment of the Mississippi Baptist Convention Board.

During his ministry nearly a thousand people have been added to the Baptist churches where he has held meetings. Two years ago he located at Waynesboro, Wayne county, Miss., where he still lives. It is proper to state, in this connection, that he held successful meetings in Louisville, Ky., Meridian, Miss., and Mobile, Ala. He states that whatever success he has had in the ministry has been due to four causes: to God, who has so gloriously blessed him in spite of many mistakes; to the Christian training, pious example and Godly influence of his mother; to the companionship of an affectionate, faithful Christian wife; to education, which, though incomplete, being a graduate of no institution, yet has taught him how to study, enabling him to think for himself, showing him the way to find the truth and opening its portals to him. In three revival meetings we have had Mr. Knight with us, and without disparaging the labors of any other excellent and able minister must say that on the whole his preaching has been the most satisfactory we have ever had. He clearly and vigorously presents the grand old doctrines of salvation by grace and clearly draws the line between the church and the world.

William B. Kolb, a useful minister of Jesus Christ, says: "My first religious impressions were made by the example and piety of my parents who were Baptists and under the ministry of Rev. M. Bennett. I, like most children, thought that if I could do more good than evil I would be rewarded accordingly, and saved for my own good deeds." At the age of seven his parents with their children attended preaching

at Elbethel Baptist church where Rev. M. Bennett, pastor, in an exhortation, said: "Every knee shall bow and every tongue confess," showing also that salvation is through the satisfaction of Christ. He says, "I was convinced of my inability to merit anything by my own works. At the age of ten my parents died within forty-eight hours of each other, after which time, through the influence of evil associates, and perhaps for the want of religious training by my guardians, I did not embrace religion until near twenty-five years of age. At this time my convictions of sin became stronger, I realized that there was no good in me. I used all means in my power, reading the word, secret prayer, preaching, by which I thought I could see the way as a small, very small, taper in the dark distance. I tried to venture; sinfulness and unworthiness were in my way. I ventured, knowing that God through Christ had saved sinners, but my trouble was, would he save me? I believed he could save me, saw he was willing to save, and was perhaps waiting to save me. I ventured on him, gave myself to him, trusted him. When I believed he would save me he took me up and I realized peace, joy, love to God and to Christians that I never knew before. On that morning, August 16, 1850, alone in the grove, all nature was beautiful and lovely. But this was not all I expected. The Lord had promised good to me. I still wanted and looked for more. Consequently I did not unite with the church until April 24, 1852, at which time Brother Bennett attended Border Springs church, Lowndes county, and preached from the Scripture, 'Fear God and keep his commandments, for this is the whole duty of man.' He showed me what I was trying to do (keep his commandments), but could not enjoy religion because I had not kept his ordinances. I then united with Border Springs church and was by Brother Bennett 'buried with Christ in baptism' which gave me a good conscience. I then felt a greater desire to work for God, that it was my imperative duty to work for him. I was soon appointed church chorister, was soon ordained a deacon, engaged in family prayer and was active in the Sunday-school. But something troubled me. More must be done. Professors are luke warm; sinners are going the broad road. I must show all

that I love Jesus and will serve him and must pray publicly, anywhere. This heavy cross I took up and had much comfort for a time, having determined to do my best for Christ, and if any one wanted it done better he must do it himself. Soon a sense of duty in religious work pressed me harder than ever. When in prayer meetings and Sabbath-schools I urged on Christians the necessity of working for God and on the sinners the need of seeking salvation. I felt that this was not enough; more must be done. The cause of Christ is languishing, sinners are dying in sin. I must give myself to work for them; but ignorance and unworthiness induced me to excuse myself for a time. The brethren, and especially ministering brethren, urged me to preach the gospel. In November, 1874, at the suggestion of Rev. L. J. Hilburn, the church liberated me to preach in the bounds of the Columbus Association. On July 24, 1875, the church elected me to ordination, and on the following day I was ordained to the ministry by a presbytery consisting of W. H. Robinson, J. P. Lee, G. M. Lyles, Milton Kenum and L. J. Hilburn. My field has mostly been in the northeastern part of the Columbus Association, frequently in Yellow Creek Association, and occasionally in the eastern part of the Aberdeen and Judson Associations. I have charge of these churches (May 6, 1881,) and have wayside appointments once per month." This good man passed to his eternal reward a few years since, greatly esteemed and respected.

Joel Hansford Lane was born in Rankin county, Miss., October 9, 1862. He was licensed to preach by the Clinton Baptist church in 1882. He was educated in Mississippi College from which he received honorary degree of A. B. in 1886. He attended the Southern Baptist Theological Seminary one session, 1888 and 1889, graduating in four important schools of the seminary. He was ordained by the Salem church, Simpson county, January 30, 1885. He was pastor of Strong River church in 1886, and of Magnolia and McComb City churches in 1888. During his Seminary course he was pastor of the Jeffersonville, Ind., church in 1889. Returning to his native State he was pastor of the Osyka and Amite City (this church is in Louisiana) churches. He is

now (1894), and has been for several years located at East Fork, and divides his time as pastor equally between East Fork and Mars Hill churches. In this field he is accomplishing a fine work and is greatly appreciated as a good and talented minister of Jesus Christ. He is gifted in the pulpit and his people would hardly be willing to exchange him for John A. Broadus. The presidency of two colleges was offered him before he was twenty-seven years of age, East Fork and Holmesville, the former of these he himself was instrumental in building up.

Miles L. Lanford was born in Spartanburg county, South Carolina, in 1846. When small his father moved to Alabama and remained there until the close of the war. He then moved to Chickasaw county, Miss. His father was a preacher, and always took great interest in training his children up in the nurture and admonition of the Lord; and the ancestors on both sides are all Baptists. In 1868, while Rev. W. H. Robinson was conducting a series of meetings at Siloam church he professed faith in Christ and at once united with that church. About the year 1870 he began to feel deeply impressed with the duty of trying to preach the gospel of Christ to lost sinners, but for a long time kept the impression suppressed as much as possible. He finally became so restless about the matter that Jonah-like he fled from duty and moved to Texas, but found no relief in this for God was there. He then decided to move back to Mississippi. This done, he still found no relief. By this time the impression had worked out enough to begin to show on him, and the people began to talk to him on the subject, but he still tried to deny it. At last he became so miserable that he was obliged to yield and in May, 1880, the Enon church, Winston county, liberated him to exercise his gifts in the ministry. He says: "I don't believe I could have lived twelve months longer without taking up the cross." In September, 1881, he was ordained to the full work of the ministry, the presbytery being E. Pace and J. W. Sims. Since he began preaching he has had many obstacles to surmount, but he feels that the grace of God has borne him along all the while and that his efforts to preach the gospel

of Christ have been attended with some degree of success, for which he thanks God daily. He says: "The first year of my pastoral work I had the happy privilege of baptizing forty-three converts. To God be all the glory forever and ever."

Mr. Lanford enjoys the unlimited confidence and esteem of every community in which he has preached, and has been unusually successful, for he has honored God and God has honored him. While missionary of the Louisville Association his work was greatly blessed. He moved to Bell county, Texas, in 1884, and has been abundant in labors and has been blessed in Texas. He has a good business talent and has an interest in a mercantile firm while he gives his time principally to preaching the gospel. We have rarely seen a minister of Jesus and a Christian brother whom we could take more unreservedly to our heart than Miles Lanford. No one who knows him can doubt the genuineness of his humble piety and love for Christ.

Hilliard Westley Lantrip was born in Pontotoc county Miss., Nov. 7, 1865. His father was a farmer, poor but honest, was a missionary Baptist and died when the son was nine years of age, leaving a wife and four children. Being the eldest of the children it was necessary for Hilliard to go to the farm to make a support for the mother, sister and two little boys. He attended free school three to four months in the year. The Lord was gracious to them and they did not want for bread. At the age of sixteen he professed faith in Christ, joined a missionary Baptist church and was baptized by Rev. W. H. Davis. Soon after he was called on to pray publicly and did not refuse. At nineteen, with his mother's consent, he left the farm to accept a position with Col. Richard Bolton, a leading druggist of Pontotoc, who took great interest in him. He learned book-keeping under him. At the end of a year he left Col. Bolton to accept a position with a large dry goods firm in Pontotoc, where he was book-keeper six years. He joined the "I. O. O. F." in 1887, and this is the only secret organization to which he belongs. He was licensed to preach by the Pontotoc church May 8, 1887, and assisted in protracted meetings during the summer months. In winter months he kept books

and could always get a position. Finally, he was impressed that it was necessary to educate himself and go to work for God. In September, 1889, he entered school at Poplar Springs, Miss., the Poplar Springs Normal College, a grand institution of learning located there. Here he attended college fifteen months. At the close of the session of 1891 and 1892 he went to Lipsey Association, Monroe county, Miss., and was elected missionary of the Executive Board of that body for three months. At the expiration of that time he was re-elected for one-half of his time in 1893. Lebanon church, this association, was the first to call him as pastor. During 1893 he preached to two churches and at ten mission stations in that association. The Poplar Springs church called him to ordination in November, 1892, and on November 13, 1892, he was ordained to the full work of the ministry. In the spring of 1889 he completed a course of shorthand under a graduate from Nashville, Tenn., which branch he sometimes teaches by mail. He taught a class in Poplar Springs Normal College in 1892. He has many books bought by money saved. Instead of buying cigars he bought books. His mother, sister and brothers are at the old home, seven miles west of Pontotoc, Miss. He says: "I owe a great deal of my success in life to my mother's teaching. I have never forgotten her advice in youth." June, 1893, he wrote: "I am now twenty-seven years of age, and, the Lord willing, I hope to complete my education. I am a single man." God blesses such pluck and energy. Here a later emendation is necessary. On December 14, 1893, at the residence of Mr. and Mrs. Tubb, their daughter, Miss Mary Lee Tubb and H. W. Lantrip were united in marriage by Rev. W. F. Ausbon. During 1894 Mr. Lantrip has been serving the church at Sulligent, Ala., and other churches. At Sulligent he and his people arose and built a neat and handsome house of worship which they joyfully entered in October. A bright future seems to lie before Mr. Lantrip. May it be fully realized in his life and work.

Samuel S. Lattimore was born in Rutherford county, N. C., March 9, 1811. While he was yet a child his father removed and settled in Jennings county, Indiana. At about the

age of fourteen he became a member of the Literary Institute at South Hanover, where he remained, supporting himself by his own exertions for about nine years till he completed his course in 1833. Some time during this period he became a member of the Presbyterian church, and remained in this communion for six or seven years. Soon after he left college he went to live at Vicksburg, Miss., but soon after went to Clinton. Shortly after going to Hinds county he opened a school at Society Ridge. In 1834 he was baptized into the fellowship of a Baptist church and in the same year was married to Francis A., daughter of Rev. Lee Compere. In 1835 he was ordained to the full work of the gospel ministry, and became general agent of the Mississippi Baptist State Convention. In 1837 he settled at Middleton, Carroll county, engaged in preaching and acting as president of the literary and theological institution then existing at that place. In 1840, he removed to Sumter county, Alabama, and became pastor of Providence church. In 1847 he was called to the pastorate of the Macon church, Noxubee county, Miss. After remaining at Macon one year he accepted a very urgent call from the Aberdeen church, with an understanding, that he would return to Macon, after the lapse of a year. He did accordingly return to Macon and remained there until 1856, when he again accepted an invitation to take charge of the Aberdeen church. He continued in this relation until his death which occurred suddenly October 17, 1857. From 1849 to 1854 he was president of the State Convention. No man in his day exercised a stronger influence in the denomination in Mississippi than S. S. Lattimore. He was a man of marked abilities, warm and generous affections, an eloquent preacher, an able controversial speaker and writer and an eminently successful minister of the gospel. His memoirs have been prepared for the press by myself and have been awaiting a publisher since 1860. W. Carey Crane.

It is a source of profound regret to us that these memoirs have never yet been published and that we have not at hand now something more extended than this meager outline of the life and work of this great and good man, and able and eloquent preacher of the Lord Jesus Christ. We have heard Gen. J. Z. George, United States Senator from Mississippi,

say that he had never heard any minister who could so insinuate himself into his very soul as S. S. Lattimore. He regarded Lattimore as one of the brightest lights the Mississippi pulpit has ever known. So he was esteemed by all who knew him. From our boyhood the name of S. S. Lattimore has been familiar to us though we never saw him. All over Mississippi, "being dead, he yet speaketh," in the lives of many Christians and ministers in this and other States.

Walter Compere Lattimore, son of Samuel S. Lattimore, was born in Macon, Miss., September 15, 1856. After attending the common schools in the communities in which he lived, he received his collegiate education in Mississippi College. During his college life, having been already impressed with the duty of preaching he was pastor of various churches which could be reached from Clinton by rail. Inheriting a liberal measure of the pulpit fervor and talent of both lines of his parentage, the Compere and Lattimore lines, his services at an early age were much in demand by the churches. He was ordained to the full work of the ministry at Oak Grove church, Holmes county, Miss., in May, 1876. Our first meeting with W. C. Lattimore was at the State Convention in Starkville, in 1877, and the halo of glory which surrounded the father in our mind rendered W. C. an object of peculiar interest. After completing his collegiate course, he spent three sessions (1884 to 1887) in the Southern Baptist Theological Seminary, becoming an English graduate of the Seminary. He preached to several churches in Holmes county, and supplied the Kosciusko church during his college course, being eminently successful. He was pastor of the Hernando church, Miss., from 1882 to 1884, and was greatly appreciated there. He was pastor at Cane Run, Fayette county, Ky., from 1885 to 1887, and of the Dayton, Ky., church in 1887 and 1888. In the latter part of the year 1888 he became pastor of the large and influential church at Starkville, Miss., which required his entire service and paid him a handsome salary. While there, through his leadership, the church built a very handsome brick church edifice, though not quite completed, they were able to use it for worship. Some time in 1892 he was married to Miss Dessie, eldest daughter of Dr. T. G. Sel-

lers, president of the Starkville Female Institute. Some complications led to his resignation of the church, and accepting a mission pastorate in the flourishing city of San Antonio, Texas. Here he remained about two years and gave up his work in order to become pastor at Belton, Texas, the domicile of Baylor Female College. He is now (1894) engaged in the arduous duties of his Belton pastorate and is being crowned with a large measure of success. He, as was his father, is exceedingly fond of evangelistic work, and both in Mississippi and Texas his services have been in demand and his labors have been greatly blessed in this department of religious effort. He is a pleasing and attractive preacher, and is always heard gladly by the crowds who wait upon his ministry.

Horace Lawrence was born near Woodstock, Vermont, 1807. His father, Garret Lawrence, emigrated from Europe in the early history of the United States and married a young widow, Mrs. Green, whose maiden name was Dodge, a relative of Rev. Daniel Dodge. In consequence of his wife's bad health he decided to move south, in 1813. On the way, by sea, Mrs. Lawrence died and Mr. Lawrence with his only son, the subject of this sketch, settled in Augusta, Georgia. It was there that Horace was educated, at Richmond Academy, under the tutorship of Dr. W. T. Brantley, Sr. When only nineteen years old he left home and went to Williamsburg, Kentucky, where he taught the village school. At the age of twenty-one he was married to Jane Wilder, second daughter of Sampson Wilder, a prominent family in Kentucky. In 1834 he emigrated with the family of his father-in-law, to Alabama, and settled at Woodville, where he taught school. Later he engaged in merchandise, but the general financial crash of 1838 reduced him to bankruptcy. About this time he and his wife professed religion. They naturally agreed to unite with the Baptist church, and attended a conference service with that purpose, but in consequence of the bitter denunciations of missions by the minister in charge, they refused to do so. At a later period they joined the Cumberland Presbyterians. Feeling impressed by God's spirit to preach Mr. Lawrence joined the North Alabama Presbytery, and was soon

ordained as a minister. He was eminently successful as a revivalist and met much favor wherever he preached.

In 1842 he moved with his family to LaFayette county, Mississippi, and settled near LaFayette Springs. He was employed by the Oxford Presbytery to labor as an evangelist in LaFayette and Panola counties. Wonderful revivals characterized his labors everywhere.

In 1844 the Presbytery convened at Oxford, during which a resolution was introduced constraining all ministers and elders to have their infants sprinkled according to the church ritual under penalty of forfeiting their positions as church officials. The result of the discussion was the estrangement of several elders and a few of the preachers, among them the subject of this sketch, who a little later resigned his work and united with the Cypress Creek Baptist church. He and his wife were baptized by Elder Wm. Hale in the year 1847, and he was ordained as a Baptist minister the same day. That same year the Panola Baptist Association employed him to labor as missionary, within almost the same bounds which he had previously occupied when in the employ of the Cumberland Presbyterians. He labored almost continuously as evangelist and pastor, baptizing his thousands, until May 15, 1851, when he died with pneumonia at his home. His death was triumphant, as his life and ministry were faithful. His wife is yet living at the advanced age of eighty-five years.

St. Clair Lawrence was born in Whitley county, Kentucky, July 6, 1829. He is the oldest son of the late Rev. Horace Lawrence and Mrs. Jane Lawrence who at the advanced age of eighty-five is yet living at her home in Bell county, Texas. He was reared and educated mainly in LaFayette county, Mississippi. He was baptized into the Cypress Creek Baptist church near LaFayette Springs in the year 1848. He gave himself to teaching almost entirely until the late war. He joined the army in 1861, but was discharged in 1862, on account of bad health and was soon after elected assessor of taxes for LaFayette county, which position he held for two years. In 1863 he was licensed, and soon after ordained by his church, to preach the gospel. He has served as pastor in a number of churches in Pontotoc, Chickasaw,

Monroe, Itawamba, Lee, Tishomingo and Tippah counnes. He has also labored as Associational Missionary in Aberdeen, Tombigbee, Tishomingo and Tippah Associations. He has assisted in the organization of twenty-eight Baptist churches, baptized not less than two thousand subjects. He has recently spent a few years in Texas, as pastor at Nolanville, Bell county, During his stay in Texas his services were greatly blessed and two of the best churches in Bell county, located in thriving towns, Troy and Badgers, were organized, as the result of meetings held by him during his sojourn there. At this writing, his home is at Blue Mountain, Miss., and he is in the employ of Tippah Association as missionary. He has been married twice. His first wife was Sarah E. Moore of Oxford, Miss., to whom he was married in 1851. She died at Pontotoc Miss., in 1871. In 1872 he married Mrs. Lizzie Eves who is yet living. He has three living children; Horace and St. Clair—both of whom are connected with the "Baptist Standard" of Waco, Texas—and Mrs. McMillen the wife of Rev. J. N. McMillen, pastor of the Blue Mountain and Ripley Baptist churches.

Mr. Lawrence is an earnest and effective minister of Jesus Christ, sometimes, in his best moments, rising to heights of eloquence and wonderfully moving his audience. He is a laborious and zealous pastor, looking well after all the interests of his churches. As missionary he is faithful, earnest and zealous in building up "the waste places of Zion" and seeking lost sinners that they might be brought into the fold of Christ. As a writer, he wields a graceful and facile pen, and his contributions to the religious press combine in a large measure clearness of thought, breadth of research, and wisdom, combined with a transparent and elegant style. He has written much, and his communications still enrich the "Baptist Record," "Texas Baptist Standard" and other denominational papers. He is accurate and skillful in the transaction of denominational business and his gifts in this direction were recognized and used a number of years in the Aberdeen Association, in his being repeatedly elected clerk of that body. In his present field of labor he will doubtless accomplished a good work, in the Tippah Association as missionary and pastor.

Zachary Taylor Leavell, From "Mississippi Memoirs" we quote: "There is no man in the State of Mississippi who takes higher rank in theological and educational affairs than does Prof. Z. T. Leavell, Carrollton, Miss. These two subjects lie very near his heart, and to them he is devoting the best years and strongest energies of his life. He was born in Pontotoc county, Miss., August 30, 1847, and is a son of Capt. James and Emily (Worthington) Leavell. The father was a native of South Carolina, and served as a captain in the militia of his State. He removed to Mississippi about the year 1840, and located in the northern portion of the State; there he resided until his death, which occurred in 1870. His wife had been called to her eternal rest two years previous, in 1868. The subject of this notice grew to manhood in his native State; he acquired a thorough education at the University of Oxford, Miss., and was graduated from this institution in 1871. Desiring to enter the ministry he entered upon a three years' theological course at Greenville, S. C., in the Southern Baptist Theological Seminary. This college has since been removed to Louisville, Ky. Prof. Leavell here pursued his studies with that ardor which is only born of a sincere desire to succeed, and to succeed in the highest sense of the word. When a lad of thirteen years he had united with the church, and all his hopes and aspirations from boyhood had lain in this path. Soon after his graduation, in 1871, he was licensed to preach, and he took his first pastorate at Dalton, Ga. He was afterward stationed at Murfreesboro, Tenn., and then at Oxford, Miss.; there he presided over the Baptist church for six years. He then resigned his position, and for two years was the financial agent of Mississippi College. In 1882 he accepted a call to Natchez, Miss., and served as pastor of the Baptist church there for five years. The cause of education, which is a twin sister to the work of the church, is a subject in which the Professor has taken a deep interest. In 1890 he resigned his pastorate in Natchez and came to Carrollton to take charge of the Carrollton Female College, which he had purchased with the hope of giving it new impetus and life. This institution at that time was at a low ebb, the attendance being quite small. The experience, energy and will that have been brought to bear have been telling in their influence. The standard has been

elevated, the attendance has been increased to one hundred and twenty and the future is most promising. Professor Leavell is assisted in this work by a corps of seven superior teachers. The school has already established a reputation for thoroughness that will go far toward attracting a fine class of students. The buildings are ample, the location is healthy and the accommodations are excellent for young ladies who desire a good, substantial education. Professor Leavell was married at Rome, Ga., July 22, 1874, to Miss Julia Bass, a daughter of Col. Nathan Bass, of Macon, Ga., a man well known thoroughout the State as a representative of his district in Congress. Mrs. Leavell was reared in Macon, where she acquired a good education and attained many accomplishments. She is the mother of two children: Carrie and Anna May. The Professor is of that genial, social disposition calculated to win the heart of the young. He is a highly esteemed member of the Masonic order, being a Knight Templar; he also belongs to the Knights of Honor."

During the summer of 1894 Dr. Leavell resigned the presidency of Worthington Female Institute, at Carrollton, and after much prayerful consideration accepted the pastorate of the church at Clinton, the domicile of Mississippi College, and entered upon his duties there with the beginning of the session in September. This is confessedly a difficult and important pastorate, but there is a general feeling that Dr. Leavell is specially adapted to the place. He is able, genial, magnetic and industrious. He has an excellent voice, a pleasing delivery, and is possessed of a fine administrative ability. He is wise and careful as to making mistakes which would mar his usefulness.

During this year (1894) he has published in the "Baptist Record," a valuable series of historical papers, called; "Sixteen Years Among Mississippi Baptists," which bring out vividly the salient points of Baptist history in the State durng that period. They are an important contribution to the history of Mississippi Baptists and it is to be hoped that they will in the near future be published in a more permanent form.

Amos Lee was for some years a minister in the Louisville Association. Rev. W. H. Head writes in 1884: "I would

not mention here the name of this brother, so little did I really know of him, but for the purpose of relating an incident that occurred at a church, Long Creek, Attala county, when he was pastor there. In traveling I once lay by on the Sabbath in that vicinity, and attended service at that church being an entire stranger at the time to pastor and people and they to me. It so chanced that Brother W. B. Lloyd was also present, and he, too, was a stranger there, though having just moved into the neighborhood. And also there came out to meeting there that day a brother Burleson (I think it was) of Texas, traveling in the interest of the college at Waco, perhaps, he also an entire stranger. It proved to be the day set apart for the ordination to the gospel ministry of J. A. Linder, and the presbytery who had been invited were none of them present. Brother Amos Lee, the pastor learning of the strange preachers present, at once asked us all to assist in the ordination. Lloyd and I declined for the reason it is said, 'Lay hands suddenly on no man,' which we thought we would be doing in this case if we were to take part in the ordination. The Texas brother, however, consented to act and the ordination proceeded. Brother Burleson preached from Isa. 18:1, 'Woe to the land shadowing with wings, which lieth beyond the rivers of Ethopia, etc.' The land was made the United States, because looking beyond Ethopia from Palestine it is the first land, and wings refers to the national standard. He made quite a spread-eagle harangue about the greatness of the United States. Some of us did not accept the interpretation, but were quiet listeners." Mr. Lee was for some years a useful pastor of the Louisville Association, but of his subsequent history we are not informed.

Ben Lee was a minister of the Yazoo Association, who died in early life, and who is thus mentioned by Rev. T. S. Wright: "Brother Ben Lee was raised in our midst. He was ordained at Harland's Creek church. He was a pious, earnest, good preacher. He was pastor at Harland's Creek a year or so. He then moved into the Central Association, and was occupying a very important field, and was rapidly improving in the Christian and ministerial graces, when, suddenly, the Master called him home."

C. C. Lee, of this minister, Rev. W. H. Head in 1884, says: "For a short time I had some intimate acquaintance with this brother and esteemed him highly. He was an able preacher and a good man. He was pastor of Enon church, Winston county, for some time and while there was thought at one time, to be inclining in doctrine to Campbellism, but proved sound in the faith of Baptists on investigation. He moved away and I lost his acquaintance. He is now living in Texas and is useful there."

J. A. Lee, the fourth son of Sherod and Mrs. Sarah E. Lee was born May 30, 1861, in Hinds county, Miss. His father was a farmer and gave four years of faithful service as a private in the late war, and died in the spring of 1865, leaving a wife and four small boys. Mrs. Sarah E. Lee, the mother of J. A., was a woman of great physical and mental strength and determination, and succeeded in making a support for the family till the fall of 1869, when she was married to Mr. T. D. Hudspeth.

J. A. Lee left the farm in the fall of 1881 and accepted a position in a wagon shop, which he held for about eighteen months. After giving up the shop work he accepted a position as clerk in a confectionery and undertaker's shop, which he held for two years. After this he held various positions as may be seen from the following: He was with G. W. McCree, one month in a retail whisky shop; five months in the hardware store of J. Schaffer of Vicksburg; nine months in a repair shop, at Wesson, Miss., and two years in the Mississippi Mills. While working in the Mills, he met Miss Fannie V. Sanders, and was married to her, June 23, 1885, Rev. R. H. Purser, officiating. His religious and educational advantages were limited. The family lived in the country and were subject to the imperfect public school system and his education at nineteen was nothing more than a smattering, of reading, writing, spelling, grammar and arithmetic. His religious advantages were equally as limited as his educational. His mother in her younger days belonged to the Baker's Creek Baptist church, in Hinds county, and after its dissolution she held her letter quite a number of years, and as she had access to no Baptist church, she joined the Methodist, in the sum-

mer of 1872 or 1873. His step-father was a worldly man and made no preparations for the family to attend religious services, and the only religious training, was by a Christian mother, cut off from all church privileges, and a little union Sunday-school, held during the spring and summer months in a country school house. The only church, to which he had access, was a Methodist church about seven miles from home. At eighteen he attended a meeting at this church, was converted and received into its membership. While attending the union Sunday-school, which was superintended by a good Baptist brother he was impressed with the fact that Christ was immersed in the Jordan, and was therefore dissatisfied with sprinkling, which he received when admitted into the Methodist church.

He demanded immersion at the hands of the pastor who promised to attend to it, but failed (thank the Lord he did). At the age of twenty he moved to Edwards Depot, and being dissatisfied with his church membership and forming new associates, he was lead off and for two years led a dissipated life. In retrospecting the past he often said, "though cast down, yet not destroyed; though backslidden, yet not lost." When he came to himself, he was in the city of Vicksburg, feeding upon the husks of worldliness, such as, drinking with the boys, keeping late hours, reading dime novels and attending the theater. Finding himself in this condition, he quietly retrospected the past, looked closely at the present and as far into the future as possible and then resolved; I will leave this city, return to the Lord and join the Baptist church. These resolutions were put into effect at once. He gave up his situation, left Vicksburg on the first day of Jan. 1884, and returned to the country near his old home, where he remained one month. On the thirteenth of February he left Edwards for Wesson, and the following September was immersed into the membership of the Wesson Baptist church, by Rev. R. H. Purser. In a few weeks after his connection with the Baptist church, his pastor asked him to conduct the prayer meeting, which he did with fear and trembling, and this may be considered the beginning of his public life.

On January 6, 1886, he was licensed by the Wesson church to preach, and on January 9, 1886, he matriculated as a stu-

dent of Mississippi College. His college course was fraught with many difficulties. When licensed to preach, he was second foreman in one department of the Mississippi Mills, receiving one dollar and fifty cents per day, which was barely sufficient to support himself and wife. His feelings were, woe is me if I preach not the gospel, and he thought too; how can I preach without preparation? and how can I prepare without school advantages? and how can I attend school with a wife and no money? Thus we see some of the difficulties that stood in the way at the beginning. See how he overcame them; first, he gave up his position in the mill, which was his only means of support. Second, his wife consented to remain with her mother for six months, that he might get started. Third, he threw himself upon the Lord and the hearts of his brethren, and with almost no education, but few dollars in money and twenty-five years of experience, he entered school, with a determination to get as much as possible that would help him in the Master's cause.

He remained in school from the 9th of January till the last of May. He preached his first sermon, at Mt. Pisgah church, three miles north of Clinton on May 10, 1886. Text, John, 6:68. "To whom shall we go? for thou hast the words of eternal life?" During the vacation he and wife worked in the Mississippi Mills that he might be able to return to school in September. In September, 1886, he returned to school with his wife and had five dollars in money. He remained in school this time until April, 1887, when the Lord called upon him to give up his wife. This sad event caused him to leave school with his own health very much impaired. He returned to Wesson and on the first day of June he buried his babe that was just two and a half months old.

During the vacation of 1887, he taught school and returned to college in September. Through the aid of his association (Fair River) and by doing his own cooking he was able to stay during the whole of the session of 1887 and 1888. During the vacation months of 1888, he gave his whole time to preaching in protracted meetings in South and Southwest Mississippi, and the Lord blessed his preached word to the conversion of many sinners.

He returned to school in September, 1888, and remained

till Jan. 1st, 1889. He accepted the work at Courtland, Miss., Jan. 1st, 1889, and held the pastorate there five years. While at Courtland he had the care of the church at Pope's Station, Antioch, Tilatoba and Harrison. He was married to Mrs. L. J. Floyd, December 24, 1890. E. W. Spencer officiating. In November, 1893, he accepted the pastoral care of the Coldwater, Arkabutla and Mt. Zion churches and is now (February, 1894) at work in his new field, where he is succeeding finely and constantly growing in the esteem and favor of his people.

James W. Lee, the subject of this sketch, was born in Jasper county, Miss., December 23, 1860. His parents, J. D. Lee and Elizabeth Lee (nee Ellis), gave him the best of training for a useful life. Whilst he enjoyed only limited advantages in the period of his youth for an education, yet with the best of pious home-training, and by making good use of the country schools he was able to enter the Sophomore class upon his entrance at college. He grew up under the ministry of the well known preacher Rev. William Thigpen, to whose influence much of his fidelity to Baptist principles is due. He was converted at the age of twelve years and joined Salem church, near his home, at the age of sixteen. He entered Mississippi College in September, 1882, was a fine student, ranking among the best in his class. He graduated in the B. S. degree, in June, 1885. After finishing his course at college, he entered the Blue Mountain Male Academy as teacher, but this was not to be his life calling; for while a student in Mississippi College, he yielded to a long felt impression to preach the gospel. So within one year after entering upon class work in the Blue Mountain Academy he was called to preach statedly to the Pleasant Hill church. The Blue Mountain church set him apart to the ministry in May, 1886. Mr. Lee attended the Southern Baptist Theological Seminary at Louisville, Ky., one session, and in the vacation following became a pulpit supply to the Hernando church. He was so acceptable to this church that the brethren there prevailed upon him to become their pastor. He remained with them a number of years, highly esteemed, and successful to the end. While pastor of the Hernando church he preached statedly to

the Coldwater church, and also to churches in the country. In all these fields he left an enduring monument to his labors in enlarged and developed churches. He became very influential in that part of the State, in the Coldwater Association. For several years he was a leading member of the Executive Board of this body, and also its chairman. While pastor at Hernando he married the daughter of Deacon Whitley, Miss Lena, a lady of great force of character, and happily endowed to be the wife of a minister. Mr. Lee acknowledges that much of his success in the pastorate is due to the tact, patience, and wisdom of his companion. Mr. Lee next took charge of the Forty-first Avenue church at Meridian, where he remained nearly two years, greatly building up and strenghtening the church during his pastorate connection. He resigned this church at Meridian to accept the care of the church at Grenada. Since his removal to Grenada the church there divided by a number withdrawing to form a separate body. With this separating body Mr. Lee cast his lot. The old Baptist church house, then owned by the Cumberland Presbyterians, was purchased, the new church taking the name of "Central Baptist church." Soon after getting possession of their house an exploding or falling lamp caused its burning, but already and so soon after their misfortune, they have a new church building well under way of construction. Mr. Lee is a clear strong gospel preacher; sociable and sympathetic in his nature, popular, yet courageous, gentle, yet firm, meek and patient, yet outspoken in his convictions. He is rather evangelical in his preaching, abounding in the doctrines of grace. He is yet young, and is growing in strength; has a vigorous constitution, a clear strong voice, and under God's favor he may be expected to grow in the ministry to greatness in the line of usefulness.

Herman James Legge was born December 31, 1848, in the West Indies, on the Trinidad Island. He is of English descent with a strain of Holland. His parents came to the United States when he was a small boy, and a few months after their arrival he lost his mother. His father, C. S. Legge, after living in several northern States, Pennsylvania, Connecticut, Kansas, Missouri, Illinois, Ohio, and probably others that he

does not remember, came to Tennessee in about 1859. In 1861 the family came to Mississippi, since which time he has lived in Panola county, near Sardis, during which time he was married to Miss Fannie V. Bishop, the second daughter of Mr. William Bishop. His early educational advantages were limited to only a few months in a country school, though after he entered the ministry he went to school in Sardis a few months to Capt. J. A. Rainwater. The balance he obtained at home the best he could. In the latter part of the summer of 1865 he professed a hope in Christ, while not quite seventeen years of age. He exclaims: "Thanks be unto the blessed Father, who rules all things according to the counsel of his own will, for arresting me by his Holy Spirit, and bringing me to his Son, in whom I found life and salvation. I have cherished that hope for nearly twenty-nine years, and as I grow older I feel that it grows stronger." In the year 1867 he joined the Methodists without any study of the subject of church membership. Thinking his father was right he followed him, soon, however, he became dissatisfied, and, after much study, became convinced that he was in error. He gave up all and decided to follow Christ, and spent an evening of rejoicing and delight, the third Sabbath in September, 1872, when he reached this decision. He joined the Sardis Baptist church, and was baptized by the pastor, Rev. C. B. Young, on the date above mentioned. In December, 1874, he received, upon his request, a letter of dismission from the Sardis church, Rev. W. H. Barksdale, then pastor, and in January, 1875, joined Pleasant Hill Baptist church, Panola county, Rev. D. M. Lowry, pastor, Pleasant Hill soon dissolved and Mr. Legge and wife united, in its organization, with Hebron church, where he and wife and four children are now members. Very soon after his conversion he felt a strong desire to do something for our Heavenly Father. He felt a strong love for sinners and earnestly craved their salvation. In the years 1873 and 1874 he had a burning desire to tell sinners of the wondrous love of God, in sending his Son to save them, and would find himself in his prayer-meeting talks trying to teach sinners the way. However, he could not think of entering the ministry. He thought of the great responsibility and could not help but shrink back. At that time he could scarcely read at all. He was in great

trouble, as some of the brethren began to find out that he had impressions to preach and wanted to liberate him. He had planned to go to school two or three years and then try to preach. But as he was poor and was member of a church the members of which were poor he had to give up the plan of further education. He was perplexed in forming a decision. His impressions grew stronger; and the church urged him to receive license. He still refused to take such a step, until, on Saturday before the fourth Sunday in December, 1876, Pleasant Hill church, on the motion of Mr. J. B. Bourland, an excellent member, by vote granted him license to preach, teach, exhort or exercise his gifts in any way the gospel might direct. On the first Sunday in May, 1877, he made his first effort to preach. On the last Sunday in July, 1878, Pleasant Hill church, by a presbytery consisting of Revs. C. B. Young, E. W. Henderson, and D. M. Lowrey, ordained him to the full work of the ministry, the motion for his ordination having been made by Mr. P. P. Poindexter. In September, 1878, he received and accepted a call to the pastorate of Midway church. During the years from his ordination to the present (1894) he has served as pastor from two to four churches. Having preached some in Arkansas and Texas, yet his fields of labor have been in the Coldwater and Oxford Associations, with the following churches; Midway, New Hope (La Fayette county), Tyro, Union, Salem, Mastodon, Amity, Strayhorn, McIver, Hebron, White Oak Grove, Looxahomo, and Antioch in the Coldwater Association, and Good Hope and Spring Port in the Oxford Association.

He has narrowly escaped with his life several times. Once a horse ran away with him, dragging him by the foot for some distance while his head was on the ground. At another time he was rescued from drowning in the Mississippi river, near Memphis. In 1875 he had a fall of forty-two feet from a tree which he was "topping," and from which he accidentally received this fall. The result of the fall was broken bones, a bruised body and much suffering. He says: "The Lord has been very good to me. Surely goodness and mercy shall follow me all the days of my life."

CHARLES L. LEWIS.

Charles L. Lewis was born in Neshoba county, Miss., near Philadelphia, October 2, 1853. His father, R. P. Lewis, was a well-to-do farmer. His mother, E. M. Lewis, was a true Christian and a highly refined lady. He is the fifth of a family of nine children. His chances for early training were very scant and poor, for he was just seven years old when the war began, and all Southerners understand that. He was always a leader among the boys and had many friends. He was neither really good nor really bad. He spent nearly all of his time till twenty-two years old in hard work on the farm. He was converted and joined the church at eighteen years of age, and was baptized by Rev. O. F. Breland, on the last Sabbath in September, 1872. He was licensed to preach September 28, 1876. This caused him to determine on a better education. He entered Mississippi College in the fall of 1876. While here, in order to meet expenses, he cut wood, made fires, swept rooms, took up ashes, and rang bells, for the professors. He did his own cooking nearly all the time he was there. Some months he would live the whole month on two dollars and fifty cents; many months on less than three dollars per month. He was in the college four and a half sessions, was in the senior class when his eyes became so weak, from a previous attack of measles, that he had to study in a dark room for a month. He, therefore, did not graduate, but had a class standing right at the top until he was bound to stop. He taught school five ten-months sessions; and was county superintendent of education two years (1878 and 1879).

He was ordained to the full work of the ministry by the Clinton church, the presbytery being W. S. Webb, D. D., Walter Hillman, LL. D., E. C. Eager, M. T. Martin, and J. B. Gambrell, D. D., on March 27, 1881. On September 30, 1885, he was married to Miss Jennie Gully, a young lady of one of our oldest and best Southern families, who easily traces her ancestry back to the colonial days of our country. He was proctor of Mississippi College three years, 1884, 1885 and 1886. He became pastor in 1886, but during his college course had supplied several churches before this. He has been pastor of the Fannin, Oakdale, Salem, Mount Pisgah, Chapel Hill, Utica and Raymond churches in Central Association, and of five churches in other associations. He has never had any church to manifest the least dissatisfaction in regard to him. Churches have always insisted upon his remaining with them as pastor. In all his life's work he has been to no place where he would not be willing to go again. It would be nothing more than the truth to say that he has succeeded at whatever he has tried to do if the conditions of success were present. Mr. Lewis has been a close student for the last eighteen years. As a pastor he has ever had a most pleasant work. During his pastoral life he has baptized five hundred and seventeen people. In the midst of a very delightful pastorate he was elected by the Board of Trustees of Mississippi College, on November 20, 1893, as the Financial Agent of the College and still (November, 1894) continues in that work, making many friends and doing much good for the institution he represents. He has been in Hinds county, during the past eighteen years nearly all the time. During the past five years he has lived in Raymond where he owns a nice home well furnished. When elected to the financial agency his pastorate was Raymond and Utica, the two best towns on the N. J. and C. railway between Jackson and Natchez.

Mr. Lewis is a forcible and pleasant speaker, fluent and earnest, and compels a hearing, especially when aroused and on his special theme. As when a boy, so now he makes many friends wherever he goes, both for himself and for the college. He is a preacher of decided ability and force in the pulpit. The results of preaching we would judge would be that of men and women moved because of judgments overwhelmingly con-

vinced by the strong reasons of the gospel. He piles upon them the logic and argumentation of Jesus Christ and him crucified, until the judgment cannot but be convinced unless it is closed to the power of reason.

J. M. Lewis, M.D., was born in Spotsylvania county, Va., May 10, 1832. He moved with his parents to Kentucky and settled in Franklin county when he was four months old, where he was reared. He moved to Mississippi in November, 1855, settling near some celebrated springs in Madison county. Feeling impressions of duty to preach the gospel he was at length ordained to the full work of the gospel ministry by the New Hope church, Madison county, in August, 1856, the presbytery being Revs. D. E. Burns, E. C. Eager, V. W. Brock, and B. Whitfield. His first pastorate was of the New Hope and Livingston churches where he remained eight years. In 1865 he located at Brandon and became pastor of the Brandon and Liberty churches, remaining in this pastorate two years. Closing his work with these churches, he became pastor at Canton, a wealthy and influential church at that time, in 1867, where he remained for five years. During these years Dr. Lewis was an influential and active participant in the work of the State Convention and in the general work of the denomination in the State. From Canton he went to New Orleans and became pastor of the First Baptist church of that city, remaining three years. He resigned his work in New Orleans in 1873 in order to become pastor of the Baptist church in Jefferson, Texas. In 1876 he returned to Mississippi and became pastor again at Brandon. In 1878 he again left Mississippi and became pastor of the church in Frankfort, Ky. In 1885 he became pastor of Mount Vernon, East Hickman and Cane Run churches, Ky. In 1891 the call of the church of Greenville brought him back to Mississsippi, and he served that church acceptably for several years. He still resides in Greenville, but gives his ministerial labors to important churches in the famous Delta county, at Hollondale and Roling Fork. Dr. Lewis was educated by his father, who was a noted educator of Virginia and Kentucky. He graduated from Transylvania College in 1854 as a physician and continued to practice until he entered actively upon the work of the

ministry in his pastoral relations. He has baptized with his own hands four thousand one hundred and twenty-one persons, has married five hundred and six couples, and is yet active and seems well fitted for many more years of good service in the great work of the ministry. He is one of the leading pastors in the influential Deer Creek Association.

J. W. Lipsey. The subject of this sketch, or rather of this brief mention, was at one time one of the leading pastors in North Mississippi, and particularly in the Coldwater Association. For a number of years his home was at Coldwater; and he also resided at Independence. He is now (in 1894) between fifty and sixty years of age. He performed an immense amount of missionary work within the Coldwater Association, gathering many converts and organizing many churches and building up and strengthening others. He was the principal factor in the organization of the Senatobia church, and was pastor for some years. He was pastor for some years at Coldwater, and while pastor there planned and led in the building of the present neat church edifice there. He was also pastor at Peach Creek, Panola county, Hickory Grove, Tate county, Mt. Zion, De Soto county, and other churches in the Coldwater Association. Later he was city missionary in Memphis and did an excellent work in this field of labor. He was pastor several years of the church at Fayetteville, Arkansas. Leaving Fayetteville he became pastor at Lonoke, Ark., where he is at present (1894) located. Mr. Lipsey was educated at Union University, Murfreesboro, Tenn., and his whole subsequent life, religiously aut per literas has been an honor and a credit to his alma mater. Of course, we cannot possibly, without any data, give any adequate view of his life and labors. He is a preacher of rare ability, very forcible and earnest in manner, and abounding in argument and strong reason. He is fond of preaching the great doctrines of grace as taught by Paul and other inspired writers, and never wittingly dodges any controversial point in his preaching. He is a man of strong convictions and has the courage of his convictions. Boldly preaching from strong convictions of truth of course makes him some bitter enemies as well as strong friends. In July, 1883, he preached the introductory sermon before the Baptist State

Convention at Crystal Springs, which was published in the "Baptist Record." It was a sermon of great breadth and volume of thought. Mr. Lipsey has also been a frequent writer for the religious newspapers and writes with the same ease, vigor and perspicuousness which characterize his speech. In this way he has often enriched the columns of the denominational papers and accomplished much good. May his life be spared yet many years for usefulness in the Master's vineyard.

Plantus I. Lipsey, son of J. W. Lipsey, was born at Independence, De Soto county, Miss., and is now possibly twenty-six or twenty-eight years of age. He received his literary training in the Southwestern Baptist University, Jackson, Tenn., and in the University of Mississippi, Oxford, from one of which he received the degree of A. B. Finishing his collegiate course he entered the Southern Baptist Theological Seminary and spent three sessions there from October, 1886, to June, 1889. At the Seminary he took the entire course, becoming, June, 1889, a full graduate. He also took some studies, outside of the regular course, in Patristic Greek, German, Coptic and History of Doctrines. He was ordained to the full work of the ministry by the church at Columbus, Indiana, June, 1889. He immediately became pastor of the church which ordained him, and continued successfully in this pastorate for a time, until, in 1890, the health of pastor R. A. Cohron having failed and he having resigned, Mr. Lipsey was called to the pastorate of the church at Vicksburg. In the meantime he had been united in marriage with the accomplished and cultured daughter of Dr. J. L. Johnson, the Columbus pastor. Remaining in this important pastorate about two years or more he was compelled to relinquish it on account of the frail health of his wife. He then removed in 1892 to Indianola, Sunflower county, where he became pastor, also preaching neighboring churches. He, however, remained here only a short time, when he resigned his work in order to become pastor of the church at Murfreesboro, in the mountains of East Tennessee. At this time (November, 1894), he is the efficient and esteemed pastor of the Murfreesboro church, in the town where his father received his literary course years ago.

Luther R. Little. The subject of this sketch was born in North Alabama, February 18, 1872. He was the youngest of eight children. His father moved to North Mississippi when Luther was only four years old. At the age of fifteen he was converted and united with the Baptist church at Booneville, Miss., where his father then lived. In less than one year after joining the church he was licensed to preach. In the fall of 1888 he entered Mississippi College, from which he was graduated in May, 1893. By heroic effort, self-sacrifice and toil he was sustained while in school. Luther Little has held several pastorates. His first was at Holly Springs, Miss. He spent one vacation as pastor of Wall Street Baptist church, Natchez, Miss. Besides these two pastorates he supplied several smaller churches while in college. His best energies have been, however, in the direction of evangelistic labors. The Lord has blessed his preaching in the past, though it was the effort of a very young man. We can but hope that he will live worthy of his high vocation and the honor which God has placed upon him in calling him into the greatest work that human hands can do. His great ambition to do good is encouraged by past successes and blessings. He believes that earnestness is the greatest requisite in Christian work. He is full of hopes.

William B. Lloyd. Of this excellent minister Rev. W. H. Head writes in 1884: "In extreme age and feebleness Brother Lloyd is now living near Sallis in Attala county, Miss., universally beloved. He is too well known to need any thing to be said in his praise now, but will soon have passed away and some sketch from the recollection of one who has known him long may not be uninteresting hereafter. I can only speak of my personal recollections of him. He was the first Baptist preacher, I think, of whom I had any knowledge in Mississippi, when I was a boy and did not care to make the acquaintance of such men. I afterwards became better acquainted, indeed quite intimate, with him, and labored with him in several meetings when I was young in the ministry. Ever since, I have known him more or less. I have never heard anything to his disadvantage but all to his praise. His living record now is that of a good man. After a long life in abundant labors in the gospel that were greatly blessed, winning souls to Christ, and the

love of all to himself, his life is like a long unclouded summer day and its sun, lingering and slowly declining, will soon peacefully sink to rest. But how can we photograph a memory sketch of him as a preacher? The common people heard him gladly; and still gladly heard him again and again. Yet after hearing him, no one perhaps ever thought of commending his sermons particularly for any display of ability in them. In listening to him people would sometimes wearily wait for him to get started in preaching which it would seem he would not do, and sometimes did not do. Some hearers at times would be almost irritated at his languid, indolent, lifeless talk. Some would smile at an odd, quaint remark, and then weep at some touching pathos from him. Yet all heard him gladly. Why? He preached the gospel and told the old, old, story of Jesus and his love; and, though sometimes perfunctorily, when his own feelings were unmoved (he never trained his voice to affect what he did not feel), yet when aroused himself, as often he was, his hearers were at once aroused with him, and then they wept with him that wept and rejoiced with him that did rejoice. The transparent, honest sincerity of the man in whatever he said or did was in itself a sermon known and read of all; I think he never extended his labors in preaching a great deal. In his humble opinion of himself, he probably thought the adage applicable to himself that 'homely features should stay at home.' He might have been deficient in missionary zeal, though a missionary Baptist. He could not have made a good financial agent to collect money for missions. At least I never knew him to take up a collection for anything, nor to insist upon a salary as pastor. He was beloved as a pastor, not for this reason, but as a lovable man; and he trained his people to 'keep the unity of the Spirit in the bonds of peace.'"

He was, in 1881, the oldest Baptist preacher in Mississippi. On October 8, 1889, he peacefully and calmly passed away at his home near Sallis station, Attala county, Miss., greatly honored and esteemed. The "Record" speaks thus:

"A Great Life Ended.—October 8, 1889, at his home, near Sallis, Rev. William Butler Lloyd breathed his last. Mr. Lloyd was born in Hancock county, Ga., February, 1807. He moved to Alabama in 1821, and settled in Perry county. At the age of sixteen years he was converted and baptized into the

fellowship of Salem Baptist church by Rev. Mr. Suttle. Two years later he commenced to preach and traveled much with Mr. Suttle in the work. At nineteen he was ordained to the full work of the ministry. He was married to Miss Mary Hall in 1830. Moved to Mississippi in 1835 and settled in Noxubee county, twelve miles south of Mashulaville. There being no church near he preached in school-houses and private houses through the country. Soon, with others, he organized the Mashulaville church, and became its pastor. For twenty years he served the church as pastor, preaching also at other points, Running Water, Good Hope, and Summerville. In fact his whole time was given to preaching the gospel, and his labors were wonderfully blessed in the conversion of souls. He was intimately associated in the ministry with Revs. Pace, Holbrook and Lattimore, and frequently labored with them. In 1847 his wife died, leaving seven small children. In 1848 he married Miss A. C. Harmon. In 1855 he moved to Attala county and became pastor of Long Creek church. Sixteen years he served us faithfully. The church flourished and many souls were converted and added unto us. His strength failing, he resigned the church and left the pastoral work, though his labors did not cease, by his counsels, his prayers, his Christly work, he aided us. He was ever a friend and helper to those men who served our church after him. Fifty-two years in active work as a pastor, sixty-six years serving the Lord. What a record? We say he is gone—his life is ended—but is it true —can such a life ever end? Six years before his death he became blind and in his blindness was a living testimony of Christ. In his last sickness much of his time was spent in repeating the hymns he had so much loved, "Jesus lover of my soul," "Nearer my God to Thee," and others. Truly we say a great man has gone to his reward—a noble, gentle, loving soul is at rest. He had suffered much, was oft-times weary and longing for Home. His eyes, no longer blind, behold the marvelous light and grandeur of that city not made with hands, eternal in the Heavens. "O, Death, where is thy sting? O, grave, where is thy victory?" A wife and four children survive his loss, and they mourn not as those who have no hope, but with the assurance that he is at rest. We loved him. His was a gentle nature, that thinketh no evil, he had counseled us,

in hours of darkness and gloom he had pointed us to one who said, "Lo, I am with you always, even unto the end of the world." He is gone and we thank God that we knew him, and his memory will long remain green in Long Creek church.

REV. A. A. LOMAX.

Alex A. Lomax. This devout and noble man of God began his earthly career in Obion county, Tennessee, May 4, 1830. In 1836 his parents moved to Holmes county, Miss., where he was reared on a farm with scarcely any school advantages. He learned to read, however, of which he was very fond, but did not attempt the herculean task of learning to write till he went out into the world for himself, and was then only induced to make the effort from the great desire to communicate with his mother. In October, 1853, he was converted in a meeting conducted by Rev. Z. McMath and baptized into the fellowship of Ebenezer Baptist church in the Yazoo Association, by the pastor, Rev. B. Nall. He felt an irresistible call to the ministry from the hour of his conversion, and began at once to discuss plans for his preparation for his life work. Ignorance and poverty stood like mountains in his way while a personal affliction, of ophthalmia, and financial misfortune intensified the difficulties till all hope was well nigh extinguished of ever qualifying himself for the great work. Finally a way was opened and through the kindness of Rev. S. S. Brown, Principal of Milton Academy, and Mr. Thomas Harris who kept a boarding house for the pupils of this worthy school, he was enabled to get a start. These gentlemen, though Old School Presbyterians, gave him all the encouragement he needed and allowed him the benefits of the

school and boarding house on a credit. This debt he subsequently paid in money but the debt of gratitude he still owes to these excellent people. The names of Brown and Harris are sacred in his memory. After nearly two years in this excellent school he entered Mississippi College in the fall of 1858. He took the regular course and graduated in 1862. His senior course was somewhat abbreviated in order that he might hasten to another field of action, the war of secession. He joined "The Durant Rifles," in Company I, Twelfth Mississippi Regiment of Confederate States Volunteers, and took part in all the campaigns and many of the battles in the army of Northern Virginia. In 1863 he was ordained to the full work of the gospel ministry in Dr. Burrows' church, Richmond, Va., the presbytery consisting of Drs. Sealy, Jeter, Dickinson, Shands, Mayes, Ryland and Burrows. In 1864 he was appointed chaplain of the Sixteenth Mississippi Regiment, Featherston's Brigade. In this capacity he served to the end of the war, surrendering with his command at Appomatox, April 9, 1865. Many of his old comrades can and do testify to his upright, consistent life as a Christian and ambassador for Christ during these eventful days, as also to his courage in danger and sympathy and helpfulness to the suffering. When peace was restored he returned to his beloved Mississippi and began the heroic task of strengthening the things that remained. His efforts were directed along three lines, namely, the material, educational, and religious development of his beloved Southland. To these he gave himself with all the energy of his being—preaching almost for nothing, teaching school and working in the farm, that he might not be burdensome to the poor churches and that his precept and example might inspire others to greater efforts.

In 1871 and 1872 he acted as agent of Mississippi College. During the years 1865 to 1871 he preached to the churches of Rocky Springs, Bethel and Yazoo City. In November, 1872, he moved to Copiah county, where he labored abundantly for Christ and the salvation of sinners till the year 1894, when he moved to Batesville, where he now resides. Mr. Lomax was married in 1866, and God has given him and his excellent wife five children. He is affectionate, and nothing is to him more delightful than to be in the charmed circle

of his own loved family. One of these, a bright, gifted and cultured daughter, who had just graduated from Blue Mountain Female College, in August, 1894, passed to her heavenly home, leaving the parents weeping over the "cold clay." Miss Clyde was said by President Lowrey to be one of the brightest girls ever graduated from the college. Mr. Lomax has been honored by his brethren and fellow-citizens by being placed in positions of trust. He has been elected to the place of presiding officer over the Fair River and Copiah Associations. He has served one term as superintendent of education of Copiah county. He took a leading part in the Prohibition movement, being one of the first to inaugurate it in South Mississippi. He has ben president of the County Prohibition Convention of Copiah county, also president of the State Prohibition Convention. He has been twenty-three years a member of the Board of Trustees of Mississippi College, and of Hillman College (formerly Central Female Institute) for twenty-five years. He has been often a vice-president of the Mississippi Baptist State Convention; and when Dr. W. S. Webb declined re-election at Summit in 1893, Mr. Lomax was elected president of this body. He was re-elected to the presidency by the Convention at Winona in July, 1894. He has traveled much in the State and preached to many audiences and baptized many people. God has honored his ministry, prospered his churches and blessed his family. We first met A. A. Lomax at the Columbus Association, in 1870, as the representative of the Orphan's Home. His appeal greatly stirred the large congregation, and one incident especially (now forgotten) was so pathetic and so thrilled the crowd that he was requested to and repeated it to the mighty crowd which assembled on Sunday. He is emotional, and possesses a wonderful pathos in his preaching, so that it is no uncommon thing to see his audience in tears. Having quite a touch of Irish wit about him there is frequently, especially in his platform addresses, an irresistible humor, which often excites the laughter of his hearers. His style is transparent and perfectly simple, and the people hear him gladly. He is universally loved and esteemed where he lives and every one has unlimited confidence in his piety and purpose to be helpful. He is a man who one readily receives into his heart

and whom he loves more the longer he is thrown with him. He is one of the "wheel-horses" in Baptist work in Mississippi.

REV. H. M. LONG.

H. M. Long, the subject of this sketch was born in Hinds county, Mississippi, within six miles of the Capitol of the State, September 25, 1844. His father, John Long, emigrated from Indiana to Mississippi at the early age of about twelve years, and having reached maturity was married to Miss Elizabeth Shaw, who came with her parents in early life from Tennessee, her native State, to Mississippi. Unto them was born seven children, five sons and two daughters, H. M. Long, being the youngest child of the seven. While an infant, not quite two years of age, his father died, leaving him with four others, two of the children having died in infancy, solely to the care and training of his mother, until he was about seven years of age, when his mother was married the second time, to Dr. L. B. Hemphill of Hinds county. Mr. Long's mother was a woman of very limited literary culture, as she had had only about eleven months altogether of school training in youth, but she had strong convictions and was a woman of most excellent piety, and earnest Christian consecration. She was a thorough missionary Baptist, and sought to inculcate upon her children, her religious principles, beginning at the earliest practicable age. Mr. Long inherited much of his mother's character, as a result of her religious training and pious influence, he grew up religiously inclined. At the early age of about four years, he entered the school taught in his neighborhood, and having natural aptitude and fondness for books, he made rapid progress in his studies, but the late war coming on about the time

he was preparing to enter college, his purposes and plans in that direction were defeated; hence his school advantages were confined to the country schools, some of which, however, were taught by the best of English and classical scholars; so that his education in the higher departments of literature, both English and classical, were by no means neglected. Having enlisted as a soldier during the second year of the war, and in his eighteenth year, he served his country with a fair degree of acceptance for more than two and a half years, continuing with his regiment until becoming prostrated by an almost incurable sickness, he was compelled to return home for treatment. Recovering from his disease, he was on his way to rejoin his command when the surrender took place. It was his desire and purpose to enter college and finish his education and afterwards take a course in some law school, preparatory to the practice of law, but his best friend and counselor, his mother, having died a few days after his return home, his plans were again defeated, and he turned his attention for a livelihood to teaching, for which profession he had become fairly qualified in the schools he had attended. With the exception of a few short intervals, he assiduously pursued his chosen profession for about fifteen years. During one of these intervals he served quite acceptably as journal clerk of the House of Representatives during a session of the Mississippi Legislature, and afterwards as enrolling clerk during another session. On April 18, 1867, he was happily married to Miss Cornelia M. Lawson, the only daughter of William and Pernecia Lawson, of Hinds county, and grand-daughter of the lamented J. B. Saterfield, Esq., near Raymond, Miss., and well-known throughout his country, as an honest, upright Christian citizen. Aside from his conversion and call to the ministry, he considers his marriage to one of the purest and subsequently one of the most pious of women as the happiest event of his whole life. Since entering the ministry, he has been heard frequently to remark that he could never account for his getting such a good wife, except upon the idea of the Scriptural assurance that "the Lord preserveth the simple." By this union he has been blessed with nine promising, intelligent children, six daughters and three sons, one of the latter having died in infancy. He is very devoted to his wife and chil-

dren, and, though poor in this world's goods, he has managed to give, thus far, a finished education to those that have reached maturity, except one, whose mind was seriously impaired in infancy by protracted serious illness, and an accidental stroke upon his head, rendering him unable to comprehend so well as the others, but who, at the same time, is pretty well qualified for business. He controls his children with a firm, yet kind discipline. They are all yet with him and unmarried, and though five of them have reached mature years, he has never known one of them to wilfully disobey him. His wife and children are perfectly devoted to him. He professed conversion in September 1867, his wife following or joining him the succeeding day, and both were baptized by the same minister that married them, Rev. Jesse Woodall, of blessed memory, into the fellowship of the Bethesda Baptist church, Hinds county. His conversion was very bright and satisfactory, and shortly after he united with the church he became seriously impressed with a divine call to the ministry. He took the matter under cautious, prayerful consideration, and though he did not resist the impression, yet, apprehension of the great responsibility of a gospel minister, and wishing to carry out the oft expressed desire of his sainted mother, that he should follow the legal profession, the study of which he had prosecuted two or three years as best he could, in connection with teaching, several months elapsed before he would consent, though often pressed by his pastor, to be licensed formally to preach. But, one day, being irresistibly led by the Holy Spirit, while in an earnest prayerful mood, to open the Bible, the first passage upon which his eyes fell was the remarkable language of the Apostle Paul in relating his own experience: "Necessity is laid upon me, and woe is me if I preach not the gospel." If he had heard a voice direct from heaven, it would not have been more startling and impressive. He regarded the language as none other than the voice of God, and at once concluded to make a complete surrender, and has never entertained for a moment a doubt of being divinely called to preach the gospel. Embracing the first opportunity in church conference he laid the matter before his pastor and church, and was at once formally liberated to preach wherever in the province of God his lot should be cast. He never sought

ordination, but, after being licensed, he continued to preach with marked success in connection with school-room duties, in the midst of churches already supplied with pastors. Locating at Westville, Simpson county, Miss., January, 1872, where he had been elected principal of the academy for boys and girls, he united with the Strong River church, hard by, and the following August was, by an act of the church, formally set apart by ordination to the full work of the gospel ministry, Eld. Theophilus Green, of sainted memory, and Eld. R. W. Hall, acting as presbytery. He was soon after called to the pastorate of two or three churches in Simpson county, which he served acceptably for some time.

Having taught the Westville school four years, with marked success, he moved with his family to Cato, Miss., where he taught the high school one year. About this time the "Baptist Record" made its debut at Clinton, Miss., and at the earnest solicitation of the proprietor, Rev. M. T. Martin, he gave up his pastoral work and teaching, and took the field for the paper. But being inexperienced, and finding the prosecution of the work on horseback more arduous than he contemplated, he soon gave it up, and moving his family again, he located near Hazelhurst, Miss., where he resumed teaching, and was soon called to the pastoral care of the Spring Hill church at Martinsville, which he served faithfully and acceptably nearly two years. Thence removing to Lawrence county, he took charge of a school in the country for ten months, but having taught six months, and became irresistibly impressed by the death of a bright and promising infant son, that he should devote his entire time to the ministry, he resigned the school and was almost immediately called to serve about eight churches. Removing to Williamsburg, Miss., he accepted four of the churches to-wit: Silver Creek and Whitesand in Lawrence county, and Salem and Leaf River in Covington county. Excepting Whitesand, he continued two years serving these churches, adding the second year the churches at Providence and Augusta in Perry county.

In the beginning of 1882, he took his family to Blue Mountain, Miss., to give his daughters the advantage of thorough training in the Female College there, then under the presidency of the lamented founder, Dr. M. P. Lowrey. Remain-

ing here fifteen months, meanwhile serving the Union church in Tippah county, and Salem in Marshall, and organizing a church at Middleton, Tenn., he was by force of circumstances compelled to move his family where he might obtain an adequate support for them, so he located at Pleasant Hill, De Soto county, where he served the church and also the one at Lewisburg, Miss., and Middleton, Tenn. But in eight or nine months, on account of protracted, and well-nigh fatal sickness in his family he decided to locate at Collinsville, Tenn., where he continued one year, serving the churches at Grand Junction, Saulsbury, Middleton, and near Williston. Being called to the church at Shuqualak, Miss., he accepted, and served the church three years, when he resigned to move to Louisiana. Deciding, however, to remain at Shuqualak, he served the churches at Shubuta, State line, Heidelberg and some others, till 1890, when he resigned all his pastoral charges at the earnest solicitation of Dr. J. A. Hackett, the present editor in chief of the "Baptist Record," to take the position of field editor of that paper. This position he has held with marked success and much acceptance to the company, barring twelve months, during which, at the earnest solicitation of the Shuqualak people having accepted the presidency of the Female College, he was by close confinement and excessive study, stricken with nervous prostration, from which he suffered nine months. He still has his home at Shuqualak, and is vigorously prosecuting his mission as field editor of the "Baptist Record." Mr. Long has ever held an humble opinion of his literary attainments and preaching ability, but as pastor, teacher and newspaper man, he has been quite successful, and almost without exception has given universal satisfaction. Though not in the pastorate, he preaches oftener, perchance, than any pastor in the State, and the Lord is blessing his labors.

Charles Lovejoy. This excellent brother feels that his "early history could not benefit anybody, as it was a wasted life, fruitfully spent in the service of the devil, until June, 1891, while listening to that noble man of God, B. N. Hatch, of Summit, who was conducting a meeting at Pheba, Clay county, Miss." In this meeting he was led to see the error of his ways, and seeking the Lord found him precious to his

ruined soul. In November, 1891, the same year, he was licensed to preach, filled a few appointments, held a protracted meeting in Oktibbeha county in July, 1892, where his labor was greatly blessed. At the close of this meeting his church at Pheba proposed his ordination which took place July 20, 1892. He then entered fully into the work of the ministry. In 1893 he was pastor of Amity, Enon, Montpelier, and Mount Zion churches. In his work during that year the Lord again did much for his people, and through his labors about forty were added to the churches by baptism, and ten by restoration. In 1894 he received and accepted calls to the Buena Vista, Hebron, Providence and New Salem churches which closely occupy his entire time. A future of usefulness and blessing seem to spread out before this young minister of Jesus Christ.

Charles A. Loveless was born in Cleburne county, Ala., Jan. 27, 1869. Removed to DeKalb county, same State, in 1874, and was converted to the religion of Jesus Christ in the summer of 1885. He felt impressed to preach the gospel soon afterwards, and in order to drown these impressions lived out of duty until Aug., 1890, when he joined the Missionary Baptist church at Ellistown, Miss., where he had previously removed with his parents. He was baptized by Rev. B. F. Whitten, and was liberated to exercise in public worship by Ellistown church in June, 1891, and began at once to preach. In Jan., 1893, he was granted license to preach by the same church. On entering school at Blue Springs Normal College, Blue Springs, Miss., he removed his membership to Blue Springs Baptist church, which church ordained him to the full work of the gospel ministry on Aug. 7th, 1893. The ordination council consisted of Revs. W. F. Ausbon, Isaac Smith, and T. A. J. Beasley. He was called to preach to Uclatubba and Birmingham churches, and New Harmony congregation for the pastoral year of 1893 and 1894, where he is meeting with great success. He is of poor parentage, and is now striving to enter, and complete his education in our own beloved college at Clinton. It will be seen that Mr. Loveless is also quite a young minister of Jesus Christ, but he bravely enters upon his work, full of hope and in reliance upon the

power and grace of God for help and success. May his hopes be realized.

General M. P. Lowery. Mark Perrin Lowrey was born in McNairy county, Tennessee, on December 29th, 1828. He

GEN. M. P. LOWERY, D. D.

died on February 27th, 1885, at the age of fifty-six years one month and twenty-eight days. During this comparatively short life he saw many changes, did a great deal of work and acquired a very extensive influence.

His father, Adam Lowrey, was of Scotch-Irish, his mother,

of English descent. His father died when he was four years old. He had four brothers and four sisters older than himself, and one sister younger than himself. His mother was poor. The children all worked hard and wore home-made clothes. When Mark was fifteen, his mother moved to Farmington (near Corinth), Mississippi. At seventeen he made a profession of religion, joined the Baptist church near Farmington and was baptized by Rev. James Griffin. At the age of eighteen he joined a company of volunteers and went to the Mexican war. On returning from the Mexican war, he learned the trade of a brick mason, which trade he followed for several years and in which he became very skillful. At twenty-one he was married to Miss Sarah Holmes, the daughter of a prosperous farmer. His marriage was exceedingly fortunate. His wife had not been blessed with school advantages, but she was a woman of great industry and economy, of strong physical constitution, of unusually fine practical sense and of unswerving Christian principles. She was modest and retiring in disposition, but she was a "keeper at home," and was ever as great in her sphere as he was in his. Often was he heard to say in his later years that the larger part of his influence was due to his wife. "The heart of her husband did safely trust in her," and "her children rise up and call her blessed."

M. P. Lowrey was from childhood a hard student. At the date of his marriage he had never been to school six months in his life and had access to very few books, but he had made good use of his small opportunities. His widow testifies that, after his marriage, as he worked at his trade, he always kept up his studies at night, at the noon intermission and at all odd hours he stayed with his books.

At the age of twenty-four he decided that it was his duty to enter the ministry. His wife, with her characteristic good sense, said: "Well, if you are going to be a preacher, don't be a half-way preacher; I'll take care of the family, you go to your books." Both before he entered the ministry and for some years afterwards, whenever there was a school in the community, he would study at home and go to the school house and recite to the teacher.

From the first sermon he was an effective preacher. A sen-

sible man heard him preach in his early ministry and remarked: "He is as solid a young man as I ever listened to." Soon after he commenced preaching he was appointed missionary in the Chickasaw Association, which then included nearly all of Northeast Mississippi in its territory. He continued this work for about four years. He organized the church at Corinth, Miss., and lived one year at that place. When the war between the States broke out he was living at Kossuth and preaching there and at Ripley. He thought at first that he would not join the army. A company of sixty-day troops was, however, organized in his community, and he was elected captain. As the company was made up of his neighbors and many of them were his church members, he decided to accept the position. Before the sixty days had expired he was made colonel of the Thirty-second Mississippi Regiment. After the battle of Chickamauga, in which he displayed especial gallantry, he was promoted to the position of Brigadier General, and served during the remainder of the war as commander of Lowrey's Brigade, Cleborne's Division, Hardee's Corps, Army of Tennessee. One who knew him well said, "A braver soldier never graced a battlefield." On the day after the battle of Chickamauga, Gen. Pat Cleborne introduced him to Gen. Hardee as "the bravest man in the Confederate army."

During his soldier life he did a great deal of preaching. He frequently said that he did not think that he did more good as a preacher during any four years of his life than in did during his four years in the army. One of his soldiers said that he would "pray with them in his tent, preach to them in the camp and lead them to the thickest of the fight in battle." He was frequently referred to as "the fighting preacher of the Army of Tennessee." He did not believe in slavery, but he did believe in the South and in States' rights, and he fought for his convictions with all the ardor of a patriot.

When the war was over he laid his sword aside and began to work for the upbuilding of the conquered South, especially for the upbuilding of the religious interests of the country. For two years he traveled over the State as an evangelist and did important work in reorganizing and encouraging the churches. When he gave up this work he had invitations

from several churches in large towns to settle as pastor. He had, however, purchased a small country home in Tippah county, and he preferred to remain there and preach to country and village churches in reach of him. He often preached to as many as four churches, giving one Saturday and Sunday in the month to each and holding a protracted meeting with each during the summer. He would ride from five to thirty miles to reach these churches, and, as they were poor, some years his salary from all of them would not exceed four hundred dollars. But some of the best work he ever did was with these poor country churches. Many of the old brethren remember with much joy the great meetings held by him in connection with the beloved Lewis Ball and others among the country churches.

For two years he was a stated contributor to the "Christian Index," of Georgia, and for several years he was editor of the "Mississippi Department" of "The Baptist," published by Dr. J. R. Graves, at Memphis, Tenn.

Soon after the war Gen. Lowrey conceived the idea of establishing a boarding school for girls. He placed his daughters in Stonewall College, Ripley, Mrs. M. J. Buchanan, president, and later in the Baptist Female Seminary, Pontotoc, Dr. W. L. Slack, president. In 1873, when his two oldest daughters had graduated and one of them had been teaching for some years, he and they opened a school at his country home and called it Blue Mountain Female Institute. In 1877, the school was chartered as Blue Mountain Female College.

He continued to preach to country churches, presided over the school and taught the departments of history and moral science. The school enrolled fifty students the first session, twenty-seven of them being boarders, and it grew steadily until the day of his death, in 1885. Since his death, the school has continued to grow, under the presidency of his eldest son, and it is now one of the leading institutions for the education of girls in the South.

Gen. Lowrey served for ten years as president of the Mississippi Baptist State Convention. He also served for some years as a member of the Board of Trustees of the State University, at Oxford, and as a member of the Board of Trustees of Mississippi College, at Clinton. The degree of Doctor of

Divinity was conferred on him by Mississippi College.

He had several prominent characteristics:

1. His great steadiness of purpose. Just after the war, when his praises as a soldier were in everybody's mouth, he was urged by many prominent people to enter upon the life of a statesman. At one time he was assured by many prominent men that he could be elected Governor, and was urged to allow his name to be used as a candidate. At another time he was urged to enter the race for the United States Senate. But he felt that his duty was in another line and steadily resisted the temptations. About the time he was ready to begin his school enterprise he was offered the position of secretary of the Foreign Mission Board of the Southern Baptist Convention. This would have given him an ample support for himself and family with a home in Richmond, Va., where he would have had excellent school advantages both for his boys and his girls. When he had decided to open his school at his country home, several large towns in the State proposed to bid for the school, and one excellent town made him a flattering offer of grounds and buildings. But his purpose was fixed and he could not be turned aside from it.

2. He was greatly noted for his ability to adapt himself to all classes of people. A very intelligent and intimate friend said of him: "He could go into the humblest cottage and sit down among the poorest and most ignorant people and make them feel that they were in the presence of a friend. Then he could go into the most elegant mansion and sit down in the midst of the most intelligent and refined and make them feel that they were in the presence of an equal."

3. Probably the most prominent characteristic was his sublime trust in God. He looked to God for guidance in everything. From boyhood, through manhood, until death, he lived a life of trust.

His death was as sudden as a lightening stroke. On the 27th of February, 1885, in perfect health he had gone as far as Middleton, Tennessee, with some teachers and students who were en route to the New Orleans Exposition. He had purchased their tickets and was turning away, when suddenly he fell back against the wall, sank down to the floor and gasped but once. "He walked with God and he was not, for

God took him." Two years before this he was very ill and the doctor told him he must die. He afterwards said that this caused him no excitement whatever; that the question of his eternal welfare had long been settled and that he kept his business matters in such shape that they would give no trouble to any one. So it was two years later; and when death came to him without a moment's warning it found him ready.

He left a family of six sons and five daughters, all of whom are now grown and still living (October, 1894) and all of whom are members of Baptist churches.

In his "last will and testament" he used this sentence: "It is my prayer that every descendant of mine down to the last generation shall be a follower of Christ and meet me in Heaven." He closed that will by saying: "I subscribe myself the friend of all humanity and the humble servant of the Lord Jesus Christ."

His grave is one mile from Blue Mountain Female College, and at its head stands a beautiful monument erected by his students.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

—Contributed by Dr. W. T. Lowrey.

The following facts are in our possession: Gen Lowrey felt called to preach soon after his conversion, but tried to evade the duty by making money to help others to preach. But in his twenty-fourth year was compelled to yield, and in August, 1853, was ordained by the Farmington church. He was modest and retiring in his disposition and ever shrank from the honors which admiring friends and brethren sought to thrust upon him. We first met him in a revival meeting conducted by himself and Rev. Lewis Ball with the Starkville church. His earnestness made a profound impression in the community; crowds attended the services; and he, with his

colleague, seemed almost heart-broken at meager results of the services caused by an improper state of feeling in the church. His preaching abounded in illustrations drawn from his war experience and were often used with fine effect.

During the State Convention in Kosciusko, in 1884, in a sermon, in the conclusion of a magnificent eulogy on the Bible, he took the large pulpit Bible from the stand before him, clasped it in his arms and exclaimed, with wonderful effect:

"Holy Bible, Book divine,
Precious treasure, thou art mine."

On one occasion, while delivering an address on some subject during the sad post bellum days, he electrified his audience by this patriotic outburst of eloquence: "I love Mississippi; I love her people with whom I have lived in prosperity; I love her name; I love her glorious dead, lying in unmarked graves on every battlefield of the Confederacy; yes, I love her very soil, and, when I think of her sufferings, I could bow down on my knees and kiss her sacred soil." Truly he was "a great man and a prince in Israel."

REV. W. T. LOWERY, D. D.

W. T. Lowery, A. M., D. D., is the eldest of the six sons of Gen. M. P. Lowrey. He was born near Booneville, Miss., March 3, 1858. At eleven years of age he was baptized by his father into the Ripley Baptist church. From eight to sixteen years of age he worked on a farm, studying at home and going now and then to the country schools for a few months at a time. At the age of sixteen he entered Blue Mountain Male Academy, Captain T. B. Winston, principal. A year and a half later his

health failed and he was compelled to stop school and spend another year on the farm. In the fall of 1878, he entered the Sophomore class at Mississippi College, from which he graduated with first honor in a class of seven in June, 1881.

In early life he chose the law as his profession and held to his purpose until a few months before he graduated, when he decided that it was his duty to enter the ministry. He was licensed to preach in April, 1881, but preached only one time before he graduated. During the summer of 1881, he preached in protracted meetings in country churches, and that fall he entered the Southern Baptist Theological Seminary at Louisville, Ky. His first pastorate was at Simpsonville, Ky., where he preached two Sundays in the month from February, 1882, until January, 1884. His second pastorate was at Cane Run, near Georgetown, Ky., where he preached four Sundays in the month from January, 1884, until February, 1885. During his pastorate of both these churches he continued his studies at the Seminary in Louisville. He was nearing the close of his senior year at the Seminary, when, on February 27th, 1885, he was called home on account of the sudden death of his father. On reaching home he found that he had been chosen as his father's successor, and he entered at once upon his duties as president of Blue Mountain Female College. It happened that he assumed his duties at the college on his 27th birthday. On September 1st, 1886, he was married to Miss Theodosia Searcy, daughter of Rev. J. B. Searcy, D. D., then of Arkansas, later of Louisiana. He has now (Nov. 1894) been in his position as college president for nine and a half years. During his administration the college has doubled its patronage, greatly improved its buildings and equipments, made important additions to its course of study and largely increased both the strength and number of its faculty. He has not only worked hard in the school, but he has found time to visit almost every part of Mississippi, preaching sermons, holding meetings and delivering lectures on missions and education. He probably knows more people in Mississippi than any other man of his age in the State.

During Dr. Lowrey's stay of nine years and a half at Blue Mountain he has served the following churches as pastor: Ripley, five years, two Sundays in the month; Blue Mountain,

five years, two Sundays in the month and two years, four Sundays in the month; Union, one year, one Sunday in the month; New Albany, two years, two Sundays in the month; and Olive Branch, one year, one Sunday in the month. Into these churches he has baptized nearly four hundred people.

He was chairman of the Centennial Committee of the State Convention for one year and has now been vice-president for Mississippi of the Sunday-school Board of the Southern Baptist Convention for three years.

Dr. Lowrey is a thorough Mississippian. He was born and educated in the State and expects to spend his life in building up her educational and religious interests.

He had a number of very flattering offers, both in pastorates and in schools, outside of Mississippi, but he has promptly declined all temptations to leave his native State. His ambition is to prove always a worthy successor of his noble father, and surely he could find no more useful position than the one which he now holds. We have known W. T. Lowrey since his assumption of the duties of his station as president of Blue Mountain Female College, and during these years have known him only to love him. Wherever he has gone, throughout the State, he has endeared the people to him very much by his pleasant magnetic manner, and by his earnest and forcible preaching. His style is one of great vivacity, and he secures the sympathetic attention of his audience from his first utterance and holds it until the last sentence is spoken. You cannot but listen to him. Whenever he preaches once in a community he is always afterwards sure to be greeted with a large audience. His preaching is eminently Scriptural, devout, practical and helpful. In the community in which he lives he is held in the greatest esteem, and whenever he preaches or addresses an audience he is listened to with the greatest respect. Every subject he touches, under his kindling enthusiasm, becomes at once invested with thrilling interest. In the annual meetings of the State Convention he oftens performs the important part of the work and participates in the discussions, and always carries with him great influence in the councils of his brethren. He is broad in his sympathies, taking into his heart and effort every enterprise

looking to the interests of the Redeemer's kingdom. Every object of Christian benevolence finds in him a warm and earnest advocate and a liberal helper. May his life long be spared to the denomination in Mississippi and to the cause of religion and education among our people.

William Turner Lumbley was born at Mechanicsburg, Yazoo county, Miss., December 29, 1853. After the usual school boy days in the neighborhood schools, he went to Mississippi College, where he received his collegiate education, having previously felt called of God to preach "the everlasting gospel." Having continued at Mississippi College for some time, he felt the need of special preparation for his life's work, and entered the Southern Baptist Theological Seminary, Louisville, Ky., and spent two sessions there, extending from the fall of 1886 to the summer of 1888. He graduated in some of the English schools of the Seminary. He was ordained to the full work of the gospel ministry by the Ogden Baptist church, Yazoo county, Miss., July 31, 1881. He was pastor of country churches near Hamburg and Monticello, Ark., from January, 1883, to December, 1885. He was missionary of the Mississippi Baptist State Mission Board in 1886 up to September of that year. Some time after this he became missionary to Africa in the employ of the Foreign Mission Board of the Southern Baptist Convention, at Ogbomoshaw (P. O. Lagos), Africa. Before going to the foreign field he was married, and he and his wife remained in their work in the "Dark Continent" until early in 1894 they returned to the home land for rest and recuperation. Having rested now for some months, they are ready and anxious to return to their work. A late letter from Mr. Lumbley, from Meridian, says: "It is possible my wife and I may leave in a very short time now, as I am just waiting to get word from Dr. Willingham and the Board. The death of Brother and Sister Newton makes it more important for some one to go to help in the work." Thus this consecrated man and his wife are now just waiting the summons to go into the trying climate of Africa to work for Christ, where his comrade, Rev. C. C. Newton, and his wife, have just fallen victims to the malignant African fever. Mr. Lumbley "professed faith in

Christ and united with the Ogden Baptist church near his old home, about his seventeenth year. After struggling for several years under the convictions of Christian duty, he was licensed to the gospel ministry when about twenty-three years of age. He entered Mississippi College," as mentioned above, "and continued the work of education there with some interruption for about two years and a half. After this he spent several years in teaching in the State of Arkansas and the Mississippi Valley. * * * He was often thrilled, even in early life, with the subject of foreign missions, but never felt induced to offer his service to the Board until moved by the appeals of his brethren in 1888."—Decade of Missions, by H. A. Tupper, D. D., p. 713.

Thomas Newton Lusk. The subject of this sketch was born in Choctaw county, Miss., August 19, 1853. In 1865 he made profession of faith in Christ, and united with a Baptist church in 1866. He was baptized by Rev. Joel F. Wilson, under whose preaching he was converted. At first it was his desire to become a minister, but as the time drew near when it seemed that he must enter upon his work, he prayed the Lord to deliver him from such an undertaking. For more than ten years he tried to rid himself of this impression, pleading that he was incompetent, illiterate and without means of obtaining an education. The war had closed, his father had been left in straightened circumstances with a large family to support. He worked on the farm with his father until he was twenty-one years of age, to "try to pay for his raising." At the age of twenty-one his possessions consisted of one mule. The price of the mule would not keep him in school long; so he spent three years more in daily labor, saving all he possibly could. He entered Mississippi College, but in a few years his earnings were gone, his course not completed and he penniless. What should he do? Give up? That did not suit him or seem right. He decided to write to his brother, P. J. L., and ask for five hundred dollars. "Yes," was the response, "as you need the money call on me; if you pay back it is all right, if you do not it is all right." In 1884 he completed the B. S. course in Mississippi College, and was set apart to the full work of the ministry at Mulberry church, Montgomery

county, Miss., September 2, 1884, the presbytery consisting of J. P. Thompson, R. W. Thompson, George Whitfield and Z. T. Leavell. The same fall (1884) he entered the Southern Baptist Theological Seminary, Louisville, Ky., where he spent one session. He was principal of New Liberty High School from the fall of 1885 to the summer of 1887. He was pastor of Pleasant Grove church, Grenada county, from 1885 to 1888; of Harmony from 1885 to 1889; of Bluff Springs 1886 and 1887; and of Shiloah 1887 and several subsequent years. In 1887 he was married to Miss Mamie Ringold, who is now his partner in life in the Master's cause. He says: "My time has been mainly spent in serving country churches in my old community, and I have had many reasons to be encouraged in my nine years' pastoral work."

Mat Lyon. The ministry of Mississippi would be incomplete without a mention of this eminent preacher of Christ. For a short time he preached in the bounds of the Columbus Association, but afterwards moved to the western part of the State. He was a man of irreproachable character, and of splendid natural abilities, combined with excellent culture and was universally esteemed as a master workman in the Lord's vineyard, and was well known in the denomination. He was pastor of the most prominent churches in the Yazoo Association, Carrollton, Winona, and a number of others. He was also a writer of rare vigor and power, and his communications often enriched the columns of our denominational papers. These communications could not be read without a feeling that one was in the presence of a giant mind thoroughly grasping his subject and laying it open for you to look at. He left Mississippi between 1880 and 1886 and moved to North Alabama to live with a married daughter, where he died in 1892.

J. G. W. Mallett. Dr. W. Cary Crane writes, in 1881: "I first met Mr. Mallett at Prattville, Ala., where, or in its vicinity, he lived in 1841. I met him again in 1844 at the camp ground, near Aberdeen, where he and his church (Goose Pond) united with the Columbus Association. "For a number of years he was the zealous and efficient missionary of this As-

sociation. He was a zealous, warm-hearted and animated preacher. In his latter years he lived at Corinth, Miss., for a time in deep poverty, and received help from the denomination. A few years ago, in 1886, he quietly passed over the river to his eternal reward, from his home in Corinth, Miss.

E. S. Manning was born in De Soto county, Miss., June 22, 1845, and died February 19, 1890. He professed religion and joined a Baptist church when eleven years of age. He was married to Miss E. J. Barbee, June 10, 1869, who made him a faithful and devoted wife. He felt from early youth that he ought to preach, but a sense of incompetency caused him to shrink from the work until late in life. From a sermon preached about the servant who buried his talent he was so impressed that he said he would delay no longer. He said when speaking of his long delay, with the expression of deep humility: "It has not been my purpose all these years to disobey my Savior, but I have feared that my impressions to preach were caused by desire for the salvation of men, instead of being a call from God to preach his word." He was from early manhood a faithful and zealous worker in church, prayer meeting and Sunday-school, and when he decided to preach he entered the work with all the zeal of his earnest nature, and with the humility and devotion of a loving child he pressed the work till called home. He was ordained to the ministry in 1885. He was a teacher all his life, and a liberal supporter of missions and education. A purer heart, a nobler soul, a better man never lived in Mississippi.—E. L. Wesson.

William Manning came from Alabama. He was a sound and useful preacher. After a time he went to Texas and preached there. He was the father of Rev. William Carey Manning, who for some years was missionary of the Texas Convention to the Guadaloupe country. The scene of his labors while in Mississippi was within the Columbus Association for the most part. Dr. Crane spoke of him in the highest terms.

Granville Hopewood Martin was born in Carroll county,

Tenn., in August, 1825. He was the son of John Clark Martin, just mentioned; professed religion and joined the Hopewell church in 1836, and was baptized by his father. He very soon commenced praying and exhorting sinners to repentance. It was thought he had a talent that must be cultivated; being poor and unable to obtain an education within his own means, was placed by his friends under the tuition of Rev. Mr. Whittlesy, at McLemoreville, Tenn. Between 1845 and 1847 he was at Denmark, under the tuition of Professor W. L. Slack, where he received the principal part of his education. In 1841 he commenced preaching. Naturally of very delicate health, of slender form, of strong yet smooth voice, together with an overwhelming flow of language, he never failed to draw crowds to hear him. The following items in regard to him are taken from the "Macon Bacon" and "Mississippi Baptist:"

Death of Rev. G. H. Martin: Our whole community was surprised and shocked by the almost sudden death of Dr. Martin. It was known to but few that he was ill at all, when on Friday morning last it was announced that he was dying. He has been the pastor of the Baptist church of this town for several years, and had gained the good will and esteem of all classes by his amiable qualities. As a pulpit orator he was hardly excelled by any one in his communion, but his chief ornament was his sincere and Christian humility, and the unaffected simplicity of a child, which characterized his whole life. The vast concourse of people, of all classes and colors, who attended his funeral on Sunday last, showed the deep affection with which he was regarded by all. We may indeed say: "A great man has fallen in Israel." Macon Baptist Church: At a called meeting of the Macon Baptist church, held on Sabbath morning, March 2, 1862, the following preamble and resolutions were unanimously adopted: Whereas, Our beloved pastor, G. H. Martin, departed this life at twelve minutes before three o'clock, p. m., on Friday, February 28, 1862, at his residence in Macon, Miss., aged thirty-six years six months and twenty-six days, having fallen at his post in the prime of life, an able, faithful and useful minister of the cross of Christ, he ably, devotedly and acceptably served this church for the last six years as its pastor; he died with

his armor on, beloved and respected by all who knew him, having won the admiration, esteem, confidence and love of every member of the church. We admired him for his ability and untiring energy in the discharge of the duties of his high calling. We esteemed him for his social qualities and Christian bearing and deportment in all of the walks of life. We had confidence in him as a minister sent of God to preach the gospel of Christ. We had confidence in his deep piety as exemplified in his daily walk and conversation, carrying out in practical life those doctrines and principles he so faithfully and earnestly preached to others. We loved him as a citizen, friend and brother in Christ. But he is no more! He has been called from the field of his usefulness by our Heavenly Father, to reap the reward of his labors, and "his works do follow him." He died as he had lived, a Christian, with strong and humble faith in Christ, and with bright hopes and a full assurance of a blessed immortality beyond the grave. Therefore,

Resolved, (1). That while we do, in obedience to the great principles of our holy religion, bow in humble submission and resignation to the will of our Heavenly Father, we cannot but mourn as a church, and weep with those who weep. (2). That in the death of our beloved pastor this church has lost an able and good minister of the gospel of Christ, his family a devoted husband and father, and the community one of its brightest ornaments—but our loss is his eternal gain. (3). That we hereby express and tender to the bereaved family of our deceased pastor our deep and heart-felt sympathy for the great and irreparable loss they have sustained. (4). That the foregoing preamble and resolutions be recorded in the church-book and that a copy be presented to the widow of the deceased, and to the "Macon Beacon" and the "Mississippi Baptist" for publication. These resolutions were signed by Jesse H. Buck, Moderator, and James B. McClellan, Clerk. Similar, and a highly complimentary preamble and set of resolutions were also passed by the Sharon Baptist church, of which he was the dearly beloved pastor.

Eld. G. H. Martin. This great and good man died at his residence in Macon, Miss., during the second year of the

war. He was one of Mississippi's noblest sons; he was one of the brightest of lights in our churches; but he now sleeps in an untimely grave. His widowed companion and orphaned children still remain at their old homestead."

Tribute of Respect.—On the announcement in the camp of the Noxubee troopers, of the death of Rev. G. H. Martin, a member of their company, a meeting of the troopers was immediately called. The captain being absent, First Lieutenant C. Dowling was called to the chair and A. H. Sanders appointed secretary of the meeting. On motion, R. G. Rives, G. W. Moorer, J. P. Fancher, and J. J. Hunter were appointed a committee on resolutions, who, after a short interval, reported, through their chairman, R. G. Rives, the following preamble and resolutions: Whereas, in the inscrutable wisdom of the Almighty God, the Rev. G. H. Martin, a member of our company, was, on February 28, 1862, called from time to eternity in the prime of life and bright morning of his usefulness; and, whereas, in our departed friend and brother, we recognized, in perfection, the Christian minister, the gentleman, the patriot, and the soldier, one in regard to whose Christianity it might be truly said: "Behold an Israelite in whom there is no guile;" whose conduct as a gentleman presented a bright example, worthy of all imitation; whose pure and lofty patriotism overlooked all selfish considerations, and around whose conduct and association as a soldier clustered our fondest anticipations. Therefore, Resolved, (1). That in view of the manifest advantage we should have derived around our camp-fires from the pure and elevated morality; unassuming, yet earnest piety; the modest, though highly intellectual conversation of the Rev. G. H. Martin, we feel that we have sustained an irreparable loss to which none can be insensible. (2). That to the bereaved family of our brother we tender our warmest sympathies, the kindest feelings that the heart of the citizen soldier knows for the wife and little ones of a departed comrade. (3). That the "Macon Beacon" be requested to publish these proceedings, and the proprietor of the "Beacon" be requested to send a copy to the widow of the deceased. Signed by C. Dowling, Chairman. A. H. Sanders, Secretary.

James Martin was born January 21, 1798, and died in the

spring of 1885, aged eighty-seven years and about four months. He was a minister of the "blessed gospel" of Christ, fifty-six years. He constituted the Wake Forest Baptist church of Christ, Chickasaw county, Miss., on the first Sunday in June, 1846, with the assistance of Rev. Gideon Woodruff. After organization he served the church as pastor for quite a number of years, was then released from its service for a term of years. He was recalled to the pastorate of this church about 1870 and was pastor for six years. About 1876, in consequence of age and infirmity he gave up all pastoral service and only preached as occasion and health permitted. Whenever possible he visited Wake Forest, his home church. He was present first Lord's day of November, 1880, and preached from 2 Cor. 5:18. Again he was present in April, 1881, and the church made up a purse of five and a half dollars and handed to him. He made his last visit to his beloved church in August, 1884, at a district meeting, and preached. He was presented a purse of ten dollars at this time. He commenced preaching in Alabama a few years before he came to Mississippi, which was in 1846, and the remainder of his long and useful ministry was in our State. He was most faithful in meeting his appointments, often riding through rain and snow to meet them. It is said that no sort of weather prevented him from meeting an appointment to preach, and this punctuality continued to the day of his death. He was as faithful a minister as ever lived to serve his Master and warn sinners. His death occurred in Calhoun county, about thirty miles from Wake Forest church.—S. M. Hightower, Church Clerk.

John Clark Martin was born in Baron county, Kentucky, November 14, 1797; his grandfather was a native of the principality of Wales; his father was a native of New Jersey; when a young man he emigrated to Virginia, and from thence to Kentucky, where he was married to Miss Ruth Clark; he bore arms under Washington, and was present at the surrender of Cornwallis; he died in Alabama when over eighty years old. John C. Martin was born of poor but respectable parents. His father was not a professor of religion, but his mother was a pious and devoted member of the Baptist church; his parents

moved from Kentucky to Georgia when he was only three years old, where he was raised to manhood. When he was nineteen years old, he apprenticed himself to a Mr. Smith, to learn the gunsmith trade, which he followed for a livelihood through life. He was married to Miss Jane S. Owens, of Maury county, Tenn., March 22, 1821, and from thence he moved to Henderson county. In September 1825 he professed religion and was baptized by Rev. Elijah Cross and united with the Hopewell Baptist church; he was licensed to preach by the same church, November 7, 1829. He was ordained to the full work of the gospel ministry in this church October 10, 1832, by Revs. Lemuel Harris, James H. Hall and Jacob Browning. The following is a recommendation from the Hopewell church, when he left Tennessee for Mississippi, and speaks for itself: State of Tennessee, Henderson county, June 8, 1848:—We, the United Baptist church at Hopewell; to all whom it may concern: This is to certify that Elder John Clark Martin, is a member of the Baptist church of Christ at this place, where he was baptized twenty-two years ago. He has sustained as a citizen, a Christian and a minister of the gospel, an untarnished character; and we may further say, that his labors have been wonderfully blessed. As a minister of the gospel we do much regret his removal from this part of the Lord's vineyard. Done in conference and signed by order of the church. Wm. Morgan, Moderator, pro tem. Nicholas Darnell, Church Clerk, pro tem.

He was instrumental in building up many churches and baptized hundreds of newly converted souls. From 1848 up to his death he labored much in the ministry in Yalobusha, Tallahatchie, Carroll, Choctaw, Chickasaw, and Calhoun counties, Mississippi. Very many precious revivals of religion attended his earnest ministrations of the Word of life. He was a man of strong intellectual powers, wholly a self-made man; went into the ministry almost without education but closed his ministerial career a theological giant. Rev. J. C. Martin was full of life and hope; had fine conversational powers; was venerable in his appearance; possessed a fine masculine voice; and was by nature more fitted to command than to obey. The only objection ever urged against him was his severity in reproving transgressors in or out of the church.

One of the brightest stars in the ministerial galaxy in Mississippi was his son, Granville H. Martin, who died at Macon, Miss., in 1862. Full of years and usefulness, our venerable father has gone to his reward in heaven, where father and son are uniting their voices in giving glory to God in the highest. He was a member of the Masonic fraternity. The officers that invested him with the mysteries of Masonry, many years ago, presided at his funeral and performed his burial ceremonies. Suffice is to say, that he died as he had lived, full of love to the Savior and in full view of his heavenly home. John C. Martin died September 11, 1867; was pastor of New Hope church, and former moderator of the Yalobusha Association. His height was five feet seven inches, black hair, eyes black and piercing, and weight one hundred and forty-five pounds.—Borum's Sketches.

John P. Martin was born in Henry county, Virginia, April 23, 1777. At the age of fourteen his father moved to North Carolina. He lived there one year and moved to Warren county, Georgia. He was then a wild, thoughtless youth. At the age of nineteen he was married to Miss Esther McKinly. In 1803 he united with the Bethlehem Baptist church, Washington county, though still living in Warren. In 1804 Fellowship church, Warren county, was organized and he became a member. He was licensed to preach by Fellowship church in 1810, having probably been authorized to exhort in 1806. There is some doubt as to the date, but it is tolerably certain that he was ordained to the full work of the ministry in 1814, during the war with Great Britain. Previous to his ordination the militia of Georgia had been classified and Mr. Martin fell in the first class. This class was ordered to Savannah in 1814. He had been ordained a few months before this order and was exempted according to law, but made no effort to avoid the service. These facts indicate 1814 as the time of his ordination. In November, 1817, he left Georgia and came to Mississippi, and lived one year in Marion county. He then moved to Covington county, where he settled permanently on Holliday's Creek. About the close of 1837 he moved to Smith county. In September, 1839, his wife died. Near the close of the following year he was married to Mrs. Hannah Ford, of

Lawrence county, whose maiden name was Carmon. She died, leaving him a son about six years of age, who is M. F. Martin, of Gloster, former professor of mathematics in Mississippi College. Necessary attention to and care for his motherless boy so confined him at home that he finally was induced to marry again. He selected Mrs. Allen, an estimable widow whom he had known a number of years. The date of this marriage is not given. The third wife died in 1863. He survived her nearly four years, and died July 2, 1867, aged ninety years two months and seven days. Mr. Martin preached extensively and to the acceptance of his brethren during his residence in Georgia; and after his removal to Mississippi he labored abundantly in almost every direction. His ministry was greatly blessed. He never shunned duty; but whatever labor, self-denial, or sacrifice it might cost he went resolutely forward. He possessed great command over his passions and consequently was seldom betrayed into imprudence. Being a man of a lively turn of mind and sociable dispositions his company was always agreeable. He was a good pastor and kept peace and order in the churches under his care. His usefulness in associations could not be exceeded by any one. Bethany church, Covington county, was gathered by his labors, and he served the church as pastor about fourteen years, that is, till the close of the year 1833, when he requested the church to provide a successor. While under his care the church prospered and was blessed with peace and harmony. In stature he was below the medium height, strongly built, remarkably compact and firm in his bodily structure. His mental endowments were of a high order; and if he had been favored with the training advantages and opportunities possessed by many in our day he would have shone as a bright light in the Christian church.

M. T. Martin, son of John P. Martin, just mentioned, was born in Mississippi, in 1842. He lost his mother at the age of six, and was reared by a step-mother, and a pious father. He received a classical education, and possessing fine native endowments, well cultured, with a faculty for teaching and tireless energy, he was elected to the chair of mathematics in Mississippi College. He filled this position with great ability and

success for nine years, until he finally relinquished it entirely in order to give himself more fully to the ministry. He gave up his professorship about the year 1880. Previous to his resignation he had felt called to the work of the ministry and in 1877, had been licensed to preach. Immediately, or very soon after the close of the war, Mississippi College was found to be greatly hampered in its work in two ways: (1). By the existence of a number of scholarships aggregating forty-two thousand dollars, which practically deprived it of any revenue from tuition fees: (2). By the existence of a debt of ten thousand dollars, secured by a mortgage on the property which rested like a great incubus upon the work of the college. Prof. Martin was appointed as agent of the college to try to secure the relinquishment of all these scholarships and to raise funds to liquidate the debt and remove the mortgage. He bravely and fearlessly undertook the herculean task and in a reasonable length of time secured the donation of every scholarship, cancelled the mortgage and relieved the property from all indebtedness, and added fifty thousand dollars to the endowment in the shape of endowment notes. In 1877 he agreed to manage the financial and business part of the "Mississippi Baptist Record," the new denominational paper inaugurated by the Baptist State Convention. In this sphere of work he was also successful, and conducted the paper without financial failure until he retired from it altogether in 1881 and Dr. Gambrell became editor and proprietor. Leaving Clinton in 1881 he located in Meridian and became associated, in the fall of 1881, with Rev. C. M. Gordon, in the management of the Meridian Female College. While Mr. Gordon was the principal, Prof. Martin was agent for the college, traveling extensively and preaching and representing the college. Remaining in this work one or two sessions he removed with his family to Texas and spent ten years in Texas in evangelistic labors. He conducted a great many special services during these ten years and reports an aggregate of about four thousand professions under his ministry in these meetings. From Texas he removed to Georgia about the year 1890 or 1891, and located in the city of Atlanta. In 1892 he returned to Mississippi and settled at Gloster. He is now (1894) the pastor of the Gloster church

to which he devotes one-half of his time and gives the other half to evangelistic work. He is a man of fine mental endowments. His mind is vigorous, active and alert. He is a man of considerable culture and mental attainments. He has a wonderfully logical turn of mind, and when once his premises are admitted one is led on step by step almost irresistibly to his conclusions. He is also a man of splendid physique. He is of fully medium size, if not rather over, weighs perhaps one hundred and seventy pounds, is strongly and compactly built and capable of great physical endurance.

Thomas Theodore Martin, son of M. T. Martin, and a grandson of John P. Martin, was born in Smith county, Mississippi, April 26, 1862. His early life was spent in the county of his birth and when a boy about eight or nine years of age moved with his father to Clinton, Miss. Almost his entire literary education was received in Mississippi College, but along with it he worked a great deal of the time in the "Baptist Record" office. He graduated from Mississippi College with the degree of A. B., in the summer of 1886, taking off the first honor of his class. He soon felt irresistibly called to the work of the ministry and with a view to the completion of his theological training entered the Southern Baptist Theological Seminary in October, 1888, where he spent a portion of the session of 1888 and 1889. He was ordained to the full work of the ministry by the First church, Belton, Texas, May 27, 1888. He taught mathematics and the natural sciences in Baylor Female College, Belton, Texas, from the fall of 1886 till the summer of 1888. He was pastor of the church at Pendleton, Bell county, Texas, from July, 1887, till July, 1888. At the same time he was pastor of Harmony church, Wilson county, Texas, from October, 1887, till August, 1888. He became pastor of the church at Glenview, Jefferson county, Ky., in 1889, and remained in this pastorate for a year or more. Later than this he married January 26, 1893, Miss Ruth Wyatt, of Waxahatchie, Texas, becoming his fair bride. Before his marriage he had become pastor of the Baptist church at Leadville, Colorado. The "Record" says: "Our very best wishes and most earnest congratulations go with the happy young couple for a long and happy married life."

Wylie Alfred Martin was born in Wetumpka, Ala., June sity. Feeling the need of special Biblical training for the great work of the ministry, he entered the Southern Baptist Theological Seminary, while at Greenville, S. C., in September, 1868, and continued there until May, 1870, graduating in some of the important English schools of study. He was ordained to the full work of the ministry at Tuskegee, Ala., in May, 1869. He was invited to the pastorate of the church at Okolona, Miss., and accepted the invitation, entering upon his work there in 1870 and continued in this pastorate until some time in 1873. He was pastor of the Grenada church the remainder of 1873 and 1874. He was pastor of the Canton church from 1875 till some time in 1879. He was then pastor at Monroe, Louisiana, from 1879 till 1885. Returning to Mississippi, he was pastor at Crystal Springs from 1886 till 1891. While living at Crystal Springs he lost his wife, the daughter of Dr. Stackhouse, whom he married during his Okolona pastorate. He was while in Crystal Springs moderator of the Copiah Association several years and also vice-president of the Home Mission Board of the Southern Baptist Convention for Mississippi, for several years. He became pastor at Bowling Green, Ky., in 1892, and remained there a year or more, when he accepted work in a western State, where he is now located. Mr. Mason is an earnest, consecrated man, and is a preacher of ability, talent and culture. His labors have been greatly blessed and he has been successful for the most part in his pastorates.

John Z. F. Matthews, one of the ministers of the Yazoo Association, began preaching and was ordained within the bounds of that body. His ordination occurred at Bethlehem church, Montgomery county, April, 1877, and the presbytery consisted of Revs. H. Pittman, R. A. Cohron and A. H. Booth. He was then pastor of several churches in that association. He "was a very earnest, pious, laborious minister; and was growing fast in the ministerial graces when he was cut down by the Master in comparative youth. He was taken from labors here to rest with him in the glory world."

J. J. W. Mathis was born, May 21, 1848, two miles east of

Pikeville, Bledsoe county, Tenn. By paternity he is Welsh and by maternity Irish. He was reared on a farm of which he had control from his thirteenth to his twenty-second year, his father having died when he was ten years of age, and he being the oldest living child. He was brought up religiously in the Methodist faith, and was converted at the age of seventeen. He began reading the Scriptures closely and became a Baptist at the age of nineteen. He was a tolerably regular attendant on the "old-field schools" during the falls and winters until nineteen and then went two years to "old Pikeville Academy" (a fine school) for two years. Remaining then at home on the farm one year, he entered Burrett College, Middle Tennessee, for one year; and then returned home and began to teach school. He was licensed to preach the gospel during the year 1872. He taught three years, and in the meantime, July, 1874, was ordained to the full work of the ministry, doing some preaching, which was a great joy to him. He held and assisted in a great number of "protracted meetings," seeing a goodly number of persons converted and added to the churches, baptizing a number of persons for pastors—he was not a pastor then but a teacher. At the end of these three years he entered Carson and Newman College in East Tennessee, where he remained for two years, and left, not quite finishing the course, to accept the pastorate of the Second Baptist church, Chattanooga, Tennessee, where for two years, under God, he had a prosperous work. He resigned this pastorate in August, 1879, on account of his wife's failing health, and for two succeeding years his work was that of "a missionary and an evangelist," upon which the favor of God rested benignly. Being then chosen principal of the Dunlap (Tenn.) high school he taught for eighteen months. At the end of this time, having been called, he accepted the pastorate of the Kosciusko Baptist church, Mississippi, and began his work there in the winter of 1882. He remained in this pastorate three years, giving the church one-half of his time, and the other half to the Samaria and Thomastown churches in the adjacent country. In this field God graciously gave great prosperity. Being invited to the pastorate of the Canton church he removed to that city and entered the pastorate, giving one-half of his time at Canton and the other half to Bethesda and Stump Bridge

churches, in Madison county, near Canton. In this pastorate for two and a half years he had a good and prosperous work. But his wife's health failing, he gave up his work in this field and went to West Virginia where he remained two years, doing principally the work of an evangelist, out of which came some good results. Returning to Mississippi in 1890, he did "field work" for the "Baptist Record" for six months, at which time he was called to the pastorate of Handsboro and Biloxi churches, in which work he is now (Nov., 1894) engaged, and where, although interrupted by the protracted illness and death of his wife, together with forced absence from his churches for eight months, God has given and is still giving some prosperity, for which he thanks him and takes courage and presses forward, more delightfully eager to work for Christ than when he first began. He has held and helped to hold, perhaps, not less than seventy-five protracted meetings outside of his own pastorates, preached about twelve hundred sermons, observed the profession of faith of about one thousand souls, baptized about two hundred and fifty persons, conducted about six hundred prayer-meetings, delivered a number of Sunday-school addresses, taught several Sunday-school classes, delivered a few lectures, published one pamphlet, "Peter in Rome? A Universal Bishop? An Infallible Pope?" He has performed the marriage ceremony for, perhaps, one hundred and fifty couples; conducted the funeral services for no doubt a larger number of times; has traveled through most of the Southern States; twenty-two years after the civil war risked crossing the Ohio and two years later went to Washington City, D. C., and to "Mount Vernon." He says: "I have tried to be a student—a devout student of the "Word," having taken, at home, a part of the Theological Seminary course, and am still studying to show myself a workman approved of God."

J. M. McAlister. Of this minister of Jesus we have only the information that he was ordained to the full work of the ministry by Etahoma church, Jasper county, Miss., date unknown. The presbytery consisted of Revs. N. B. Robertson, J. P. Johnson and John Moffitt. His fields of labor have doubtless been in the county of Jasper and contiguous territory.

James B. McClelland was born in South Carolina, and being left an orphan, was raised by an aunt, a pious and zealous Methodist lady. He was baptized when W. H. Head, who furnishes these facts, first knew him, and was a prominent and useful member of the Louisville Baptist church, Winston county, Miss., when Mr. Head joined in 1845. "As superintendent of the Sunday-school, leader in prayer-meeting and worker in revivals he excelled, in my estimation," says Mr. Head, "any I ever knew. He was ordained to the ministry at the same time and by the same service as myself, December 13, 1846. He was a man whose sympathies could be easily enlisted in every good word and work. He served several churches acceptably as pastor, but which churches I cannot now recall; some in other Associations than the Louisville. He was ever more eminently useful in that sphere in which I have said I thought him unequaled. He, I think, himself concluded that it was to such work he was more especially called, and though in a great measure giving up preaching in after life, he continued in this work with unabated zeal to the last. He died in Bryan, Texas, February, 1881, where, as in Macon, Miss., and in Louisville Association, he was widely and most favorably known as a Sunday-school worker, a fervent leader in prayer, and an efficient sympathetic converser with the anxious in leading them to Christ. His religious feelings were easily moved, and he often became happy in meetings, rarely ever preaching or exhorting without tears. He had received not a finished, but a fair, education, had fair business talents, was of a genial social disposition, and popular as a man. He had many and warm friends wherever he lived, was often candidate for civil office, and almost always successful. He was leader in a revival prayer-meeting of several weeks continuance in the church in Louisville, once, in which a number of conversions took place, and was during the whole time in a most happy frame of mind, praising God and saying; 'Bless the Lord, O my soul.' Where he last lived, Bryan, Texas, as elsewhere he was held in high esteem, and no funeral was ever more honored there. Many are now joined in fellowship above who once held communion in the Louisville Association."

Constant S. McCloud, D. D., was born in or near Boston, Massachusetts. At an early age, say fifteen years, he professed religion and was baptized. He was of a Baptist family. At the age of about eighteen (I write from memory of conversations more than twenty years since) he came out westward to Kentucky to teach school, in order to go to college and complete his education. He had the ministry then at heart and his great desire was to become "a workman that needeth not to be ashamed." While teaching, his ardent and devoted piety, as well as his young manly face, which always said for him, here is a brave, honest man, he struck the attention of a widow lady, advanced in years and of moderate wealth, who greatly loved the cause of Christ. Her name is now forgotten by the writer. She advanced the sum required to send him to Georgetown College, Kentucky, where he spent several years Mr. McCloud, like most men of spirit, did not receive the aid of the widow lady as other than a loan, which he was prompt to return from proceeds of his first salary after leaving college While at college he made the acquaintance of Miss Mary Jarvis, of Russellville, Ky., which ripened into a marriage engagement, which was consummated after his settlement as pastor of the church at Starkville, Miss. She was a brilliant and highly cultured lady, and as devoted to the cause of the ministry as himself. It was at Starkville and Salem churches, in Oktibbeha county, he received the first great harvest in the ministry. In connection with Rev. J. T. Tichenor, then pastor of the church at Columbus, Miss., he held meetings at the two churches above named, when a revival occurred that the writer has not seen equaled since. In the fullness of their young strength and faith they toiled together for weeks, day and night, with a continued increase, daily, till nearly one hundred men and women of culture and influence were added. In these meetings the characters of the two men were most fully delineated. McCloud was the Paul or the Luther, with logic and pathos combined, like the thunder and the wind in the storm, bore down all opposing opinions. His eye like the eagle's, and a face of the lion cast, his look itself, when combined with his serious and fearful earnestness, would constrain one, already serious, to surrender to the force of the storm. Tichenor, on the other hand, with the face of a maiden, all

radiant with her first love, a faith as strong as McCloud's, but with a manly carriage, little less than senatorial dignity, and a voice sweet as Israel's harp-strings in the hand of the Royal Psalmist, carried away all hearts, whithersoever he would, and they both willed and would lay these captured souls at the feet of Jesus and say, "here Lord are the children thou hast given us, make them thy own." Mr. McCloud's life in Mississippi, after moving to Rodney, or near there to Fellowship church, and after to Raymond, was marked by similar success. At Fellowship church, in 1850 (as well as the writer can say from memory), his first wife died. He afterward married Miss Anna Covington, of Raymond, a lady of high social position, and every way a help-meet for him. Four children were born to them, two of whom Anna Belle and Henry, fell with the lamented father, under the fell scourge that brooded over Shreveport last fall as an evil bird of darkness from the realms of death itself. Oh, fearful and sad was its havoc. Sadness and woe, bitter and fearful, was pressed upon that young city, as with its older sister, the Bluff City—Memphis—it wailed upon the winds and the wires, till a civilized world was aroused to agonizing sympathy. Many of the wise, the true, the fair and the good of those active citizens fell, but of them all and among them all, none superior in mental culture, vigor of character, moral worth and unconquerable Christian faith, to C. S. McCloud. The Southern Baptist Convention, representing more than half a million of membership, grieved at the announcement of his death, and more than that number will admire the star of brightness in the ministerial galaxy of glory in the world to come; for, without controversy, he was a son of thunder in the pulpits of Kentucky, Tennessee, Mississippi, Louisiana and Texas, and won many to righteousness. Mr. McCloud's co-operation in Central Mississippi with Burns, Stambaugh, and the other leading spirits of the Baptist pulpit of the State of Mississippi was alluded to by Mr. Lewis in the preface to the church resolutions of Jefferson, Texas. As we glance at such models and mourn at their loss, it may be profitable to leave the current of feelings which run along in old channels of friendship, and speak more in candor of history.

Mr. McCloud was about fifty-seven years of age, having preached more than thirty years of that time. We learn that

his loved and sorrowing widow has settled at Jefferson, Texas, where his last crowning work stands as a monument to his memory. Only two children remain; one (Mollie) married, and the other (Charlie) with the mother. He was an industrious and persistent laborer and careful of his private matters, as all sensible men will be, but the disasters of war, and its sequences on our mourning and scattered churches, have told disastrously on the ministry, and while his widow will trust in her loved husband's God and ask no alms, it is due his precious memory that the churches and Sunday-schools of Mississippi and Louisiana make up (each and every one of them) a contribution at their January meetings and send it to her, as a thank offering to God, in the form of a postoffice order, with a prayer to our Father to multiply such ministers and clothe us all more in his active, self-sacrificing Spirit.—J. T. F.

REV. W. A. M'COMB.

William Andrew McComb, son of Hugh Howard and Minerva J. McComb, was born near McDonald's Mill, Perry county, Miss., November 8, 1860. He was the youngest of four children. His father was a native of Virginia, his mother of Mississippi. His father died when he was eighteen months old; and his mother, a widow with her slaves freed, did the best she could, but his earlier education was only such as the common schools of the country then afforded. On September 21, 1882, he entered Mississippi College. In May, 1883, he was converted in a meeting held by the pastor of the church in Clinton, Rev. A. V. Rowe,

assisted by Rev. A. A. Lomax, and, on May 13, 1883, was baptized. He soon felt impressed to preach, but fought the impression for nearly two years. In March, 1884, his church licensed him to preach. This was the Eastabouchie Baptist church, to which, being his home church, he had moved his membership. In the summer of 1886 he was, together with eleven other students employed as colporteur missionaries. He spent ten weeks laboring in Southeast Mississippi, during which the Lord blessed his labors and permitted him to see many souls born into the Master's kingdom. In August, 1886, the Eastabouchie Baptist church ordained him to the full work of the ministry, the presbytery being Revs. S. O. Y. Ray and F. D. Baars. During the session of 1886 and 1887 he was called as pastor of Hermanville and Learned Baptist churches for one Sunday of each month at each church. These churches he served acceptably until January, 1888, at which time he resigned as he would graduate in the spring and intended going to the Seminary. Both churches grew during his pastorate. On June 26, 1888, he was graduated from Mississippi College with the degree of A. B., and enjoying the confidence and respect of professors and students. During his college course he was Captain of the Mississippi College Rifles (a military company) and was also anniversarian of the Philomathean Society, the highest gift in the society. During the summer of 1888 he traveled in the West, preaching occasionally, but more for the purpose of seeing the country and visiting relatives. On October 1, 1888, he entered the Southern Baptist Theological Seminary, at Louisville, Ky., where he remained during the session, completing the full Junior course. On September 1, 1889, he entered the middle year of the Seminary at Rochester, New York. While there during the session, he was pastor of the Wilder Street Baptist church which doubled its membership. On August 20, 1890, he was married to Miss E. Louise Carter, of Goodman, Mississippi, an accomplished young lady and a graduate of Hillman College, who proved a devoted companion and true help-meet in his work. After marrying he entered the Senior class of the Union Theological Seminary, Morgan Park, Chicago. On April 16, 1891, he was graduated from this Seminary in the full course. He was called to the pastorate of the Corinth Bap-

tist church, Miss., previous to his graduation, and went immediately to his charge, beginning work April 23, 1891. He was pastor of this church for twenty-eight months. During this time the church increased in members from one hundred and eleven to two hundred and fourteen. On account of the failing health of his wife, he felt it to be his duty to change location with the hope of her improvement. To the regret of the church he resigned to take effect September 1, 1893. He was called to Yazoo City and accepted the call, but after being there ten weeks resigned because of the poor and failing health of his wife. During these ten weeks in Yazoo City there were thirty-three accessions to his church. About this time he was called to the pastorate of the Eureka Springs, Ark., Baptist church. He accepted and went there November 18, 1893, with the hope that his wife would recover. But God's will was otherwise, and on December 22, 1893, she passed to her reward. When he became pastor of the church its membership numbered two hundred and twenty-seven, and now (November, 1894), after a pastorate of twelve months, it numbers five hundred and three, and would number six hundred but for the fact that many have been dismissed by letter. There have been more than four hundred additions during the past twelve months.

William H. McGee was born in Mississippi in 1846. He received his collegiate education in Mississippi College, from which he was graduated in the summer of 1876. He served churches accessible to Clinton, during his college course. During the latter part of 1876 and early in 1877 he was missionary in the Columbus Association, employed jointly by that body and the Baptist State Mission Board, in which he was successful. In 1877 he was called to the pastorate of the church at Minden, La., which he served acceptably for a number of years, and was also secretary of the Louisiana Baptist Convention. His labors have been abundant.

Z. McMath was a pioneer preacher of Yazoo Association. Rev. T. S. Wright, says: "He was missionary of our association. Under his missionary labors Harland's Creek and Hebron were constituted. He was a very zealous, laborious and

earnest minister, and was a successful revivalist. He came as near filling the Bible injunction. 'What your hands find to do, do with your might' as any man I ever saw. He was pastor, too, of Pleasant Ridge church for a year or two. At the time of his death he was our missionary in our swamp country, and fell at his post with the whole armor on. Long will he be remembered with love and affection by all who knew him."

J. N. McMillen. This young brother is the popular and most efficient professor of natural sciences and history in Blue Mountain Female College. He is in his twenty-fifth year and his excellent young wife is the daughter of Rev. St. Clair Lawrence now of Texas. Brother McMillin has for years been under a growing impression that it was his duty to preach the gospel and he has recently yielded to that impression. On last Sunday he was ordained to the work by order of the Blue Mountain Baptist church. The presbytery consisted of Rev. G. W. Gardner, W. T. Lowrey, G. W. Potter, W. G. Thompson, F. D. Baars and J. F. Hailey. Brother Gardner preached a grand sermon. The examination was conducted by the writer. The prayer was offered by Brother Baars, the Bible was presented by Brother Hailey, Brother Thompson acted as moderator and Brother Potter delivered the charge. The congregation was large and the burning words of Brother McMillin in stating his experience of conversion and call to the ministry made an impression that will last. May God bless him and fulfill our great expectations of his future usefulness. Another good sermon from Brother Gardner at night closes the day's services. If Brother Gardner preaches as well at home as he does abroad, the Oxford saints are fortunate.—W. T. Lowrey.

Mr. McMillin was soon after his ordination invited to the pastorate of the Blue Mountain and Ripley churches, and has for the past three or four years been the popular and esteemed pastor of these churches. He is one of the most promising young preachers of the State, and if his life is spared will rank with the best.

Robert Emmet Melvin was born in Pennsylvania in 1811. He had the good fortune to receive a good education and in

young manhood engaged in teaching school. He was born again and made a profession of faith in Christ in 1852, and was baptized near Brandon, Miss. He chose the law for his profession and engaged in the practice of law in the city of Jackson until the close of the war. He felt strongly impressed with the duty of preaching the gospel but vigorously and earnestly resisted these impressions for a long while. He at last yielded, and was ordained to the full work of the ministry on September 11, 1878, when sixty-seven years of age. Before he yielded to these impressions and while practicing law in Jackson he found that he could accomplish but little at law and decided to go back to his profession of teaching school. In seeking employment he walked from Jackson to Meridian, a distance of about one hundred miles, at a time when he was so afflicted with rheumatism in his feet that he could only travel about ten miles per day and some days not the half of that. He was a man of sterling integrity and honor, of him a strict business man once said to Capt. Buck, of Jackson; "A more honest man than R. E. Melvin never lived." He was a preacher of much more than ordinary ability, and never touched a subject without making it luminous in every part. And, while his personnel was very unprepossessing, he had an excellent and earnest delivery, and had but to utter a few sentences to convince his hearers that a man of extraordinary mental grasp stood before them. Entering the ministry late in life he never spent much time in the pastorate, but traveled and preached considerably while able to do so. He was a widower for some years in the latter part of his life, and made his home with his son in Madison county, at Camden, but often spent his winters with a married daughter in Texas. It was as a writer of rare vigor and clearness that he was chiefly known. He published a number of well written articles in the "Baptist Record," which attracted much notice and gave him a reputation as a writer of ability. Besides newspaper articles he has written and published an extended tract of 82 pages, called, "A Peculiar People," which possesses much merit as a condensation of Baptist peculiarities. In the introduction the author remarks: "This little work first appeared in different parts of North Mississippi, at different times, during the summer of 1881. I was so frequently solicited to prepare it

for the press, that at length I undertook it, intending only to bring it out in newspaper form." It was afterwards put in this tract form. He further says: "In the summer of 1880, I went one day to a Methodist meeting, in the village of Camden, Madison county, Mississippi, and, after service, in company with the two preachers, went to dine with a mutual friend. During the social hour of my stay, one of the preachers, Rev. T. M. Ward, M. D., of Madison county, took frequent occasion to say to me, and of me: "I think you are a very peculiar man." This he repeated so frequently, and with such marked emphasis, that it profoundly impressed me, so much so that, on my way home in the evening, the remark would return upon me. At length I concluded: Yes, the doctor is right; I am decidedly a peculiar man; but only one of a vast multitude, who taken together, constitute a very peculiar people."

Some Anecdotes: Mr. Melvin was an Irishman, and had an abundant measure of the quickness and wit which distinguish that people. On one occasion he had heard the writer preach in the Jackson Baptist church on the subject of God's Sovereignty. The next day, meeting him in the "Baptist Record" office, said: "I don't know how well you can preach; but if that's the best you can do on God's Sovereignty, I can beat you." Again, noticing in the "Record" a dilemma of ours in reference to the famous passage in John 3:5, and, disagreeing with the interpretation, said he intended to break both horns off of that dilemma and turn it out to grass a helpless muley." It is fair to add that, although this was several years before his death he never dehorned the dilemma: Why? can only be a matter of conjecture and every one is absolutely free to make his own conjecture. On one occasion, while in Texas, he was preaching to a large audience. In the audience were quite a number of the Disciples, who utterly repudiate the name, Campbellite. During his sermon he had occasion to refer to them or to their tenets, and spoke of them as "Campbellites." Instantly a man sprang to his feet in the audience and, in great excitement and anger exclaimed: "We don't tolerate that here, sir." In the utmost calmness and composure, Mr. Melvin looked steadily at him a moment and then very deliberately asked: "Are you a Campbellite, my friend?"

His eyes flashed fire and in still greater excitement he exclaimed: "No, I am not, sir!" "Then," replied Mr. Melvin, with great composure, "please take your seat; for if you are not a Campbellite, I am not talking about you." Of course he was foiled, and subsided, as the preacher placed the whole matter upon the man's own appropriation or non-appropriation of the epithet. Again, he was known to be fond of very strong coffee, and at the elegant home of a friend, while sipping his coffee leisurely at the breakfast table, he turned and looked very comically at his hostess and asked; "My sister, did you ever see coffee strong enough to bear up an iron wedge?" Fearing that there was in the question a covert criticism of the coffee she blushed, but replied: "Why, no, brother Melvin." "I have," he said. Enjoying her surprise and blank expression as long as he wished to, he remarked: "But it was frozen." On the evening of August 20, 1890, this good and great man, though "to fortune and to fame unknown," "sustained and soothed by an unfaltering trust," approached his grave, "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

Thomas Mercer, says Cathcart (Bap. Encyc., p. 781), was "an able and zealous Baptist minister, who removed from Georgia in 1808 and settled in Southwestern Mississippi, and was an early laborer in spreading Baptist sentiments. To facilitate the cultivation of the song-service of the churches he compiled a collection of excellent hymns. He aided in the formation of the Mississippi Association," and was moderator in 1811. "In 1871 Thomas Mercer and Benjamin Davis were requested by the association to visit the Creek Indians and inquire what could be done towards the establishment of schools and the introduction of the gospel among them, and the funds of the association were applied to their use, and they were required to account to the Mississippi Society for Baptist Missions, Foreign and Domestic. Upon this journey Mercer died, and was buried among strangers." (Bap. Encyc., p. 782.) His death occurred some time between October, 1818, and October, 1819, as the minutes of the Mississippi Association, October, 1819, has this: "Departed this life since our last annual meeting, our beloved and venerable Eld. Thomas Mercer.

The association offer this as a testimony of their affectionate remembrance of him, whilst they regret their loss, in the death of one who was zealous and indefatigable in his ministerial labors, useful, and much beloved."

Isaac Merchant was born in the year 1800, in the south-eastern portion of Georgia. At the age of twenty his father moved to Copiah county, Mississippi. This was comparatively a new company then and educational facilities were very meager. His education was therefore, quite limited. In 1830 he was happily converted to God, and about this time he with his wife moved to Holmes county, Miss., where he united with the church "of course, it was a Baptist church for there are no other New Testament churches"—in 1832. Soon after he was ordained to the deaconship, in which capacity he served until 1840 or 1841. Between 1832 and 1840 he moved from Holmes to Leake county, Miss. And in 1840 or 1841 he was liberated to preach the gospel. In 1842 he was ordained to the full work of the gospel ministry. His labors were bestowed in Leake, Neshoba and Scott counties, but principally in Leake. He was one of the pioneer preachers of this county, laboring incessantly for about thirty years in his Master's cause, the cause that lay nearest his heart. In his labors he would often travel in the summer season two or three or four weeks at a time, never having the privilege of seeing his family during that whole period. He would preach to large crowds of people in the old-fashioned log school-houses, with puncheons or dirt floors, with logs or slabs for seats, or under hastily constructed brush arbors, or in some densely shaded place in the grove. These crowds came for miles in ox-carts or wagons, on their ponies or a-foot, any way to get there; and they received the Word gladly and many were regenerated and baptized, and the cause of Christ was built up. He assisted in the organization of the following churches, in Leake and Attala counties, Yokanookany, Centre Hill, Providence, Jerusalem, Edwards, and four or five south of Pearl River, besides others in other places. In 1873 his health failed and he was never able to preach any more, except an occasional sermon. The last ten years of his life were years of great suffering, but his anxiety for the salvation of sinners and the prosperity of the

churches never abated. On July 6, 1883, he fell asleep in Jesus, and his body was laid to rest in hope.—Contributed by Rev. W. P. Dorrill.

Robert Winfred Merrill was born near Hazlehurst, Copiah county, Mississippi, September 13, 1860. After the usual attendance upon the common country schools he entered Mississippi College for the purpose of completing his education. Here he spent several terms and was graduated from Mississippi College, with the degree of A. B., in the summer of 1886. He was ordained to the full work of the ministry at Hays' Creek church, Mongomery county, Miss., in 1884, during his college course. He supplied the church at Hardy, Miss., in 1883 and 1884; Hays' Creek church, Miss., in 1884 and 1885; and the Bethlehem church, Miss., in 1885. While a college student he was pastor of the church at Magnolia, Miss., from October, 1885, till October, 1887, one year or more after graduation. He became pastor of the Valence Street church, New Orleans, La., and continued there from March 1, 1888, until September, 1892. For a young man he sustained himself well in this church in the southern metropolis, and was held in the highest esteem by his membership. Mr. Merrill is an Apollos, "fervent in spirit," and very earnest and zealous in his labors. In his preaching he lays righteousness to the line and judgment to the plummet, and fearlessly denounces sin wherever found.

In September, 1892, he became pastor of the church at Carrollton, Miss., where he was heard with the greatest interest, and quite a number under his ministry were gathered into the church. Remaining here until the latter part of 1893, he accepted an invitation to the important pastorate of the church at Beaumont, Texas. Here he threw himself with all the energy and fervor of his nature into the work of his pastorate and saw the work of the Lord prospering in his hand. The First church, Grenada, however, finding itself without a pastor, and casting about for an under-shepherd, fixed their eyes upon the young Beaumont pastor, and said, "You are the man we want." He listened to the call and now (November, 1894,) is the esteemed pastor of the First Baptist church, Grenada, Miss.

John Micou. Rev. W. H. Head thus writes: "John Micou was a Baptist preacher in Virginia and retained through life the impress of his native State. He removed to Alabama and then to Mississippi, where we find him at least as early as 1837. He lived long in the northern part of Winston county on one of the head-waters of Noxubee River, and was pastor for years of Louisville and Concord churches and perhaps others. Concord he mainly gathered and organized. For a settled pastor he traveled and preached a good deal over the State, attending many of the larger meetings of the convention and associations in which he took a prominent part and was heard with respect. Of the old Choctaw Association he was long a member and a leading one with Lattimore, Ross, Barns and others. Brother Micou was not educated but well read in Baptist literature and the Bible, and was almost authority with us in doctrine, usage and practice. He was a decided Baptist and preached the faith he held, but was an anti-landmarker on the agitation of that question, favoring fraternal intercourse with pedo-baptists by the invitation of their ministers to occupy our pulpits. Yet in giving utterance to his Baptist faith he more than frequently offended pedo-baptists than some land-markers did. He had the 'holy tone,' as it is sometimes called, in preaching; so that once after hearing him, a brother asked, 'Brother Micou, did you preach us a song or sing us a sermon?' He told this himself and enjoyed it. Many thought he repeated himself a great deal in preaching, but it was only because there were certain words and phrases of frequent recurrence with him. He entered deeply into the gospel and preached its doctrines logically. At one time, for his attainments, no minister in the State was more highly thought of, or wielded a wider influence for good. He felt himself a leader among Baptists, and was at times impatient at opposition; but was a good man." In his day John Micou was a recognized power among Mississippi Baptists. He was present at the early conventions and was placed in positions of honor and trust. He often traveled as the agent of the convention. While he "magnified his office" he accomplished much good in the cause of Christ.

R .D. Middleton, long and favorably known to the people

of Strong River Association, died at his home near Pleasant Hill, La., recently of paralysis. He was raised in Copiah county, Miss. In early life he came to Simpson county, and was married to Miss Nancy Miller, of said county. He attached himself to the Baptist church at Palestine, and soon after was ordained a minister, and preached earnestly the gospel of Christ until he became disabled by infirmity. Few men of this day made greater sacrifices for the cause of religion than Brother Middleton.—G. P. Touchstone.

D. Jasper Miley, son of D. H. and P. A. Miley, was born of humble parentage, near Daniel, Smith county, Miss., Nov. 9, 1868. Being the son of a farmer, his lot was, as one might suppose, cast among the tillers of the soil. Notwithstanding this, he, at a very early age, became a lover of books and a seeker of knowledge. At the age of ten he attended school with a marked degree of success. Thus he continued, from time to time, attending, during the leisure time of farm life, the common country schools until about the age of sixteen, when he attended the Sylvarena High School, at Sylvarena, Miss. After this he was enabled to teach in the public schools, and thus continued for some time farming and teaching alternately. In August, 1884, he was, after a long conviction, converted and baptized into the fellowship of Rock Bluff Baptist church, by his now much loved pastor, Rev. W. P. Chapman. From this time there began to deepen a conviction in him that "woe is me if I preach not the gospel." In the summer of 1887 he was licensed by the church to exercise his gifts in the ministry. In the fall of 1888 he entered Mississippi College, where he remained until the following spring, when on account of sickness, he was forced to return to the farm. There he continued to work, teach, and do "wayside work" in the ministry till the summer of 1892, when, to better equip himself for the great work, he attended a theological institute at East Lake, Ala. Returning home, on the following December 28, he was happily united in marriage to Miss Ophelia Russell, one of Smith county's brightest jewels. On the first Lord's day in December, 1893, he was, by the imposition of hands, set apart to the full work of the ministry, Revs. W. P. Chapman, T. J. Miley and W. H. Boone consti-

tuting the presbytery. Thus he entered the first year of his pastoral life in the year 1894, with a thoroughly fixed purpose to "labor on" in the great vineyard of the Master till the close of day; and ever cherishing the hope that life's short day will close in the twilight of death only to dawn afresh on the morning of an everlasting day.

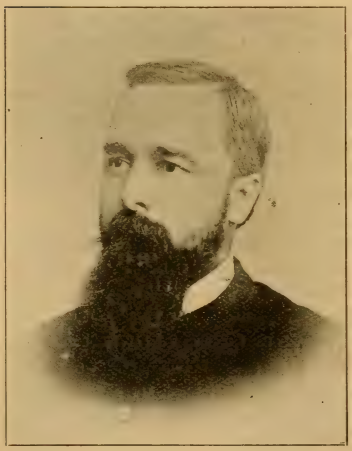
T. J. Miley, son of D. G. and Artemesia Miley, was born in Scott county, Miss., April 9, 1855. His father was from the Carolinas and was a licensed preacher but was never ordained. His mother's father was Carmon Myers, a staunch Baptist. His early childhood was spent in Smith county, near the old White Oak Baptist church. At the breaking out of the war his father volunteered as a Confederate soldier in the Sixth Mississippi regiment. So his mother was sent to Ranwounded and was brought to the grandfather's, near Brandon. The father served till near the close of the war, at the little fight of Baker's Creek, Hinds county, he was seriously wounded and was brought to the grand father's, near Brandon. There he remained till the surrender, and then, with the mother and three little children, and no home or money, he moved to Smith county and bargained for land. Young Miley, the oldest child, had to largely support the family. There were no schools accessible, and had there been any he could not have attended. In a few years, however, he was able to attend two months of a three months' school in that community, and thus continued four or five years, learning to read and write a little. At fifteen years of age he was convicted of sin under the preaching of Rev. John Fletcher. In some way obscure to him he was led on until he hopes he was converted some time during the following year, but how, when or where, he cannot tell. On the fifth Sunday in August, 1872, he joined the Rock Bluff church under the charge of Rev. S. J. Hitt, and was baptized by Mr. Hitt the following Thursday. On Dec. 10, 1873, he was married to Miss Missouri Franklin, daughter of Rev. T. J. Franklin, who had considerable the advantage of him in education. They lived one year at the old home on Strong River, Smith county, and made a crop of their own, and then moved to Rankin county. There he farmed for a support, holding his member-

ship still in Rock Bluff church and attending the meetings there, glad when the days of service came. He was deeply interested in the business and devotional meetings of the church. From 1880 to 1882 he felt impressed to preach, but put the thought as far away as possible for it frightened him. Still it would ever return and with increasing power. Somehow the church discerned his state of mind and asked him if he did not think he should preach, and he told them he thought not. In the spring of 1883 Rev. Z. T. Faulkner, requested him to open services for him. He did so, and was more than ever impressed that he should preach. So he continued, by invitation, to speak in church and lead the services, not believing he ever could preach. He felt willing but unable, as he could hardly read. Without some educational advantages he felt he could not undertake the work. He could not feel that God wanted one so ignorant to preach. He read the Bible closely and carefully, having no other books. The impressions grew. In September, 1884, the pastor was to be absent and requested him to preach for him, to which he reluctantly consented. After careful study he preached his first sermon from Rev. 6:17. The church encouraged him and in October, 1884, he was licensed. He moved to Sylvarena, Smith county, and remained in the school there, under Rev. E. S. Robinson, every day for ten months. Rev. N. L. Clarke was then pastor of the church there; one of God's noblemen, he advised young Miley to preach on Sundays in the neighborhood, and the people requested it. So he preached two Sundays of each month at school houses near by. At the close of the school, by request, he returned to his former home and taught a six months' school. He was called to the pastorate of County Line church. He objected to his ordination, but his church insisted and on September 6, 1885, he was ordained by the Rock Bluff church, Revs. W. R. Butler and W. P. Chapman being the presbytery. He began preaching for County Line church without any agreement as to salary, which he now confesses was a mistake. Rev. Z. T. Faulkner resigned Union church and Mr. Miley was called to fill his place for one-fourth of his time. In April, 1886, he became pastor of Rehoboth church, Simpson county. His first year's work was encouraging. In January, 1887, he returned to the Sylvarena

school, leaving his family at home, and preached Saturdays and Sundays, riding sixty or seventy miles from Friday, noon, until Monday morning, at school. He was thus in school five months, and returned to his farm and home, serving the churches still on Sundays. To his pastorate Shady Grove had been added, making the number four, and his salary was less than two hundred dollars, with a wife and seven children to care for. Here his farm supplemented nicely. He felt the need of Biblical training and longed for it, and unable to secure it he procured good books, such as Pendleton's and Spurgeon's, which greatly helped him. His work grew; from five churches he tried to serve nine churches and stations in 1890. He was that year appointed missionary by the State Convention Board to points in Scott county. He was attracted by a notice of Dr. D. I. Purser's Theological Institute at East Lake, Ala., and attended this in the summer of 1891, deriving much benefit from the lectures, and meeting of Drs. Purser, Basil Manly, G. S. Anderson, S. H. Ford, Pickard and others; and in June, 1892, went back and took another course. In 1893 he attended Dr. Gambrell's course of lectures in Clinton, and was greatly pleased. He is now taking the pastor's course arranged and conducted by Dr. Gambrell. In 1891 he was elected moderator of the Springfield Association, which office he still holds.

He has a great thirst for educational advantages, but finds a more thorough course impracticable as he has paid "ten hostages to fortune," and has a meagre salary, which has never been more than four hundred and fifty dollars. His oldest son manages the farm. He has one hundred and fifty volumes in his library, from Pendleton, Boyce, Broadus, Spurgeon, Moody, Fuller, Jamison, Fausett and Brown, Matthew Henry and other great and good men. Of all he feels most indebted to Pendleton and Spurgeon. He rejoices that he has built up his home church, Union, from a poor weakling to one of the best in all the country, and which gave fifty dollars in 1893 for foreign missions, "a thing unknown in these parts heretofore." He is called indefinitely. He has baptized his neighbors, their children and three of his own children. In seven years he has preached one thousand and eighty-five sermons; baptized three hundred and eighty-five

persons, sixty of whom were Methodists, foru Presbyterians and one Campbellite; has traveled twelve thousand one hundred and thirty-nine miles; has received as compensation one thousand eight hundred and thirty-nine dollars and twenty-eight cents; and collected for all benevolent objects and missions six hundred dollars. Anxiety for his churches and work is still intense and he says: "God helping, I will give my life and time to his work. My wife deserves special mention. She has been a co-worker, and has helped me in every way, and in possessing my scant supply of knowledge. I add my testimony as a witness to the truth that God is rich in mercy towards all who obey his blessed commands. Amen."



REV. A. J. MILLER.

A. J. Miller. The subject of this sketch was born of pious parents in Copiah county, Miss., near Hazlehurst, November 12, 1847, and was the eldest of eleven children. He was old enough to take part in the civil war and enlisted as a volunteer in Company C, Moorman's Battalion of Cavalry, Adam's Brigade, serving with that company until the close of the struggle. He was converted under the preaching of Rev. William B. Gallman in 1869 and united with Damascus church, near Hazlehurst and was baptized by Rev. Ed. Freeman. He was licensed to preach by the same church in the fall of 1870, and entered Mississippi College in February, 1871. He was graduated from this institute in the A. B. course in June, 1875. Having been invited to the pastorate of Antioch church, Warren

county, in 1875, he was called to ordination by Damascus church, and Saturday and Sunday, the 6th and 7th days of March, 1875, were designated as the time for the ordination service. The presbytery, by invitation, consisted of Revs. J. A. Hackett, A. A. Lomax, J. R. Farish, D. I. Purser, R. H. Purser, T. J. Walne and Jesse Woodall. J. A. Hackett preached the sermon and led in the examination of the candidate. For two years he served acceptably Antioch church as pastor and baptized many people into the fellowship of that grand old church. The first to receive the ordinance at his hands were Mrs. Ed. and William Cotten, May 16, 1875. He was married to Miss Rosa Lee, of Amite county, on December 24, 1879. Through all the years since she has entered heartily with her husband into the work of the Master wherever they have been called to labor. Her wise counsel and tender sympathy have greatly helped the preacher in his efforts to promote the interests of Zion. His second pastorate was at Port Gibson, Claiborne county, and Fellowship, Jefferson county. These churches he successfully served for four years. At Port Gibson a new house of worship was erected. The third pastorate was at Crystal Springs and continued for five years. Here his labors were abundant, and were greatly blessed in building up both the spiritual and material interests of the cause. A neat and commodious brick house of worship and a comfortable parsonage were erected for this people in 1883. While pastor at Crystal Springs he served Beauregard church two years where another house of worship was built but was destroyed by the terrible cyclone of 1883. New Zion church, five miles from Crystal Springs, also received for two or three years his efficient pastoral service. It was at the close of a meeting with this church that he had the pleasure of baptizing his brother David, one of the well-known twin brothers.

At the close of a highly prosperous pastorate he was called to the care of the Aberdeen church. Here he spent eight years of his ministerial life and led in the building of one of the most beautiful and convenient houses of worship in the State, at a cost of twelve thousand dollars. This church under his wise leadership and faithful preaching became strong and influential. He has filled other positions of honor and

importance among his brethren. For five years he was Recording Secretary of the Mississippi Baptist State Convention, and for many years was Clerk of the Union Association. At the writing of this sketch (November, 1894) he is in Yazoo City, Miss., pastor of the Baptist church there under appointment of the Convention Board and at the call of the church. He has been there but a short time but has taken a strong hold upon the church and people. He is one of our wisest and strongest pastors and is of unreproachable life and integrity.

Edmund Boston Miller was born in Greenville, S. C., February 3, 1853. He received his collegiate training in Union University, Murfreesboro, Tenn., and at the same institution, known as the South Western Baptist University, Jackson, Tenn. From this institution he was graduated in June, 1880, in the A. B. course, and three years later received from his alma mater the honorary degree of A. M. He also received certificates four years for reading the prescribed courses in the Chautauqua Literary and Scientific Circle. He entered the Southern Baptist Theological Seminary, Louisville, Ky., in the fall of 1880 and pursued his theological studies for three sessions, becoming a full graduate of the Seminary June, 1883. He was ordained to the full work of the ministry the fifth Sunday in June, 1883, at Grenada, Miss. He became pastor of the Grenada church in October, 1883. During his Seminary course he became enamored of one of Louisville's fair daughters and brought her with him as his bride in his Grenada pastorate. She is pious and accomplished and is a strong ally of her husband in his arduous labors. He continued in the pastorate at Grenada until March, 1892, steadily growing in the affections of the people and in influence in the community. While there he led his people in the erection of one of the neatest and most comfortable brick church edifices in the State, costing twelve or fifteen thousand dollars. Mr. Miller is a preacher of decided ability, of pleasing address, and forcible and earnest delivery. Among the ministry of the State he ranked as among the very best and was one of the leading factors in the denominational policy and work of the State. His people in Grenada were devoted to

him and were filled with grief when they knew he had said "yes" to one of the invitations he was receiving to other fields of labor. In the spring of 1892 he said "good-bye" to his beloved people and set his face westward to become pastor of the important city church at Arkadelphia, Ark., the domicile of a flourishing denominational college. At this time (November, 1894) he is the esteemed pastor in that city, abounding in labors, growing in the favor of the people, and wields a strong and excellent influence among the Baptists of Arkansas.

Leonard Hugh Milliken was born in Logan county, Ky., August 21, 1813. He was educated at Nashville, Tenn., and graduated October 3, 1838. He professed religion in his native county December 27, 1832, and was baptized into the fellowship of the Whippowil Baptist church, an arm of Pleasant Grove Baptist church, by Rev. R. T. Anderson, and ordained at the instance of the Pleasant Grove church, by Revs. William Warder, O. H. Morrow, and R. T. Anderson, with Deacons John Hale and John W. Foster.

He was married by Rev. Jeremiah Burns, to Miss Mary Lavinia Moody, daughter of Maj. Epps Moody, at his residence, Clear Brook, Hardeman county, Tenn., July 8, 1841. He spent the year 1839 in evangelistic labors in North Alabama; came to Memphis in the winter of 1839 and 1840 and took charge of the First Baptist church for one year. In the winter of 1841 and 1842 he went to Somerville, Fayette county, Tenn., where he remained, teaching school and preaching to the Somerville Baptist church, until the winter of 1850 and 1851, when, upon the invitation of the church of that city he moved to Aberdeen, Miss., where he labored six years for the church. In the spring of 1856 he accepted a call of the Baptist church in Jackson, Miss., where nearly four years was spent in preaching for the church. In 1860 he came to his plantation in Hardeman county, near Grand Junction, Tenn., to recruit his health, which was failing him from excessive and long continued labor in pastoral work. In 1862 he became chaplain of the Thirteenth Tennessee Regiment (Confederate service), under command of Gen. A. J. Vaughn, Jr., and continued in that service—preaching and

praying—until the winter before the close of the war, when he resigned and returned to his home near LaGrange, Tenn. Since the war he has been engaged in teaching and preaching the gospel. Through his efforts a neat and substantial house of worship has been built in LaGrange, costing five thousand dollars, and the foundation of one laid in Somerville, Tenn., the county site of Fayette county, the estimated cost of which is eight thousand dollars, with a fair prospect of completion, if the money market gets no worse. At Memphis, Somerville and LaGrange he met with success, and in Jackson and Aberdeen very considerable success. He has had nine children, six of whom are living—one son and two daughters married—one son going to the South Western Baptist University, Jackson, Tenn. He is five feet nine inches high; usual weight, one hundred and forty-five pounds, and of fine personal appearance and dignified mien.

Mr. Milliken is regarded as one of the best preachers in the land; he is possessed of rare preaching abilities, and is not acting like some ministers, when old age begins to creep upon them, excuse themselves and retire from the field, but seems to grow more zealous and active in the Master's cause, as the shadows lengthen upon the plane. He has succeeded in the last few years in rearing the best and most elegant church structure in LaGrange, and if he lives a few years longer, will doubtless finish the one commenced at somerville. He pays tasteful attention to his personal appearance; you will find him always in neat and becoming costume; he usually walks with a handsome cane. He is a man and minister of unaffected piety; he has been the moderator of Big Hatchie Association, and the vice-president of the West Tennessee Baptist Convention. A writer giving "pen sketches" of ministers, belonging to the Big Hatchie Association, in "The Baptist," of October, 1870, notices him as follows: "Rev. L. H. Milliken is a man of fair strength, and his silvery, musical voice always charms. He is laboring assiduously to build up the little flock at LaGrange, almost gratuitously. May God's blessings attend his labors."—Borum's Sketches.

William Minter was born in Vermont, December 6, 1801, and died in Mississippi, November 6, 1881. He was nearly

eighty years of age. His early advantages were limited, but upon his conversion and call to the ministry, he completed his education at Hamilton Theological Seminary. His heart was in the work of Foreign Missions, and but for some deficiency in his classical education, he would have been appointed a missionary to China. Failing to secure an appointment to the foreign field, he was sent West. He landed in Memphis in the prime of his manhood and when that city was in her infancy. A short time after he became a laborer in Mississippi, and exerted no ordinary influence in organizing and developing the churches in Central and North Mississippi.

Mr. Minter was a good man, and a preacher of some note. It may be said of him that he had the courage of his convictions. He was prominent in those days in politics, in business, in religion. His name is revered by those who knew his worth. His last days were full of suffering, but he endured patiently, and longing for home, he fell asleep and entered into rest.—Semi-Centennial History of Mount Paran Baptist Church, by Dr. J. T. Zealy.

J. F. Mitchell was born August 18, 1859, in Choctaw county. Miss., and has been a citizen of that and adjoining counties since his birth. His father's name was James M. Mitchell, who enlisted in the Confederate service in 1862, and went into the war of the States. He died the same year, leaving the mother with four little children to provide and care for, and these little ones was all she had. She owned not a thing in the world as a material resource in caring for her children. Our subject, however, feels greatly indebted to his mother for her parental care, love, industry and economy. These straightened circumstances prevented his obtaining a collegiate education. He only received a grammar education in the high schools, and attended State Springs schools, also similar ones at Bellefontaine, Lodi and Cumberland. He was converted and became a member of a Baptist church in 1874. Soon afterwards he felt impressed with the duty of preaching, and commenced as a licentiate in 1877. He was ordained by Spring Hill church, December 25, 1881, his ordination being asked for by Wake Forest church, near Cumberland, Miss. He was immediately chosen pastor of this church and has

been its pastor ever since. Since his pastoral services began he has baptized into Wake Forest church nearly one hundred members. He has served as pastor the following churches: Pine Bluff, Spring Creek, County Line, Cumberland, Bethel, Montpelier, Enon, New Hope, Hebron and Milligen's Springs, and has baptized between three and four hundred into the fellowship of these churches. These churches are located in Webster, Clay and Chickasaw counties. He is now thirty-four years old and is still engaged in the work. He received some seven or eight calls for pastoral services for the present year (1894). He says: "By the grace of God I am determined to go on until God shall say: 'thy task is done; lay thine armor down; come up higher,' where we toiling laborers will rest."

W.W. Mitchell was born in Hancock county, Mississippi, November 24, 1848, and was reared to manhood in the neighborhood where he was born and has never lived over thirty miles from the place of his birth. His opportunities for education were very poor in his boyhood, and he has gathered the greater portion of his education since his marriage, by getting a little here and a little there from those who are educated. He was converted when about eighteen years of age, and joined Palestine Baptist church in Hancock county, Miss., and was baptized by Rev. A. M. Slaydon, September, 1867. He soon felt impressed with a call to the ministry, but suppressed the divine call until June 8, 1885, when he was licensed to preach the gospel by Hickory Creek church, Hancock county, Miss. He was set apart to the full work of the ministry by request of his church (Hickory Creek), by the following presbytery: Revs. J. B. Flanagan, R. R. Breland and Abner Walker. He was married to Miss Jane Bounds, May 25, 1871. He has since served the following churches as pastor: Crain Creek, two years; New Hope, two years; Antioch, three years; Palestine, four years; Henily Field, four years; and Pine Grove, two years. He was elected clerk of his (the Hobolochitto) Association in October, 1885, which position he has held ever since. His place of residence is now Poplarville, Pearl River county, Mississippi. He says: "I have no idea how many persons I have baptized, nor how

many marriage ceremonies I have performed. There are one or two things remarkable about my life, and Rev. A. M. Slaydon. I was converted under Brother Slaydon's preaching. He baptized me, and rode about sixteen miles to perform the marriage ceremony for me, and he made me a Mason."

T. P. Montgomery. "Judson can boast no preacher of higher order of talent than T. P. Montgomery. For many years after the death of Rev. A. L. Stovall, he was the moderator of that body. He possessed great force of character, and tenaciously maintained and defended the distinctive doctrines of the church with earnestness and ability in the face of all opposition. He met with the body for the last time at its session of 1880, which convened with Oak Hill church, in Pontotoc county, over which session he presided as moderator. In the following winter or spring, under a dark cloud of persecution, he left the State for Texas. Soon after reaching there he died. Perhaps he had his faults. Who has not? But the soft memories of his virtues yet linger like twilight hues, to render the name of Brother Montgomery illustrious among the departed ministers of Judson Association."

The labors of Mr. Montgomery were not confined to the Judson Association. For a number of years he was missionary of the Columbus Association and also in other similar bodies. Among the writer's earliest recollections of ministers is the earnest preaching of Mr. Montgomery in revival meetings in the Mayhew, Prairie and Starkville churches in the Columbus Association. He was also pastor of some churches in that body, and his evangelistic and pastoral labors were greatly blessed. He removed from that Association to Lee county, Miss., Judson Association, where he lived until he removed to Texas, where he died in March, 1881.

J. M. Moore, an excellent minister of Jesus Christ, residing at Union, Miss., deserves mention in these pages. We have been able to secure only a very small amount of information as to his life and work. He was ordained by County Line church, Neshoba county, in 1869. The presbytery consisted of Revs. N. L. Clark and L. P. Murrell. He has been pastor of a number of churches and is now engaged in the duties of his calling.

Thomas Andrew Moore was born at Summerfield, Ala., December 25, 1845. He received his collegiate education in Howard College, Alabama, and in Mississippi College, receiving the degree of B. S. from the latter. Completing his college course he entered the Southern Baptist Theological Seminary, Louisville, Ky., and spent two sessions there, from the fall of 1883 until the spring of 1885. He was ordained to the full work of the ministry by the church at Kosciusko, Miss., November 2, 1879. Very soon after his ordination, or about that time, he was married to Miss Ruth Webb, of Kosciusko. He was president of Meridian Female College from the fall of 1881 to the summer of 1883. He was moderator of Rio Grande Association, Texas, from July, 1887, to July, 1889. He was pastor of Samaria and Yockanookany churches, Attala county, Miss., from November 1, 1879, till November 1, 1881. He was pastor of Lauderdale church, Lauderdale county, Miss., and Marion, Miss., from October 1, 1882, till October 1, 1883. He was pastor at Simpsonville, Ky., January 1 till June 1, 1884, and was assistant pastor of Walnut Street church, Louisville, Ky., from June 1, 1884, till June 1, 1885. He was pastor at Galveston, Texas, from June 5, 1885, till February 1, 1887; at Laredo, Texas, from March 1, 1887, till April 1, 1889; at Uvalde and Del Rio, Texas, from April 2 till November 1, 1889. He was pastor in San Antonio, Texas, in 1890; at Laredo, Texas, again in 1891; in 1892 at Whitesville, Texas; in 1893 and 1894 at Lancaster, Texas, and is now there. Mr. Moore is quite a talented and cultured preacher and a complete master of sacred song, which greatly aids his ministerial work. His voice, though not possessing a large volume, is pleasing and melodious. He is often requested to manage the song service at large denominational gatherings.

Thomas J. Moore was born in Leake county, Miss., May 8, 1855. His father, Samuel Moore, died when he was six years old. He was among the leading farmers of this county, but his property being mostly in slaves, was swept away by the war; therefore, young Moore's mother was left with himself and several other children to provide for and educate as best she could, with neither means nor experience in business.

Being thoroughly impressed with the importance of education, she lost no opportunity to send them to such schools as were kept in the community, which were usually taught by very poor teachers. By this means he got about such a start towards an education as is usually gotten in a neighborhood country school. His mother died when he was about grown. Shortly after that he attended a high school several months and became competent to teach district free schools, which he did for one or two years. Then for several years he was variously employed, two years of which he spent in the printing office of his county paper, having bought a half interest in the paper. He was converted at about the age of fourteen years, but did not join a church until some eight years afterwards. During a meeting held by Revs. D. I. and John Purser at Carthage, he joined the Carthage Baptist church and was baptized in Pearl river by T. E. Morris, who was then pastor of that church.

On August 14, 1884, he was married to Miss Belle Mills, daughter of Geo. W. Mills, near Conway, in the northern part of Leake county. He then bought a farm in that vicinity and settled there. His wife being a member there, and it being more convenient, he joined the Center Hill Baptist church at Conway. From that time he began to give more attention to his Christian duty and personal piety than ever before. About the first of May, 1888, he was so forcibly impressed to preach the gospel, that at the first opportunity he made known his feelings to the church, and on Saturday before the second Sunday in that month he was given license to exercise in public. While he knew but little Scripture, he felt a burning desire to warn men of the destruction awaiting the impenitent, and to point them to Christ for salvation. He says: "With all my blunderings somehow the people would listen and seem to be moved by my talks." By June of the following year some churches had called him to serve them, and on one day of that month, 1889, was regularly ordained by his church to the ministry, Rev. W. P. Dorrill preaching the ordination sermon. He was making a success at farming—an occupation loved above all others by himself and wife—but as his services began to come more in demand he felt the necessity more forcibly of giving his whole time to study,

prayer and preaching the word. Till this time he was making a full hand in the field and only studied at night and at odd times. As his ministerial labors increased he gradually cut loose from the farm, until finally he rented it out, bought him a house and lot in Carthage and moved there, it being more convenient to his work and affording better opportunities for his family. This is the third year that he has been there. While the compensation he receives is not sufficient for his support, he believes that by close application and a firm trust in the Lord, the time will come that he shall be a "laborer worthy of his hire" and will receive a support. During the five years that he has been preaching his administration has been fairly blessed. There have been some two hundred accesions to his churches, over half of whom he baptized. Such is a brief sketch of his life up to date of this writing, which is May 1, 1894. He says: "I have made but little history as yet; but, God being my helper, I intend if I live twenty years longer, to work for my Master in such a way that a record thereof will make more interesting reading than the foregoing." "The foregoing" is made from data furnished by this consecrated minister of Jesus. We expect good things of him in the future.

G. W. Moorehead. The following resolutions were adopted by the Baptist church at Spring Creek, Calhoun county, Miss., June 25, 1893: Whereas, Rev. G. W. Moorehead, who died at his home near Banner, Calhoun county, Miss., May 1, 1893, was a member of our church and a regularly ordained minister of the gospel; and whereas, he was held in very high esteem on account of his admirable disposition, his exalted Christian character, his intellectual strength and his ability as a Christian minister; therefore be it Resolved, (1) That we deeply deplore the loss of our brother who was so ready for every good word and work; who did not neglect the services of the sanctuary; who honored the Lord with his substance; who was ambitious to do all he could for the Lord, who had done so much for him. (2) That we heartily commend his life as an example of noble Christian manhood, and worthy of the emulation of all who would serve their day and generation by the will of God. (3) That we extend to the bereaved

family and friends our sympathy in this great affliction. (4) That we order this report put upon our church record, that we furnish a copy to the family of the deceased, and authorize its publication in "The Baptist Record." J. T. Wilson, John Baker, H. W. McGuire, Committee.

Rev. J. H. Morris died at his home in Lowndes county, Miss., February 3, 1891, aged twenty-nine years. He attached himself to the Baptist church at Border Springs, about the year 1881. Shortly after joining, he became impressed to preach the gospel, and immediately began to prepare for his life work. At one time he was a student of Mississippi College. After his return from college his prospects were bright for future usefulness, but disease was lurking in his system, and only for a few short years was he permitted to labor in the cause, for which he was so well fitted. When he became unable to preach, his friends procured for him a place as teacher in our public school, which position he ably filled and endeared himself to all the patrons. One among his last acts in life was to take up a collection from the church for the endowment of Mississippi College. He was well aware of his approaching dissolution. Such patience and resignation, on a death bed, as he manifested, was wonderful to behold. After eighteen hours of suffering, he passed away. While we bow submissively to the will of Providence, we can but lament the loss of our brother, who was just entering upon the prime of a noble manhood. Snatched away so suddenly from an almost idolizing wife and mother and from the affectionate devotion of brothers and sisters, all we can do in our grief is to stand still and wait till the clouds of affliction drift by. There is comfort in the thought that our brother is not lost, but simply gone in advance of us to the sweet realm of light and love, where we shall again meet him never more to feel the pang of parting. All that medical skill, all that family and friends could do, never tiring in tender ministrations of love, was unavailing to save him from the dark archer's shaft. The Master called, and we could no longer keep him. Had he lived, his career would no doubt have justified the fondest expectations of his many friends. But alas! Before his plans and purposes had fairly taken shape, he was called away from them.

But his life was not a failure, for he left his work on earth, to enter upon sweet and never ending rest.—A Friend.

Thomas Erwin Morris was born in Pike county, Miss., January 10, 1831. In early life he moved to Holmes county, Miss., where he grew to manhood. In boyhood he attended the country schools and labored on the farm. At the age of twenty-three years he went to Clarksville, Tenn., and attended school at the Masonic College for one year. He taught school at Thomasville, Tenn., in 1855. He graduated in a medical college in 1857. He married in Madison, Miss., in in 1885. He was converted and joined Doake's Creek Baptist church in 1859, and was baptized by Rev. Daniel Giddings. He moved to Drew county, Ark., in 1860 and engaged in the practice of medicine. He joined the Confederate army in 1862 and was in General Price's division at the surrender. He was licensed to preach in Drew county, Ark., in 1865; and was called to ordination by Gilgal church at Collins, Drew county, Ark., and was set apart to the full work of the ministry by this church, September 29, 1867, the ordaining presbytery consisting of Revs. Iverton, R. Smith and Iradell R. Vick.

He moved to Good Hope, Leake county, Miss., in March, 1868, and united with Good Hope Baptist church. In November, 1868, he was called to the pastorate of Good Hope church, and has been pastor of this church since that time.

He has been pastor of a number of other country churches, but the major part of his labors in the ministry has been confined to the bounds of Harmony Association.

L. P. Murrell. We are greatly grieved to learn of the death of our friend and brother in the ministry, Rev. L. P. Murrell, of Scott county. He was probably the oldest Baptist preacher in Mississippi, and doubtless has to his credit on high as large a balance of good done in the gospel ministry as any of his compeers. He was associated with such men as Clarke, Thigpen, Butler, Johnston, Freeman and others, who survive him, and whose praise is in all the churches. Brother Murrell leaves a sorrowing family, a good name and a noble record. The following resolutions, clipped from "The Mississippi Baptist," were passed by the Executive Board of the General Asso-

ciation, at its recent meeting at Antioch, Miss., and is the testimony of those who knew him best:

Whereas, In the dispensation of God's providence, we have been called upon to mourn the loss of our highly esteemed and useful brother, Rev. Lee P. Murrell, a consistent Baptist, an able minister, a faithful worker in the Mt. Pisgah and General Associations, and, at the time of his death, a faithful member of this Board; therefore, be it Resolved, (1) That in the death of this good man we have sustained a great loss in our labors in the cause of Christ, his church a faithful pastor, and his family a devoted husband and father. (2) That while we feel and mourn the loss of our brother, it becomes us to bow with resignation to the will of God, feeling assured that our loss is his eternal gain. (3) That we deeply sympathize with his bereaved family, Sister Murrell and her children, as also the church of which he was a member, and of which he had been pastor for about forty-five years.

Berry Nall, spoken of by Mr. Pittman as Barry Nall, in that portion of his sketch quoted from himself, was indeed a pioneer preacher in the Yazoo Association. When he came to Mississippi, in 1838, Mr. Nall was the only Baptist preacher in Holmes county. There is no material extant regarding his life except the following few sentences from Rev. T. S. Wright: "Brother Berry Nall was preaching when I came to the country. He was pastor of old Ebenezer church when I first formed his acquaintance. He was also pastor of Pleasant Ridge, Emory, Old County Line and Bowling Green churches. He was a very sweet, pleasant preacher, and though not very profound, yet he had great influence with the people and did much good in the Master's vineyard." It seems that almost the whole of his ministry was in Holmes, and sections of other counties bordering Holmes county. He owned a country residence in that county, where he lived and where he died many years ago.

William Whitfield Nash was born in Abbeville district, South Carolina, in 1801, and when a youth removed with his father to Lowndes county, Miss., where he completed a good education in English. In 1826 he married Miss Nancy

Wright Dotson, of Pickens county, Alabama, whither he subsequently removed. He engaged in farming, but soon after his marriage he became a Christian, and a minister of the gospel—a missionary Baptist—and continued through life to farm and preach, first in Alabama and afterwards in Mississippi and Texas. In the fall of 1847 he purchased a farm three miles from Kosciusko, in Attala county, Mississippi, and moved to it and resided there until the close of the year 1865, when he moved to Robertson county, Texas, where he died in the year 1871. The years of his residence in Attala county were full of activity and usefulness in his ministerial character. He preached constantly on Sundays and often on week days, and conducted many protracted meetings at different places, neglecting his farm which was left to a large extent to his negro slaves, in his absence. His labors as a minister were crowned with great success. He founded numerous churches and was an instrument in bringing many members into them.

As a preacher he was earnest, sensible, Biblical and effective in arresting attention and arousing interest and inquiry. His residence was on a much traveled public highway, and his hospitable home was the well known stopping place of traveling clergymen and laymen on ecclesiastical missions. He bore heavy burdens on this account. His wife was a faithful coadjutor in all his Christian endeavors. His home was a very happy one, blessed with six daughters and three sons, who grew to maturity and did honor to their parents. Two of his sons were killed in the Confederate armies; the third, who was also a soldier, survived the war and lives now in Texas. The eldest daughter married Mr. Williams, a planter, who represented Pickens county, Ala., in the legislature. The second daughter now lives in Jackson, Miss., and is the excellent wife of Judge J. A. P. Campbell (this added by L. S. F.), who has filled various public places in Mississippi with honor and distinction, and but recently retired from the chief justiceship of the Supreme Court of Mississippi, in which court he served eighteen years, and who at one time was employed by the legislature of Mississippi to prepare for that body a code of laws to be passed for the State. Another daughter is the wife of Hon. C. H. Campbell, who is circuit judge of the Fifth Judicial District of Mississippi, and has been for the past

fourteen years. The other daughters married respectably and live in Texas, except one deceased.

Mr. Nash received little pecuniary compensation for his faithful services as a missionary, maintaining himself and family, and dispensing generous hospitality with the products of his farm cultivated by his negro slaves. He organized the church in Kosciusko and was for many years its faithful pastor, receiving little pay as such. His wife survived him but a short time. Our appreciation of Judge Campbell and his excellent wife, the daughter of Mr. Nash, is responsible for the coloring in one sentence of the above sketch, which the Judge kindly furnished.

James Nelson, the former indefatigable representative of ministerial education in Mississippi, and general agent of the Board of Ministerial Education, was born in Mississippi in 1841; and was educated at Centre College, Danville, Ky. His great work in our State was in connection with the education of young ministers, into which work he entered with an ardor and enthusiasm and energy which was extraordinary. In this work his zeal knew no bounds, and he traveled continuously over Mississippi, Louisiana and Arkansas, hunting up young ministers who needed education and were unable to procure it, and then raising the money to help them after getting them in college. By this work of his a number of young ministers were helped as well as stimulated to strive for higher educational attainments. Because of his zealous labor in this direction his name will be long and affectionately cherished. Some of the young ministers thus educated have proved to be the most efficient that have ever left Mississippi College. And in connection with these labors he conducted many revival meetings. One of these he held in Okolona. The church had no pastor; the members were careless; the church house was out of repair. Mr. Nelson got a saw, hammer and nails, and with his own hands did the small amount of work needed; visited all the members; had a refreshing meeting; and had the church to begin at once a correspondence which led to the settlement of Rev. W. A. Mason there as the pastor.

We first met Mr. Nelson at the Columbus Association in the city of Columbus, in September, 1870. In a few weeks

after our separation he wrote an earnest letter, the keynote of which was: "Dear brother, go out into the work. Swing loose upon the gospel. God will take care of you." These earnest words were burned into memory and remain there as vividly to-day as when James Nelson wrote them. He died in Clinton, Miss., January 21, 1876, from an attack of swamp fever which he had contracted on one of his numerous trips into the Mississippi valley, greatly honored and lamented. In the minutes of the State Convention of 1876 we read: James Nelson "was a native of Mississippi, having been born in the town of Grenada, January 16, 1841, being at the time of his death thirty-five years and five days old. He was an excellent preacher, having been successful in winning souls to Christ. A good man and a high-toned Christian gentleman, it may be truthfully said of him, as was of old, 'He walked with God, and was not, for God took him.' At the time of his death he occupied the high and responsible position of Corresponding Secretary of the Board of Ministerial Education of Mississippi College, which position he held to the entire satisfaction of the Board for five years prior to his death. His life, though short, was an eventful one, for much and abundant labor was crowded in the brief years of his active service and exertion. He preached much, he traveled much, he worked much, and the beauty of the whole, he prayed much for the prosperity of the Zion he loved so much. His place in the Baptist denomination of Mississippi will be hard to fill, if indeed, it can ever be filled at all. The Baptists of Mississippi, and also the Baptists of Louisiana and Arkansas, feel his loss, and deeply feel it. The Board of Ministerial Education, and of the Trustees of Mississippi College, the young men whom he has aided, and was aiding up to his death, feel his loss. Yea, we all feel it, but more deeply is it felt by his bereaved family, to whom we extend our heart-felt sympathy, praying that God, who has promised to be a husband to the widow and a father to the fatherless, may ever console and comfort them amidst the cares and trials of life. We feel that our mutual loss is his gain. He left the church militant for the church triumphant. He has gone from the land of the dying to the land of the living. He has left the toil of battle for the victor's country where the clock strikes one, and the pendulum vi-

brates ever always, ever always, and the clock strikes no more. May we all meet him there.—J. R. Farish."

Vernon Hicks Nelson, the esteemed, genial and popular president of the Carrollton Female College, Carrollton, Miss., was reared in Holmes county, Miss., and grew to manhood in that county. His early training and all the influences of his early life were in the direction of Methodism. It is not surprising, therefore, that in his early life he became a member of that organization. Later he became a Methodist preacher and a member of conference and was a regular and full worker in that zealous body of men. He was in charge of the Clinton circuit, when he began to seriously question the correctness of the peculiar views of his denomination. His doubts filled him with sadness, for if they should lead him on in the direction which they then clearly pointed, it would fill him with the grief of breaking up all of his old ties and old associations, and church affiliation. The more he thought of them the more they persisted in remaining, and the more vigorously they challenged an honest investigation. This was late in the seventies or early in the eighties. Rev. H. D. White then lived in Clinton, and was the guide and counsellor of Mr. Nelson, never, however, in the least degree seeking to influence him to discard his Methodist tenets and accept Baptist principles. Mr. Nelson thoroughly investigated all the issues involved, going to the bottom of things and making the Bible the "man of his counsel." As in every case where the Bible is honestly studied and all preconceived ideas laid aside, he slowly, but surely, accepted Baptist principles, resigned his pastorate, withdrew from conference and united with a Baptist church, having absolutely nothing in view as a means of support for his family. He was soon ordained as a Baptist preacher and, through the influence and help of friends, was, before a great while, in a modest little pastorate, which greatly helped in family matters. A year or two later we find him, after having studied in Mississippi College for a time, located in Kosciusko, Attala county. His throat had failed and he and John H. Anderson were editors and publishers of the "Kosciusko Star," which had taken, under their management, a very decided, and, as many of their friends thought, a very injudicious

stand against the whisky traffic and in favor of prohibition. No whisky advertisements were allowed in the paper, and nothing was advocated or encouraged that had any sort of connection with the whisky interests. It is proper to state that Mrs. Nelson did not for several years change her views from Methodism and become a Baptist, though she did finally change. Mr. Nelson's throat improved by rest, and his ministerial services were soon in demand among the surrounding churches. He at length became pastor of the important church at Kosciusko, in which pastorate he was successful. Being of a positive nature, he made some enemies as well as many strong friends. Later he became missionary of the State Convention Board in the famous Yazoo and Mississippi Delta country, residing still in Kosciusko for a time. Finding himself too inconvenient to his work, he at length moved his family to Sidon, where he lived several years and preached to churches in the Delta. After a while, in 1889, he moved to Carrollton, but continued his work in the valley with unabated enthusiasm and zeal. Mr. Nelson may almost be said to be an apostle to the Delta, so earnestly and enthusiastically does he engage in his work there. He has been eminently successful, too, in his labors in that rich and fertile section of our State, which seems destined to be its garden-spot.

Dr. Z. T. Leavell resigning the presidency of Carrollton Female College in the summer of 1894, the trustees, after mature consideration elected Dr. Nelson to fill the position. He has this work well in hand and throws into it all the energy and enthusiasm of his ardent nature. He still preaches for some of his beloved churches in the Delta, which are easily accessible by railway. No one loves Dr. Nelson more truly than the writer.

J. M. Nicholson, a very highly esteemed minister in South Mississippi, now (Nov., 1894) resides at Binnville, Miss. He was ordained to the full work of the ministry at old Wahalak church in December, 1858, the presbytery consisting of Revs. Lee Compere, E. L. Compere and F. M. Logue. He has had the pastoral care of a number of churches in his section of the State, is held in very high esteem and his labors have been greatly blessed.

REV. M. V. NOFFSINGER.

M. V. Noffsinger was born in Botetourt county, Va., March 5, 1838; professed faith in Christ at the age of sixteen and was baptized by Rev. L. P. Fellers, into the fellowship of the Zion's Hill church. At the age of twenty he was licensed to preach. For three or four years he taught school and preached as opportunity afforded. He received his collegiate education at Union University, Murfreesboro, Tenn., and his theological training under Dr. J. M. Pendleton at the same time, 1859, 1860 and 1861. In 1862 he was elected Principal of the Academy in Marion, Southwest Va., and at the same time supplied the pulpit in that place, and that of three country churches. In August of that year, while on a visit to his home, and by request of the Marion church, he was ordained to the full work of the ministry, twelve ministers constituting the presbytery. In December, 1864, at the age of twenty-seven he married Miss E. V. Hendricks of Lebanon, Russell county, Va., after which he taught school in the Academy in that town until spring of 1866, at which time he gave up the school room entirely, and moving to Jonesboro, East Tenn., gave himself wholly to the work of the ministry, occupying the church there half the time, and two other churches the other half. During this pastorate of four years a debt of one thousand dollars was paid off the church in Jonesboro, the building put in good repair, and one hundred persons added to the membership. New churches were organized at Johnson City, at Enon, and at Bomantown.

A call came from Morristown, Tenn., where the Baptists had no house but were holding their services in the Methodist church once per month. Accepting this call he moved there and with the brethren resolved to build a house for the Lord. At the end of three years there was dedicated to God a handsome brick edifice at a cost of ten thousand dollars. Dr. J. R. Graves preached the dedication sermon. This pastorate continued four years, and a hundred persons or more were added to the membership. During this time a new church was organized in Greenville, and a new house built. There was only one Baptist family in the place to begin with. Andrew Johnson (ex-president then) lived there and made a good contribution, on dedication day, to the new church. A new church was built at Macedonia also. And the church at Big Creek (remodelled). In January, 1873, he was elected financial agent of Union University to raise an endowment for that institution. This work was accepted and hence he moved to Murfreesboro, and entered upon the difficult duties of an agent. This work was making good progress; by the fall of this year twenty-five thousand dollars ($25,000) was raised, but an epidemic of cholera swept over the country, and the University suspended its exercises, which necessitated the agency work suspending also. In November of this year a call came from two churches in Mississippi—Macon and Deer Brook—and on the 1st of January, 1874, he and family arrived in Macon, and a pastorate of seven happy and successful years followed. No churches to build, none to repair; no debts to pay off. The brethren built a parsonage. It was to him a jubilee term. After two years of this pastorate the Deer Brook chuurch dropped one Sabbath and the Brookville church took that Sabbath and this church at the end of five years was able to sustain a pastor half the time. Then there came a call from Aberdeen for one Sunday per month the first year. The Lord graciously revived his work; in a single protracted meeting fifty-one members were added to the church. The second and third years the church sustained three Sundays and the State Board paid for the other; a parsonage was bought also, and hence there was preaching all the time. At the end of these

three difficult years the church was left self-sustaining. Next came a call from West Point for half the time; and from Brooksville for the other half. This continued three years; then West Point asked for all the time. Of this field he says: "At the first the membership numbered one hundred and fifteen and they were worshiping in a rickety frame building up on one side of the town. We resolved to build a good house for the Lord, and as we were not able to build a good house right away, we resolved to take five years. At the end of this time we were putting on the finishing touches of a splendid brick edifice, located in the center of the town, and were making arrangements for dedication; when, on the night of the 12th of October, 1887, the alarm of fire was given! Many hurrying feet came to the spot only to find the church enveloped in flames! Six thousand dollars went to ashes in an hour! The toil and sacrifices of these years went up to God in an offering of smoke! And there was not a dollar of insurance. Our ladies who had been so faithful in this enterprise, wept all that night as if they had lost their mother. But God was with us. He put a wonderful spirit of giving into the hearts of the people. The membership now numbered two hundred and twenty-five, double what it was at first; and with the training of five years of systematic giving it was like the charge of a well drilled army against the foe. In a few days we had raised in cash subscriptions more money than before! We commenced at the foundation and in one year built a finer house, and dedicated it free of debt. An invitation was extended to all the former pastors to come and participate in the dedicatory services. Of these Rev. H. J. Vanlandingham offered the opening prayer, Dr. J. W. Bozeman preached the sermon, Dr. J. B. Gambrell delivered a characteristic speech and raised in cash and pledges eighteen hundred dollars—more than enough to pay off all indebtedness. The closing prayer was offered by the present pastor.

It was wonderful to us how the Lord turned this apparent calamity into blessings. We got a finer house, more ground was added to the lot, brotherly love was increased, great development of the milk of human kindness in the people generally, encouragement to a score of other churches who needed a new house but feared they were not able, but they said, 'well if West

Point can build two houses surely we can build one,' and hence went to work."

At the end of eleven years and three months this pastorate ended, leaving a membership of three hundred and twenty-five and in good working order. It was with great difficulty that pastor and church severed the ties. During these pastorates at Macon, Aberdeen and West Point he has held revival meetings with nearly every church within ten miles of the Mobile and Ohio railway from Corinth to Meridian, resulting in many additions to those churches. For several years he was a member of the State Convention Board and also a trustee of Mississippi College. The next call was from the church at Carrollton for half of his time, the other half being called for by the Duck Hill and French Camp churches. He says: "Finding an old dilapidated house at Carrollton, we resolved to build a new brick house, and take two years time for it." At this writing (November, 1894), there are nearly four thousand dollars raised for that purpose, the building is let to contract, and the walls of the new building are up. Twenty-four persons have also been added to the membership of the church, and things seem to have a bright outlook. Later (December, 1894), it is to be stated that the excellent brick building at Carrollton is now completed except the inside finishing and furnishing.

E. W. Norris. Of this minister, Rev. W. W. Head writes in 1884: "I knew but little of Brother Norris and can only say he lived in Choctaw county and was pastor of a church there where he held a meeting of days every year just at the time of the meeting of the association, by which he was often prevented from attending. It was a wonder to some of us where he found so many to be converted year after year in the same neighborhood. He must have had considerable power as a preacher to have continued so long with such results. It was my privilege to hear him only once, as I now remember, and at the association. He set out in his sermon on that occasion with extraordinary ability; but while many, at least, were deeply interested, expecting much more to be said he suddenly closed. Something was said afterwards about a motion that

he be requested to complete that sermon. Brother Norris was much respected; most where best known.

Joshua Norvell was born in Wayne county, Miss., March 16, 1862. While quite a small boy his parents moved to Choctaw county, Ala., and soon after reaching the new home the father died. The mother remained in Alabama about two years, and, becoming dissatisfied she returned to Wayne county, Miss. And shortly after her return she too sickened and died, leaving Joshua and three little brothers in a destitute condition. Left to the mercy of the world, he and his youngest brother found a home with an uncle, while the other two found a home with a cousin. His uncle was so poor that he was obliged to tell Joshua to hunt a new home, while he would try to keep the youngest brother still. The lad set out on the search and says that no tongue can express the heart-broken condition of a poor orphan. While along the lonely road upon this search, his heart smitten with grief at separation from his brothers, he felt that it would be a relief to him to meet the death angel. He went to the house of a relative, was welcomed and treated kindly, but, being a poor man, he could only keep him for a very short time, two or three months. He then had to start out on the search again, and, after four or five days rambling, he found a home with M. F. Busley, a very wicked man, a Universalist in sentiment, yet he always gave the lad good counsel. With this man he remained six or seven years and during this time he had a short access to the public school of the neighborhood, but did not obtain a common school education. This was about the fall of 1881, and he resolved to marry. He was married to Miss Martha J. Overstreet, a Christian young lady who had been baptized by Rev. O. D. Bowen, and was a member of Beulah church which Mr. Bowen had constituted. Young Norvell was very wicked at this time, walking in the paths of vice and iniquity, yet impressions had been made upon his mind that he ought to walk a different life. These impressions were resisted, but in the spring of 1887 his condition was inexpressibly sad. He felt that he would soon have to stand before God's judgment bar and possibly hear the awful sentence, "Depart, ye worker of iniquity." He tried to leave off sin-

ning and keep the commandments, which he found to be impossible, for he was too weak to do this. He was then driven to Christ, trusted in him and found peace in believing in Christ, and the burden of sin was removed. In September, 1887, he united with Beulah Missionary Baptist church. Soon afterwards he felt an impression on his mind to preach the gospel. He thrust off this impression three or four years. During this time he ate no sweet bread at all, it was all bitter. He was disregarding duty. He began to exercise and had peace of mind. The church liberated him and six or seven months later called for his ordination. He was called to supply one church. In the following fall he was recalled to Hollis Creek church and three others which he faithfully supplied. He was called to their service still another year. About this time he espoused open communion views and says he was greatly persecuted and rebuked, which drove him further from the Missionary Baptist position. There were no ordained ministers there feeling as he did, but hearing of some in Alabama, he went there to unite with them. In Alabama he found Rev. William Powe, who gave him a full description of the Free Will Baptist people. They had organized with excluded members from other denominations, and some "who had departed from the faith of the ancient saints, men and women of good standing." With these Mr. Powe had united, and preached their doctrines for a time, "but soon saw the error of his way and went back home to the Missionary Baptist." Mr. Norvell says that "through the blessing of God upon his people in a portion of Mississippi I was never ordained a Free Will preacher," presumably those who protested against his step in that direction. Still he says that on his return home he had the deepest and sincerest convictions of the propriety of open communion in his mind." He began to re-investigate the matter from the Book and strict communion views steadily gained. A letter from Rev. O. D. Bowen, of Ellisville, greatly strengthened him in the doctrine of the Bible, by his brotherly and kind address. He realized in this letter almost a fatherly love. Out of regard for these strong reasons and fraternal advice, and for the good of the Baptist churches, he returned to his church, stood his trial for denial of the faith, and was restored to full fellowship in the church. It seemed that every one

could rejoice in his return to his denomination. Since that time his church has been prosperous, and has been blessed with revivals. His work at present is Sand Hill, Green county, Miss., Beaver Dam, Perry county, County Line; Shady Grove, Wayne county, he says: "I can and do say with safety that we have the polity of the true churches of Jesus Christ; and I send this greeting to my brethren in the ministry."

James Henry Oswald was born in Monroe county, Alabama, October 27, 1825. He removed with his parents to Tuscaloosa county, Ala., when two years old, and settled twenty miles east of Tuscaloosa, a city on the Warrior river at the head of navigation and capitol of the State at that time. His father joined a Baptist church in Monroe county about the time of the birth of our subject, by letter and was made a deacon. It was at this church that James began going to service, riding behind his father until he could ride a horse alone. His father was there regularly once a month on Saturday and Sunday. A colony from the church was constituted into Cedar Grove church. Here the lad first felt the moving of the Holy Spirit, about 1835; he felt himself a sinner, and passed on a year or two going occasionally to the anxious seat. He attended a meeting at Mount Moriah, his father's church, August, 1837; there was a great revival, many souls were converted, among the number young Oswald. He rejoiced on account of God's love in his heart, united with Cedar Grove Baptist church, and was baptized, with forty others, on the second Sunday in October, 1837, by Rev. John Sansing, one of these afterwards becoming Mr. Oswald's first wife, another becoming a useful Baptist preacher, was a member of Coldwater Association, is now deceased.

He was married to Miss Tempy Venetta Dunstan January 16, 1842. He raised a family of ten children, four sons and six daughters, all of whom in early life professed faith in Jesus, and joined Baptist churches, lived consistent lives, three died in the Christian faith, one of the youngest boys since becoming grown has wandered off somewhat, the rest are all living devoted, humble Christians. After his first marriage he settled in Bibb county, Ala., and by letter joined Haysop Creek Baptist church. He was clerk of this church three years and then

made deacon. He commenced family worship in early life, in his father's family in his absence, and has continued it in his own with some omissions thus far. While a member of this church, in 1849, he felt his first impressions of duty to preach the gospel. In 1851 his father and he moved to De-Soto county, Miss., and united with Hopewell church. His father, also a Baptist preacher, died October 23, 1852, and, in 1853, he removed to Tippah county, Miss. There he joined Pleasant Ridge Baptist church, Rev. L. Ball being pastor. He remained there eight years fighting his own feelings, working for life to make money; and did make it, but commenced Jonah's experience. He was there cast out of the ship of prosperity into the sea of adversity, not swallowed by a fish, but by afflictions and trials and difficulties on every hand. He removed thence to Baldwyn on the Mobile and Ohio railway, staying there about a year. In 1861 the war began and he removed southward into Chickasaw county. Here he united with Pleasant Grove church; went into the army; was finally captured, taken north to prison, and while there, thrown with the small pox and many other diseases in their midst, he realized as much as any one could in this age the feeling of Ponah. There he came to himself, prayed to God to spare his life, let him get back home, and also to put his case in the hands of the church, for he did not feel that he could present himself as one seeking the ministry, and he would do the very best he could. He came home July, 1864; he and other brethren began neighborhood prayer-meeting, and the Lord blessed their labor with several conversions. No one knew his vows, but in August or September the pastor presented him and another to the church for license to preach, and the church so acted. He returned to army service, but April, 1865, the surrender came, and he thinks he then felt like Jonah did when he was thrown out on dry land, that is, that he must be obedient, although he had nothing but a helpless family. He began laboring spiritually and temporally doing the best he could, having poor success in the gospel as he viewed it. In 1867 he moved to Water Valley; and out into Calhoun county in January, 1868, he and his family joining the Turkey Creek church. There he was ordained to the full work of the ministry; assisted in constituting a church and was called as pastor; assumed care

of another church, and both these churches grew from about twelve to about sixty members in three years. He aided in the constitution of a church in the Oxford Association called Providence. Here the Lord gave him a sheaf according to the pastor's statement. He preached once a month at Turkey Creek, occasionally at Spring Creek, Providence, Driver's Flatt, Macedonia, Hopewell and to other churches, besides school-house appointments. Here he lived five years, and the Lord blessed his labors on several occasions especially. In the summer of 1872, by solicitation of Rev. J. N. Acker, Missionary of the Yalobusha Association, he traveled with him in the work about three weeks; preached at several points; held a protracted meeting at Mount Pisgah; preached at Friendship; went into "the bottom," held a meeting on Cassady's Bayou, and, with the aid of other ministers, constituted Enon church, which is still a flourishing church; went down the Tallahatchie river and preached at Sycamore. He moved into the valley country, to Tallahatchie City, last of November, 1872. Living near Mr. Acker, they worked together. In 1873 they constituted Tippo church and Mr. Oswald was called to the pastorate which he retained for over four years. The church increased from fourteen to forty in number. Here he baptized his youngest son, Lewis Judson, and prays the Lord to make him a useful man yet. Resigning the care of the church he preached more or less every year, sometimes the entire year, up to his becoming too feeble for work. He feels that he has done but little in the ministry for some years past, and now is unable to do anything. In 1886 or 1887 his membership was at Ashland and he aided Rev. Joel D. Rice, the pastor. He held a meeting of days about that time at Bethel, Tallahatchie county, five days, in which the church was much revived. He baptized two in 1887. He has preached at school houses; aided in revival meetings; made speeches on Sunday-schools, missions, at prayer-meetings, on prohibition, etc. His father taught him temperance, and he has all his life used his influence against whiskey. He was invited to the pastorate of his old church in the valley in 1892, and held a meeting in August resulting in reviving and building up the church very much, he continued pastor through 1893, and at the August meeting received thirteen members, four of them by baptism, the others

by letter and restoration. He has now closed his work as pastor, with the first of 1894. He has married twenty-two couples in his county. His present home is Cascilla, Tallahatchie county. Mr. Oswald is a missionary Baptist; loves and supports missions; believes in election, giving God sovereignty; in man's free moral agency; that baptism is immersion, representing our Lord's burial and resurrection, as also the saint's resurrection; in the operation of the Holy Spirit in connection with the preaching of the word of God, in adopting the soul, sanctifying it, giving a holy disposition and setting a part and setting into Christ, all of which is accomplished in the new birth; he believes and teaches that the Holy Scriptures are the Word of God, and are to be taken as the man of our counsel in all things and is totally unable to see some mysteries about some things which others fancy they see. He is a good man, but is now old and worn with infirmity, being in his seventieth year.

Charles H. Otken, D.D., was born in Orleans parrish, La., February 26, 1839, and is of German parentage. His father was a skillful mechanic. In worldly goods he made plenty of money. In his native country he owned a fine property. The mother died when Charles was about six years old. She was a woman of more than ordinary culture. After her death he lived with his uncle at Carrollton, La. He attended the public schools of that town for several years; also attended a public school north of Carrollton, known as the Coast School. He was sent to two private schools where he studied French and German. When about twelve years old he was offered a position as clerk in a general merchandise store in Carrollton. He remained in this store for five years. Shortly after this period he became acquainted with Baptists. He accepted Christ as his only hope and was baptized into the fellowship of the Coliseum Place Baptist church of New Orleans. He, from long continued impressions, believed it was his duty to preach the gospel and his church thought so too. He longed for an education. He came to Mississippi in 1857 having in view the gospel ministry, having been licensed by his church. He remained at college about three and a half years. During vacation he taught school at Bolton, Miss.; he also taught at Ed-

wards, Miss. In 1861 he joined the Raymon Rifles, under Capt. Charlton, at Grenada, Miss. This was just after the battle of Shiloh. After serving as private for some time he became chaplain of the Forty-fifth Mississippi Regiment. He remained with the Confederate wounded, Wood's Brigade, at Murfreesboro, Tenn., eight weeks after the retreat of our army to Shelbyville. In 1864 he was ordained to the full work of the ministry in the Saint Francis Street Baptist church, Mobile, Ala. At the close of the war he came to South Mississippi at the suggestion of Rev. J. B. Hamberlin. He taught school and became pastor of Liberty Baptist church at Liberty, the county seat of Amite county; also of Mount Vernon church in the same county. In 1866, he married the eldest daughter of James E. and Frances Lea, of Amite county. To them were born ten children. Three are dead. Two died in infancy, and Katie Henrietta died in her twenty-second year in 1892. The oldest daughter, Mary Frances, is the wife of Rev. B. F. Lewis. In 1867 he was elected Principal of the Peabody Public School of Summit, Pike county, Miss. This school grew in three years from twenty-seven to three hundred and forty-seven pupils. At this time, it was one of the largest public schools in South Mississippi. Rev. Dr. Barnes Sears having visited Summit, a sum of one thousand dollars was given this school annually for about six years. A pay high school of some fifty pupils was an organic part of the institution. Mr. Otken served nine years as Principal. Besides a large number of superior ladies as teachers, he was associated during this period with such men as members of the faculty as Mr. Charles L. Patton, Prof. J. B. Winer, at present the efficient superintendent of Public Education of the city of Austin, Texas, Prof. James M. Sharpe, now of Mississippi College, and Prof. J. C. Graham, pastor of the Presbyterian church. During this period he was pastor of the Summit Baptist church, in which relation he served about seven years. It had a comparatively small membership when he became pastor, succeeding Rev. T. J. Drane. During his pastorate he received into the church about one hundred and twenty-five members; and raised for all purposes about six thousand dollars. Of this amount one thousand was for ministerial education. The house of worship was remodelled at this time at an expense of about fifteen hun-

dred dollars. Rev. Dr. S. A. Hayden was for a number of months his associate pastor. In 1877 he founded Lea Female College, in the town of Summit. It occupies two squares of ground. Three ladies aided this school to the amount of two thousand seven hundred and fifty dollars and friends about one thousand dollars. The average attendance has been about sixty pupils per annum. The Alumnae number about sixty. It has done very efficient work. After the war in addition to teaching and preaching occupying his whole time, he spent about three hours each day reviewing his studies. Mississippi College honored him twice, first conferring upon him the degree of A. M. and then the degree of LL. D. He was a trustee of the University of Mississippi four years, and since then has been a trustee of Mississippi College about twelve years. After Prof. Thomas S. Gathright resigned the office of State Superintendent of Public Education of Mississippi, this gentleman and Mr. Patton waited on the governor in Dr. Otken's behalf. The result of the interview led to a dispatch to come to Jackson. He has also been invited to leave Mississippi and go to Texas. Various churches and institutions of learning have extended invitations to him to emigrate, but all have been declined, as he feels that South Mississippi is his life-field. In his chosen field Dr. Otken has done and is still doing a great work.

T. A. J. Owen, "a native of Fairfield district, South Carolina, was born January 31, 1817. He was raised under the influence of pious parents, but grew up wild and reckless. His conversion was bright and happy, occurring June, 1842. He was baptized into Little River Baptist Church by Elder Jonathan Davis. Upon his removal to Oktibbeha county, Mississippi, in 1843, he united with the Starkville church and earnestly engaged in active religious work, Sunday-school and prayer-meeting. In 1852 he was ordained a deacon, but felt strongly impressed to do even more for the Lord. In 1854 he left Starkville and united with Wake Forest church of this body, and since that time has been an interested and efficient worker in it. His strong impressions to preach led his church to license him, and in November, 1869, to ordain him, to the ministry, the presbytery being Elders W. H. Head, T. G. Sel-

lers, J. T. Owens and A. J. Franklin. His special desire has been to labor in destitute sections and in such fields he has done much good. Though advanced in life he has not been in the ministry a great many years, having, as he says, rebelled against his convictions for fifteen years. Many have been converted under his ministry and been baptized by him. Though uneducated he has strong and mainly correct views of Bible truth, having been taught "from above." Every one with whom he comes in contact is impressed with the reality of his piety. He and his excellent wife have been led through the deep waters of affliction, having seen all of their children precede them into the dark valley—but with ample testimony of the piety of each one. They are now alone in the world, except a grand-daughter." Since the above, from our "History of the Louisville Association," was written, Mr. Owen lost his wife; married again, lived several years happily with his second wife, which years were crowded with zealous labor in the Master's vine-yard; and, in 1893, himself laid his armor down, in a good old age and went up to "see the King in his beauty."

J. T. Owens lived in the Columbus Association a number of years and began preaching late in life. In his obituary, published in 1873, it is said that he "made a profession of faith and united with the church in 1831, moved to Mississippi in 1842 and was one of the oldest members of the body at the time of his death. He died in the triumphs of the Christian faith." It is but justice to the memory of this good man that his name be here mentioned. He did much preaching in the Columbus Association. Dr. D. F. Owen, of Okolona, Miss., married a daughter of his, who is an excellent lady.

Edwin Pace. At a called meeting of the Vernon Baptist church, Noxubee county, Miss., on the 30th day of March, 1890, the following preamble and resolutions were offered by the committee on resolutions. And after a full discussion by several brethren of the merit of the same in which several brethren took part were unanimously adopted,

Whereas, our Heavenly Father on the second day of February last in his inscrutable and all-wise Providence did re-

move from our midst and from our pastorate, our dearly beloved neighbor, brother and pastor, Rev. Edwin Pace, who was a member with us and our pastor, who had lived the greater portion of his life in our midst, who had been in the ministry for upwards of fifty years, who we think had been faithful in his heaven-given word and whose praise was in all the churches where he had ever preached and who, though having his portion of the trials and affliction to which humanity is heir, yet maintained his integrity to the last. Therefore,

Resolved (1), That in the death of Brother Pace, though a deep affliction and a heavy loss, we bow with humble submission to this bereaving providence of our Heavenly Father who doeth all things well. Assuredly our loss is his eternal gain. (2), That in his death the community at large has lost a good citizen, a sympathizing neighbor and friend and his family and relatives, many of whom have passed on before him, a near and dear one, and the church of Christ a bold and fearless defender of the doctrine of our holy religion and whose works will follow him. (3), That we will strive to remember and emulate the good example he set us in life and profit by his faithful instructions, while he was still left to us hoping in the "Bye and Bye" to strike hands with him on the sunny banks of everlasting deliverance where parting is unknown. (4), That a copy of this preamble and resolutions be spread upon the church book and one sent to the "Southern Baptist Record" for publication and request the "Mississippi Sun" to copy the same and be handed to his surviving family and relatives. Done by order of called conference by the church on the fifth Sunday in March, 1890. H. W. Evans, Gilbert Clark, B. F. Clark, I. R. Evans, Committee. Binnsville, Miss., April 22, 1890.—Last Lord's Day, 5th Sunday, was a good day with the Vernon Baptist church, in Noxubee county, near Summerville. It was the time and occasion of the Board meeting of the Choctaw Association. A called Conference on Saturday before, appointed a committee to draft a preamble and resolution expressing the sense of this church in regard to that veteran of the cross, Rev. Edwin Pace, which has been noticed in your columns. On next day these were presented for discussion. Pending their consideration, some five or six brethren spoke their sentiments in a very feeling and impressive manner, re-

hearsing many points in his life and character; while many eyes in that large and intelligent congregation gave expression to feelings of sympathy and sorrow in flowing and irrepressible tears, while the people remembered his labors of love and his consecrated life—all going to show what a strong hold he had in life and retained even in death upon the affection of this people, gathered for several miles in all directions to attend his memorial service. Brother Pace ended his membership and pastorate on earth with this church, Vernon,—having made his virgin effort at preaching over fifty years ago within a half mile of this church, and having (as I believe) in all these years, been a member, perhaps, of only three churches. How worthy of study and emulation such a life! We think the impression made at the meeting was good and will be lasting. "Blessed are the dead who die in the Lord."—J. M. Nicholson.

Julian Knight Pace was born in Fluvianna caunty, Virginia, May 24, 1853. He received his collegiate education in Baylor University, Texas, and Furman University, S. C. He then entered the Southern Baptist Theological Seminary and remained three sessions, from the fall of 1878 till the spring of 1881. He became an English graduate and also graduated in Greek. He was ordained to the full work of the ministry at Independence, Washington county, Texas, April 2, 1874. He was pastor at Maysville, Ky., from 1881 till 1883; at Batesburg, S. C., from April, 1883 till November, 1887. He next became pastor of the First Baptist church, Little Rock, Ark., where he died, an efficient work remaining several years, until it became necessary for him to leave to attend to pressing business matters. While in Arkansas he was statistical secretary of the Arkansas State Convention and recording secretary of the State Mission Board. In 1893 Mr. Pace came to Mississippi to become pastor of the Baptist church in the important city of Hazlehurst. At once he laid hold of his work with a vigorous grip; stimulated the membership to complete some much needed material additions to the church edifice; gathered a number of new members into the fold, and became quite influential in all circles in the city. Since he has been in this flourishing city there has been material, spiritual and numerical improvement, and withal during his residence there he got

in the way and got struck by theological lightning. His divinity was doctored by the Trustees of Mississippi College in June, 1894, and now it is Dr. Pace, by your leave. Dr. Pace is a strong man, an efficient preacher, a genial and lovable spirit and a valuable addition to the Mississippi Baptist pulpit. We are glad to import such men as he is, and have received him with a warm welcome and bade him be a real true, loyal sure-enough Mississippian. He has gone to work and the harness fit him splendidly.

Albert Gallatan Parrott is dead. With sadness I pen these words and with sadness will they be read by many of the readers of your paper. Brother Parrott departed this life very suddenly, Wednesday morning, March 26, 1890, at his home near Germantown, Tenn. Mr. Parrott was born in Denmark, Madison county, Tenn., February 2, 1829. Professed faith in Christ and joined the church in 1847; was baptized by Rev. Hugh Coffey. He entered the ministry in 1857, was ordained and fully set apart to this work by Porters Creek Baptist church September 15, 1858, Revs. A. L. Darris and W. A. Henry forming the council. Soon after his ordination he moved from Tennessee to North Mississippi and settled in what was then Tippah county. Living then in the same neighborhood until a few years back, when he moved to west Tennessee, Shelby county, where he died in the sixty-first year of his age, and the thirty-fourth year of his ministry. The major part of his ministerial work was done in Mississippi. Here with the lamented M. P. Lowry, a true yoke fellow in the ministry, he labored in the gospel to the glory of God and the salvation of many precious souls. Perhaps no two ministers of Jesus Christ ever loved each other more tenderly than did they. They were as David and Johnothan, their souls were knit together in love, and hand to hand, shoulder to shoulder and heart to heart they stood and labored together to the honor of God and the salvation of hundreds of precious souls. There are but few churches in the northern tier of counties of Mississippi but have been blessed by the labors of these faithful men of God, and hundreds at the last day, will rise up to call them blessed, because by them they had been pointed to the "Lamb of God who taketh away the sin of the world." Mr. Parrott

was one of our strong men, his early advantages of acquiring an education were limited, but by dint of pluck and energy he had acquired quite a fund of information and a trained mind, that led those who knew him best to regard him as one of the deepest thinkers and best preachers of the section in which he labored. His sermons were always good, sound, logical and at times grandly eloquent. He was a man of extraordinary strength of character, a man of convictions and of courage, a bold defender of the truth, loyal to God and His word, nothing—popularity, position nor calumny—would move him or cause him to deviate one iota from a line of faithful duty as he understood it. And as a minister of Jesus Christ no man was more faithful in declaring the whole council of God. He was a quiet unassuming man, no aspirations for notoriety or display, but in talent he was qualified for the highest and most important positions in the denomination. As a writer, he was not weak. Many will remember the productions of his pen, written from time to time for our denominational papers, as articles of merit for clearness, pith and strength of thought. As a friend, a neighbor, a husband and parent he was a high type of Christian manhood. In every relation of life he was faithful and true and his sturdy character and consistent life is well worthy the imitation of us who follow after him. But he is gone, the Master whom he served so faithfully has called him hence, from labor to rest, from service to reward. That voice which in life was so eloquent in pleading God's cause is hushed in death, no more to be heard on earth. That hand that was so often lifted to point trembling sinners to the sinners friend, lies cold and stiff in the grave. But we will cherish his memory and strive to emulate his noble example, following him as he followed Christ. He leaves a devoted wife, five sons and one daughter to mourn his departure. May God bless and comfort them and may the mantle of the father, as a Christian minister, fall on some of the boys and be worn as worthily by them as it was by him whom they mourn, is the prayer of one whose tears and sorrows mingle with theirs.—J. E. Buchanan.

J. A. Peacock, living near Bankston, Choctaw county, has for some years, been pastor of McCurtain's Creek church. He

is somewhat advanced in life and does not often attend the meetings of this body, but is quietly doing the work of the Lord and attending to the duties of his ministry.

The above brief notice occurs in our "History of Louisville Association." This excellent brother still (Nov., 1894) lives at his home at Bankston, Miss.

Jesse M. Pierson was born of pious parents in Jasper county, Georgia, March 23, 1821. His father moved from there to Tallapoosa county, Alabama in December, 1838. He married in December, 1843. In January, 1845, he settled a place near where Loachapoka now is, on the Montgomery and West Point railway in what is now known as Lee county, Ala. On August 29, 1847, upon a profession of his faith in Christ, he was baptized by Rev. Hugh Carmichael into the fellowship of the Bethel Baptist church in Tallapoosa county, Ala. He was ordained a deacon by that church on March 17, 1849, and represented that church in the Liberty Association until he moved from there to Scott county, Mississippi, in December, 1856, and in January, 1857, he united by letter with the Jerusalem Baptist church near Ludlow in Scott county. He was licensed to preach by this church in 1858. On August 30, 1868, he was ordained as a gospel minister by Jerusalem church; the presbytery called by the church was composed of Revs. J. S. Antley, who was the pastor and S. J. Denson, P. M. Gaddis, W. R. Butler and Dr. T. E. Morris.

After which he was engaged almost all the time for a number of years in pastoral work principally and some missionary work, in Scott, Leake, Madison and Rankin counties. For the last eight years he has not been engaged in active pastoral work, the churches around him being able to obtain younger, and more able and efficient pastors than he feels himself to be and believing it best for his Master's cause, he encouraged them to do so. He still thinks this was best. He has represented his church in the associational meetings nearly every year since he has been a church member. He has presided as moderator of the Mt. Olive Association eight, out of the seventeen years of its existence. He is now in his seventy-fourth year, and rejoices to know that so many of the young ministers are availing themselves of the opportunities offered them to

prepare for the great work the Master has called them to perform in his name. He says, "May the good Lord abundantly bless them in all their laudable undertakings, and make them more efficient in work than some of us older ones have been. May our God bless you in all your laudable undertakings for the good of the people, and the advancement of His cause here in the world, and the glory of His name forever."

J. B. Perkins. Tribute of respect to their late pastor by Okolona Baptist church in Conference assembled: Whereas, on Saturday, September 18, 1886, God in his infinite wisdom, saw fit to send the Angel of Death into our fold, to remove from us our beloved pastor, Rev. J. B. Perkins, in the early strength and vigor of his manhood, therefore be it

Resolved, (1) That while we are bowed down in grief and sorrow at our loss, it is in a spirit of Christian resignation to the will of our Heavenly Father, and we mourn not as those without hope, having full assurance that our brother and pastor has but gone into the presence of his Savior to enter into that eternal rest which awaits the faithful follower of Jesus. (2) That we cherish the memory of Brother Perkins, as possessing all the elements that go to make up an earnest Christian, an eloquent minister of the gospel, a faithful and efficient pastor, a quiet, gentlemanly citizen, an affectionate and devoted husband and father, and that we will strive to emulate his example as he followed Christ, and while we tender sincere condolence and heartfelt, active sympathy to his grief stricken widow and little ones in their affliction, we pray our merciful Heavenly Father to sanctify this sad affliction to the good of us all. (3.) That the "Baptist Record" and "Chickasaw Messenger" be requested to publish this tribute to the memory of our sainted and gifted pastor, that Aberdeen papers be requested to copy, that the church clerk spread a copy of the same upon the record of the church and to furnish a copy to the bereaved wife and mother. (4) This conference do now adjourn in respect to the memory of our departed pastor.

Okolona, Miss., September 26th, 1886.

Resolutions of respect, passed by the Y. M. C. A., of Okolona, Miss., upon the death of Elder J. B. Perkins, late pastor of the Baptist church:

Whereas, it has pleased God in his providence to remove from our midst in the prime and vigor of life our beloved brother, Elder J. B. Perkins; whose Christian works, whose modesty and unassuming worth, and whose splendid intellect and many manly virtues had won for him the admiration, respect and love of all who knew him—those who knew him most intimately loving him best. Be it therefore, resolved, (1.) That in his death our association has lost one of its brightest, purest and best members, society one of her most worthy and honored citizens, the church one of her ablest and most useful ministers and beloved pastors, his family a devoted husband and father. (2.) That in his death we recognize that God's ways are not man's ways, that God in his dealings with man is no respecter of persons or conditions, but dealeth with all as in His wisdom he deemeth best. (3.) That while we mourn the loss of our departed brother and commingle our tears with those of his sorrow stricken wife and children, we are assured that all is well with him, that our loss is his gain, that from a world of sorrow, pain and death, he has been transplanted to that bright Heavenly home, where sickness, sorrow, pain, death and separation are known no more. (4.) That we tender the wife and children of our lamented brother our deepest sympathy in this hour of their sore bereavement. (5.) That the Secretary furnish a copy of these resolutions to the wife and mother of the deceased and request a copy of the same to be published in the "Chickasaw Messenger" and "Baptist Record" of Jackson, Miss. J. H. Barr, J. Ritchey, W. D. Fraze, Committee on Resolutions.

J. M. Perry, who was once a minister in Columbus, is said by Dr. William Carey Crane, to have been an excellent preacher as well as a fine scholar. After having been pastor for some while of Mount Zion church, Lowndes county, he moved to Texas and, in 1881, lived in Brownwood, Texas, highly esteemed. In November, 1884, he still lives in Brownwood, Texas.

R. M. Perry, a minister of whom we have no material, deserves to be mentioned in these pages. He was ordained September 21, 1856, by Pleasant Grove church, Florida. He

came to Mississippi in 1875, and spent some years in earnest ministerial labor in our State.

John Lewis Pettigrew was born near Carrollton, Pickens county, Alabama, September 4, 1834. In early life with his parents he moved to Winston county, Miss., near Liberty church, of which both his parents and he were members. He received his collegiate education in Mississippi College, from which he was graduated with the degree of A. B., and from which later he received the degree of A. M. He entered the Southern Baptist Theological Seminary then at Greenville, S. C., and spent nearly the whole of the session there from September, 1860, till May, 1861. He was ordained to the full work of the ministry by Liberty church, Winston county, Miss., March 23, 1862. He removed to Hinds county either during or immediately after the civil war and has lived in that county ever since, principally at Raymond and Clinton. He was Principal of Midway High School, Hinds county, from the fall of 1867 till the summer of 1869. His pastorates have been in Hinds and contiguous counties, and in them he has been greatly blessed and is held in the highest esteem. He was pastor of the church at Auburn (now Learned), Hinds county, from 1867 through 1869, and again during 1884 and 1885. He was pastor at Terry, Hinds county, during 1868 and 1869; of the church at Indian Creek (now Chapel Hill) in 1869; of the Clinton church from 1869 till 1871; of the Raymond church from 1870 till 1873, and again from 1877 till 1883; of the Mineral Springs church from 1880 till 1883. For a number of years following 1873 he was pastor of Bethesda church, Hinds county; for a term of years following 1874 he was pastor of Palestine church, Hinds county; for some years succeeding 1884 he was pastor of the Brandon church, Rankin county; following 1886 for some years he was pastor of Pelahatchie church, Rankin county; and was pastor of New Prospect church, Rankin county some years following 1887. He has ever been a laborious and zealous pastor, looking after the development of his churches along all the lines of church efficiency and benevolence, and is now, (Nov. 1894), while living in Clinton, serving acceptably in a pastorate of neighboring churches, in the vicinity of where he has lived and labored a

quarter of a century. Besides being a preacher of rare ability and culture he is also a writer of force and vigor. His well conceived and thoroughly wrought out articles have often enriched the columns of our denominational papers, more so formerly than of late years. His communications to the press, like his sermons, are the unfolding of some important subject and laying it before his readers.

We first met him at the Mississippi Baptist Convention, in Starkville, in 1877. At this meeting he preached the convention sermon from the text, Prov. 23:23, "Buy the truth and sell it not." The sermon was one of great breadth of conception and made a fine impression upon the audience. At any rate, the impression made upon one of them remains to-day. Again he was with us a few days in 1879, in a meeting of days in our church while we were pastor at Louisville, Winston county, and preached several sermons of power. The only one of these sermons heard by the pastor, who was sick at the time, was one from Rom. 12:1, "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God," and was a strong and earnest plea for Christian consecration. During the year 1892 he and his excellent wife had a great affliction to come upon them. Their only child, a son upon the threshold of manhood, with a young wife, and looking to the gospel ministry, Howard Pettigrew, sickened and died. This was a crushing and mysterious stroke of Providence, but Mr. Pettigrew rested upon God's word and trusted in his wisdom and love.

. . **M. Phillips** was born November, 16, 1853, four miles north of Shubuta, his present home. His father was a farmer, and a conscientious, heightened, Christian man, one who had the esteem of all who knew him. He went to his reward about ten years ago. His mother's maiden name was Frost. She was a woman of amiable disposition and Christian character. About a year ago she was called to the rest that remaineth to the people of God. He was raised on the farm—raised to toil from Monday morning till Saturday night. The first few years of his life were passed at a period when the advantages for mental and moral training were very meager; during and

just after the civil war. His father was away during those dreadful years of bloodshed, so that the management of the home affairs and the training of the children were left entirely with the mother. Nobly did she perform this double duty. His eldest brother, Albert, grew up to manhood about the close of the war. He was a youth of exemplary piety, and no doubt, helped greatly in moulding for good the characters of the younger children. After supper he would gather the younger children—a large family of them around the great old-fashioned fire-place, and take the place of school-teacher. He died in 1867. There are four brothers in the better land, one brother and four sisters living. The only brother, Rev. J. E. Phillips, is now attending his second year at the Southern Baptist Theological Seminary, at Louisville, Ky. The youth's education was obtained principally at home by his own efforts. He doesn't think he ever went to school more than a year altogether. Yet he has always been a close student. With a thirst for knowledge and a taste for reading, he has acquired an education sufficient for him to get along upon in his calling. He has been accumulating good books all along till now he has a nice little library. About four years ago, he spent one month very profitably attending a ministers' institute at East Lake, near Birmingham, Ala., conducted by Rev. D. I. Purser. There he had the pleasure of listening to lectures from such men as Manly, McDonald, Anderson, Purser and others. In 1873, he joined the Shubuta Baptist church in a meeting conducted by the lamented James Nelson. He was licensed to preach in the fall of that year, helped in protracted meetings the next year, and was ordained to the full work of the ministry in the fall of 1874. He at once accepted the care of churches, being then just twenty-one years old. The next three or four years were spent in close study and pastoral and protracted meeting work. In those years much valuable material was gathered and stored away for future use. He studied the Bible and a few other good books closely, was systematic in both study and work, and his mind was active and retentive. On August, 14, 1878, he was married to Miss Georgie Dees, of Shubuta. Sixteen years, they have borne together life's joys and sorrows—years of peace and happiness in spite of the sorrows. They have two splendid boys, Bennie

aged fifteen, Oscar eleven years, and a sweet little girl, Annie-Laura, aged one year. Their home is in the suburbs of Shubuta. Here they have the delights of country life as well as the advantages of town life. Here they enjoy,

"Content,
Retirement, rural quiet,
Friendship, books,
Ease and alternate labor;"

and here they feel settled for life unless God directs otherwise. In 1888, his wife lay sick with fever for forty days and was given out to die Many sad hours did he spend over the thought that the tender ties that had linked their hearts together for ten brief years should be so rudely severed. But God in mercy spared her to him. Again, in 1891 their home was shrouded in gloom when for three long months his own life was despaired of. But it pleased God to spare him to his family and to his services a while longer. For years his health has been shattered by a nervous trouble, which has greatly hindered his usefulness. He sometimes gives up the ministry partially, and once or twice has retired altogether and taken a complete rest. But the fields were so white and the laborers so few that he would soon be pressed into service again. He has served the following churches since he entered the ministry. In Alabama: Isney, Escatawpa and St. Stephens. In Mississippi: Clear Creek, Concord, Fairfield, Harmony, Hepzibah, Heidelberg, Hickory Grove, State Line, Buccatunna, Waynesboro, Shubuta, De Soto, Quitman and Enterprise. Some of these he served only one year, some two, and others several years in succession. He has been pastor of Shubuta church three different times, and of Clear Creek almost ever since he commenced preaching. He regrets that he has not kept a record of persons he has baptized. He has, however, baptized quite a large number. He has married seventy couples, the fees aggregating about two hundred and fifty dollars. He has had something to do in building houses of worship at Clear Creek, Concord, De Soto and Shubuta. His present work consists of the following churches: Shubuta, Fairfield and Clear Creek. Notwithstanding his bad health he feels that the Lord has blessed his labors. The people among whom he has labored have given him their love and confidence. He is blessed with many friends, who, during the dark days of affliction, gave

substantial proof of their affection among the tried and true friends that encouraged him in his early ministry and have since been faithful, he cannot refrain from mentioning Rev. Oscar D. Bowen, who baptized him, preached his ordination sermon, married him, and he thought at one time, would have to bury him.

REV. HENRY PITTMAN.

Henry Pittman. In giving a memoir of this man of God, this nobleman among the Lord's ministers, we first let him speak in an autobiography: "I was born in Robison county, N. C., March 1, 1817, being the eldest of nine children. Owing to the poverty of my parents and the meager advantages of schools in that part of the State at the time I grew up to mature age with almost no education. In the latter part of the summer of 1833 Rev. Michael Ross, of South Carolina, had an appointment to preach about six miles from my home. Having heard that he was an able preacher I became somewhat anxious to hear him myself. So I went to the meeting 'dead in trespasses and sins,' and the sermon I heard was the means of opening my eyes to see my wretched condition as a sinner against God. I knew before this that I was a sinner and had often resolved to quit my sinful ways and do better, but I invariably failed to do so. Now I had a view of sin against God as never before, and returned home that evening with a broken and contrite heart. Being ignorant of the way of salvation I concluded that the only way for me to gain the favor of God, whose displeasure I had incurred, was to quit sinning and do all the good I could. I seemed to have no idea of a mediator between God and sinners,

therefore I went to work in earnest to do the whole work of reconciliation between myself and God. I abstained from profanity, drunkenness, and such like, and seemed for a while to be getting along tolerably well. But it was not long before an incident occurred of a somewhat exciting nature, and under the impulse of the moment I made use of a profane word. Scarcely, however, had it escaped my lips before I felt as if I were in a worse condition than ever before, for I had resolved before God that I would quit my sinful ways, and now, without any reasonable excuse, I had again taken his name in vain. Here I began to realize more fully than ever before that the law of God was so vast, so just and holy that it was impossible for me, sinful and weak as I was, ever to comply with its righteous demands. I read the Scriptures but found no relief, and so ignorant was I of the Bible that I did not know where to find anything appropriate to my case. At this point, however, it appeared to me that I ought to bow down before God and pray for mercy. So I went immediately to a very secluded place and prostrating myself before him prayed as best I could, but it seemed to me that my prayer was of no avail. Notwithstanding, I continued from day to day in prayer. I waited patiently for the Lord, and he inclined his ear unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings and he hath put a new song in my mouth, even praises unto our God. That sense of condemnation that had so heavily pressed upon my heart was removed, but in such a way that I could not tell exactly when or how. It was gone and I knew that a change had taken place, but I feared that it might not be that change which Christ taught Nicodemus must be possessed in order to enter the kingdom of God. Up to this time I had not expressed my feelings to any one, but I was now willing, should an opportunity occur, to do so. Soon after this I visited an old man living in the neighborhood who was a member of the Baptist church and who had long been impressed that I was seeking the Lord. He very soon introduced the subject of religion and led me to express myself fully as to how I felt upon the subject. He at once advised me to join the church. The only objection I gave him was that I was not good enough! Soon after this interview

with this old brother the regular meeting of the church of which he was a member came on. In those days the churches had preaching on Saturdays and attended to all their disciplinary business, so that the Lord's Day might be devoted exclusively to preaching and other devotional exercises. I attended church on Saturday and the pastor preached from Mat. 16:24. The sermon seemed to be intended especially for me. At any rate it convinced me that it was my duty to join the church which I did that day. I was baptized the next day which was the third Sabbath in June, 1835—memorable day!

"Before I got home that evening I was sorely tempted of the Devil. He came at me somewhat in this way: 'Now you have joined the church without religion and you are in a worse condition than you were before.' Well, I very readily admitted that if I had not been born again I was totally unfit to be a member of the church. I knew I was not a hypocrite, but I did not know but that I was deceived. For about a month I was greatly distressed about the matter and was much of the time engaged in prayer and self-examination. I finally began reasoning somewhat in this way on the subject, 'It may be that I am in the church without religion, but I have no disposition to go back into the world and live a sinful life, and now I am resolved that if I go to hell I will do so trying to serve the Lord.' At this point light and comfort came into my heart and I commenced singing:

"'On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.'

"My impressions to preach the gospel, as well as I now remember, began with my conversion. I found in my heart a strong desire to tell sinners of that Savior who had done so much for me. After the great conflict with Satan above mentioned that desire became intensified. It seemed to me that preaching the gospel was the greatest work in the world, (I am of the same opinion still), and I did not see how any one so poorly qualified as myself could be called of God to such work. But, notwithstanding all this, the impression that I ought to preach, and the desire to do so, haunted me all the time. Under these impressions I went to God in prayer, beseeching him

that if he had called me to preach his word to make it known to me by some means in his great power; that I could have no doubt as to my duty in the matter. About this time I bought a hymn book and as I could not preach I commenced singing the gospel to the people. One evening after singing in the family of a neighbor I proposed to engage in prayer, to which consent was readily given, and this was the first time I ever attempted to pray in public. Soon after this the pastor of the church, after preaching, called on me to conclude the services. I attempted to excuse myself but he insisted. So I led the congregation in singing, 'Am I a soldier of the cross?' and led in prayer in which the Holy Ghost seemed greatly to aid me. After this I appointed a meeting for prayer at a neighbor's house. A large number were present and there was no one to take part in the exercises but myself. After singing and prayer I read a portion of God's word and commenced talking about it, and was soon engaged in a warm exhortation which seemed to have a good effect upon the people. The desire for such meetings in the community was such that my services were in great demand.

"I decided to come with some relatives to Carroll county, Miss. We arrived here in the spring of 1838. I found the religious condition of affairs here very different from what they were in North Carolina. The country was being rapidly settled by persons from different States. What few Baptist churches there were had more or less division upon the subject of missions and also upon some of the great doctrines of Christianity, such, for instance, as the Sovereignity of God, Free Agency of Man, Election, Predesination, the Atonement, whether limited or unlimited. This was all new to me; consequently I was not prepared to say what I believed concerning these great doctrines which I had never studied. Hays Creek church, of which I was a member, gave me the privilege of exercising my gifts publicly within her bounds, but my temperament was such that embarrassment prevented me from doing more in a public way than to sing and pray.

"In the fall of 1838 I fortunately made hte acquaintance of the late Rev. S. S. Lattimore, who soon became very much interested in my behalf. At that time arrangements

were in progress for him to teach a high grade denominational school in the town of Middleton, commencing early in the following year. He promised to board me and give me my tuition for my services when not in school. To this proposition I readily consented and went to school the spring term."

Here the writer narrates. Mr. Pittman did not return to the fall term because of embarrassed finances. The school passed from the hands of Lattimore, by resignation to Rev. A. S. Bailey, of Columbus, as President, and was known as Judson Institute. In July, 1840, there was a great revival in Pleasant Grove church, of which Mr. Pittman was a member. He was much revived and was active in the meeting. In August this church licensed him to preach, and the Zion Association, of which his church was a member, arranged that fall to send him to Judson Institute, at Middleton. He entered early in 1841 and continued until the session closed. In the meantime Salem church, Carroll county, called him to their pastorate. He accepted and began his work there early in 1842, giving them one-fourth of his time and the remainder to destitute points in Carroll and Holmes counties. He says: "Rev. Barry Nall was then the only missionary Baptist preacher in Holmes county, and there were only three in Carroll county and only one of these was actively engaged in the ministry." His sense of lack of fitness for the work led our young man to secretly think of abandoning the ministry. This was mentioned to none but God and it was in June. In August, in a great revival in Ebenezer church, the only missionary Baptist church in Holmes county, the most of the preaching devolved upon him, and his preaching had a fine effect upon the people, but he himself was greatly distressed on account of the coldness of his own heart and wrestled with God for relief. He was relieved in the midst of an invitation he made, and which many accepted, to all interested in religion to come forward. A stream of light and joy came into his own soul and filled him with holy exultation. He there and then publicly promised God to preach his word as long as he lived. At this meeting the parents of Dr. H. F. Sproles were converted and baptized. In November, 1842, the Salem church had him ordained. The presbytery consisted of Revs. Meedy White, Lee Compere, Barry Nall, and Jesse Thomas; on the same afternoon he bap-

tized eight persons. Soon he aided in organizing Mount Olivet church, three miles southeast of Lexington; also Union, six miles north of Lexington, and Sayron in the vicinity of the present Castilian Springs. Of the first two he was pastor several years and his labors were greatly blessed. In January, 1844, he married a widow, Mrs. Nelms, who lived near Middleton. He continued the pastorate of Mount Olivet and Union for some time although the distance to them was great. A few years later a church was organized in Lexington which led to the dissolution of Union church. Another church organized near by led also to the dissolution of Mount Olivet. In January, 1847, he became pastor of the Middleton church, and continued in this pastorate for ten years when in 1857 he resigned and accepted a call from the Carrollton church. Here he was pastor two years and resigned. He was recalled and accepted the Middleton pastorate again, where he continued until 1861. In the midst of war so many ministers were needed as chaplains that they were very scarce at home. The demands upon Mr. Pittman were very great, but he supplied the destitution as far as he was able to do so, visited the sick, officiated at funerals, made shoes for the people and superintended his farm. His health failed. He was afflicted with "clergyman's sore throat" (laryngitis), of which he suffered in his latest years. During the twelve years with Middleton church there were many precious revivals and many conversions and additions to the church. The remainder of his time was given to surrounding churches. He lost his first wife in October, 1852, and in November, 1854, he was married to Miss I. D. Wadlington, an exemplary member of Middleton church. She became the mother of seven children; three sons and four daughters; of whom two sons and one daughter are now living. She died in March, 1879, and in 1881 he was married to Miss M. E. Segar, of Virginia, who still survives, and was a great help to him. Several years before his death he resigned the care of all his churches on account of failure of his health, and did not preach any for two years. An improvement of his health led him to again form pastoral ties; and he says: "I have good reason to be thankful to God that my labors have been blessed to the spiritual good of many." When seventy-two years of age he felt that he could preach as

well as at any time in his life, and had as great a desire to preach as he ever had. In his later years his preaching was more of a doctrinal character than the preaching of others. This he felt was objectionable to many, even of Baptists, who would say that such stirred up strife among Christians. But he thought that the servant, obeying his Lord's command, is not to be blamed for this. The minister should preach the whole truth to clear himself of the blood of all men. The fundamental doctrines of Christianity should be presented and their relation to true practical piety enforced, and great good will follow. He felt that he was led in the providence of God to Carroll county and by him kept there. He often sought openings to go elsewhere but none presented and he was kept there by God's providence. His ministry of about fifty years was almost entirely confined to Holmes, Carroll and Choctaw counties. He sorely regretted that he could not be more consecrated to his great calling; but it fell to his lot to serve churches which were poor and untrained in the duty of pastoral support, and so he was compelled to seek a living from other callings. He had seen the evils of ministers making debts and relying on the churches to meet these debts, and their failure to do what they promised, and so he would not hazard his good name in this way. He says: "It matters not how great a preacher's talent may be, if he becomes a bankrupt it will be almost certain to destroy his usefulness." These pioneer Baptist preachers preached the gospel at their own charges, and God only knows their arduous labors and sacrifices from 1834 to 1850. An intelligent Christian gentleman once said of him: "Baptist preachers are either the best of men, or the greatest of fools, in the world. They are influenced by pure love to God and souls, or they have no better sense, in making these sacrifices." Of many of them the world was not worthy. Mr. Pittman says (in 1889): "They had great faith in God and in the power of his word, and he made their ministry a blessing to the people. If I had my life to live over again I should certainly strive for greater consecration to the Lord. Above all things the minister of the gospel should be 'filled with the spirit' at all times. For his usefulness and happiness depend in a great measure upon it. No amount of mental culture or natural endowments will

answer as a substitute. I am conscious of the fact that I have not done, as a minister, the amount of good in the world that I ought to have done and that I might have done had I given myself wholly to the great things of my high calling. And now as I am old I cannot reasonably hope to accomplish much more for the Master. My labors on earth will soon be done. My race will soon be run, and my last battle will soon be fought. But thanks be to God for the good hope through grace which I have, that when the conflict is ended I shall go up and be 'with Christ which is far better.'"

Early in the year 1892 he was afflicted with what proved to be cancer of the stomach, and for many weeks suffered greatly. In the last days of April the writer called to see him in his sick room at the home of his son-in-law, Dr. W. A. Hurt, in Winona. After some pleasant spiritual conversation he said: "Brother Foster, we may never meet again on earth. Let us pray together once more." After a season of prayer we clasped for the last time his thin white hand and bade him good-bye. It was the last meeting. He bore his sufferings for weeks with patience and often said, "I know whom I have believed and that he is able to keep that which I have committed to him against that day." He spoke often of the loved ones gone before. A few days before the end he had a vision, of which he said, "I have had such a beautiful vision. I am so happy. I feel as free as a bird, no trouble, no pain, but all is perfect peace and delight." He peacefully fell on sleep June 2, 1892, greatly honored and loved It is perfectly safe to say that no man ever lived in Montgomery, Carroll or Holmes counties who inspired such universal confidence and respect as Henry Pittman.

Leander S. Piker was born in the parish of East Baton Rouge, La., Aug. 24, 1853; was converted at seventeen years of age by reading the New Testament, and one year later was licensed to preach the gospel. He attended Centenary College La., and Mississippi College, Miss., and there received a classical education, being an Alumnus of the latter. He has been a close student of Systematic Theology, aiming always in preaching to disclose the exact thought of the word. He has been pastor of some of the leading churches of the South. His

work in the city of Baton Rouge commenced with fourteen female members; and within less than three years he had nearly completed, free of debt, a handsome brick church edifice. While there he was twice appointed chaplain of the State Legislature, and for two years was chaplain of the State University. His last field of labor, before coming to St. Louis, was Starkville, Miss. During his pastorate there he was also professor of Elocution and Belles-Lettres in Starkville Female College. Over one thousand persons have joined the churches under his ministry. He will ever attribute whatever success may attend his life mainly to the intelligence and piety of a devoted mother. He had to give up his work in St. Louis, October, 1888, and go South, his health having failed. And after long and patient suffering he passed over the river from the home of his father-in-law, Mr. Jno. L. White, at Brookhaven, Miss., and was buried in the Brookhaven Cemetery. He left a wife and two precious little boys, the younger of whom, little L. S. Piker, soon followed him to the grave.

H. W. Portwood. Of H. W. Portwood, Rev. W. H. Head, in 1884, wrote: "He is yet living in the State, and still laboring in word and doctrine, as he has done now for these many years. He has doubtless been given to see much good effected by his labors, and, like others, has sometimes done good that he himself 'wot not of.' If it be not irrelevant to the purpose of these brief memory sketches, I would tell some things of Brother Portwood in his relations with myself. I have never understood why he took such interest in me even before my birth in Christ, was glad at my baptism, and my beginning to preach, but so it was. After I had been preaching for a time, being discouraged at not seeing any results follow my efforts, I gave up preaching for a time, intending to make it a subject of inquiry and prayer whether I were called of God to the work while teaching a five-months school. As my school closed, and yet no more satisfied in mind as to duty, I received a pressing invitation from Brother Portwood to assist him in a protracted meeting with the Liberty church, of which he was then pastor, some twenty-four miles from where I lived. The friendly encouraging expressions of Brother Portwood in the invitation induced me to accept it,

at the same time covenanting with the Lord, that, if he would give me to see good effected by my preaching I would conclude I was indeed called to that work and would thereafter continue to preach as long as providentially enabled to do so. I was the only ministerial help Brother Portwood had, he made me preach at every service day and night, while he labored otherwise with much zeal. I was much aided in my youth and in experience by his kindness, his sympathetic appreciation of my efforts, and encouragement in every way. We had a good meeting, indeed, a real old time revival, and some fifteen or twenty were added to the church by experience and baptism. Some in relating the exercises of their minds in coming to a hope in Christ made mention of particular sermons I had preached. One especially, on whom I kept my eyes years after to see if he were really converted, referred to Jer. 8:6 as a text I had used and which had swept away from him every refuge save Christ only. At the closing service, as the parting hand was given me, my eyes, tearless as they commonly are, were flooded as they have seldom been through life. I hope the Lord blessed me in that meeting, and I think he used Brother Portwood in part to do it. Years after I was pastor myself at Liberty some five or six years, and that particular brother, referred to above, was my 'joy and crown,' as Paul says, in that church. The war came on, he entered the army, and after some time I received a letter from him written in the army giving unsolicited by me, an expression of his religious feelings and telling how he was trying to live near his Savior. The next day, perhaps, or within a few days after the date of that letter, the battle of the Peach Tree (I think it was called) was fought near Atlanta, Ga., and Brother Frank Clark (for it was he) was killed, being shot through the head, and received I trust into heaven. I was afterwards with Brother Portwood in other meetings, but never was so much blessed. As pastor and as missionary Brother Portwood effected much good in the bounds of the Louisville Association. I hope the Lord is still with him." Late in 1892 or early in 1893 this man of God was summoned from earth to heaven and quietly joined the "silent majority," full of faith and good works.

REV. W. D. POWELL, D. D.

William David Powell was born in Jackson, Mississippi, July 1, 1854. He received his collegiate education in Union University, Murfreesboro, now Southwestern Baptist University, Jackson, Tenn., from which he was graduated with the degree of A. B. He received later from Baylor University, Texas, the honorary degree of A. M. He entered the Southern Baptist Theological Seminary, Greenville, S. C., in 1872, and remained there until the spring of 1874, two sessions, graduating in some of the important schools of the Seminary. He was ordained to the full work of the ministry at Mufreesboro, Tenn., January, 1874. He received the honorary degree of D. D., from the Southwestern Baptist University, Jackson, Tenn., in 1884. He was president of Oakdale Academy, Tennessee, in 1875, and of Minneola High School in 1876 and 1877. He was elected superintendent of Sunday-school Missions for the Texas Baptist Sunday-school and Colportage Convention, and served in this work from November, 1877, until October, 1882. In 1874 he was missionary pastor at Greenville, Mississippi. In 1875 he was pastor of Powell's Chapel, and Etta's Chapel, and Antioch, churches in Tennessee. He was pastor at Minneola, Texas, in 1876 and 1877. He has been Southern Baptist missionary in Mexico, at Saltillo, from 1882 till 1888, and evangelist for all Mexico and superintendent of Southern Baptist work in Mexico since 1888. We quote from the "Foreign Mission Journal:" "Brother Powell is a native of Mississippi, and was educated in Union University, Tenn., His minister-

ial life has been spent mainly in Texas, where he was for five years Sunday-school missionary, and as such is better known and more widely esteemed than any other young man in the State. He met the corresponding secretary and others of the Convention, in Greenville, appeared before the Board in Richmond May 31, 1882, and after examination was, with hearty unanimity, appointed to the work for which he feels himself divinely called. He has already some command of colloquial Spanish, has traveled in Mexico, and is familiar with the character and needs of the people. His idea (and we doubt not the correct one) is, that more of good impression can be made on the children than on older people. He will aim, therefore, along with regular preaching, to open schools. Both Mrs. Powell and her sister, Miss Mayberry, have had experience as teachers. They love the work, have succeeded admirably in it, and enter with pious zeal upon the new sphere of usefulness opening before them. Brother Powell's engagements in Texas will detain him until July 1st (1882). He proposes to spend two months in visiting Associations and Conventions, and to cross the Rio Grande about the 1st of September. The location of the party is not yet positively determined, but will probably be at Saltillo, the capital of the State of Coahuila." From Laredo Dr. Powell wrote, October 12, 1882: "To-night we held our first service in Spanish. It was a precious meeting. The spirit of the Lord was with us. We had some thirty or forty Mexicans present. Many were moved to tears. They liked the spirit of the meeting very much. I spoke through my teacher and interpreter, Santiago A. Warren, after which he addressed the congregation in earnest words, and was followed by a native Methodist minister. I have secured all the Bibles, etc., which we shall need for the present." He settled in Saltillo and met with much favor among the people, especially in the way of building up educational facilities. He was first offered the position of teacher of English in the State College at Saltillo at twenty-five dollars per month for one hour per day. This gave him access to one hundred and fifty young men of the first families.

Later he wrote: "This evening I administered baptism for the third time in two months. Yesterday a young gentleman, who is evidently a Christian, informed me that his whole fam-

ily are believers, and desired me to come and instruct them in the way of the Lord more perfectly. A very pious old gentleman remained after service last night to converse with us, and is evidently deeply concerned. But while God works Satan is not idle. The Catholics are doing everything possible to drive me from our rented house. I do not propose to vacate, and took precaution to provide against the enemy. While we were at worship on Sunday morning some of the devil's emissaries came to the window and spit on us. At night the crowd was very boisterous, and I thought they would have stoned us. When I asked persons who wished to join the church to come forward, one that spit on us approached to bring on some trouble. I talked so kindly about the necessity of saving his soul that he burst into tears and the mob dispersed. On Thursday the attendance was larger than usual, which incensed the crowd and they stoned the house. Some thought they intended to break in and kill us. The mayor provided police protection. The church resolved, 'That in connection with our recognition exercises next Sunday, January 13, we would protract the services through the week.' Thank God for a protracted meeting in Saltillo! I am able now to speak freely in Spanish." In March, 1883, Dr. Powell wrote: "I am now conducting three services in Spanish each Lord's day, besides two or three prayer meetings during the week. Our little band of believers are faithfully at work. The Holy Spirit is manifesting his power at almost every service."

Through the influence and efforts of Dr. Powell, a large and valuable property in Saltillo was secured for the purpose of establishing a Baptist school. Dr. Tupper says: "This, though carefully guarded and perhaps not really liable to the objection, bore on its face the appearance of union between church and State, and might have made necessary a considerable diversion of missionary funds for educational purposes. the plan as finally adopted is for the trustees appointed by the Board to buy outright, at its market value, certain property in Saltillo; to accept certain other property in the same city as a donation from two private citizens, Senors Maas and Smith; to accept in the same way a building at Parras, the private property of Governor Madero, donated by him, and

to rent a public building at Patos for the sum of one hundred dollars per annum. The trustees thus hold in fee simple property estimated to be worth one hundred thousand dollars; for which they pay twelve thousand dollars in cash, and will need to add some twenty thousand dollars in improvements and furniture. They will also hold property worth thirty thousand dollars at a rental of one hundred dollars per annum. The property at Saltillo embraces an unfinished temple, eighty by two hundred feet, with front of carved stone; the Marqueta, a quadrangular building of one hundred and fifty by two hundred feet, one story high, with court, fountain and arcade; and some lots on the Alameda, or public park. The temple was begun in 1805, and the work was suspended in 1810. It was subsequently sold for a theater, but is at present unoccupied. The estimate is that eight thousand dollars will fit it up—the front portions for the public meetings of the church at Saltillo, now greatly hindered by the inaccessibility and mean appearance of their place of worship, and the rear for recitation rooms." "With these facilities at their disposal the trustees propose to open forthwith an institution for the liberal education of young ladies." This splendid project materialized, and Madero Institute (named in honor of Governor Madero), at Saltillo, is a mighty lever in advancing Baptist influence and Baptist principles in the State of Coahuila, Mexico. Besides this educational work which he organized and started, Dr. Powell is constantly traveling over Mexico, organizing churches, baptizing people, scattering Bibles and tracts and doing good generally. His energy is tireless, his zeal unquenchable, and it is impossible to estimate the amount of good he has done in Mexico in letting in upon this people the blessed light of the gospel of Jesus Christ. He may be very appropriately styled the apostle of Mexico, for he has the true apostolic spirit.

Theophilus Shuck Powell was born May 16, 1855. He received his collegiate education in Mississippi College, being graduated from that institution with the degree of A. B., and later receiving from it the degree of A. M. He entered the Southern Baptist Theological Seminary, Louisville, Kentucky,

in the fall of 1886, and spent three sessions in it, becoming a full graduate in June, 1889. He was ordained to the full work of the ministry by the Dry Creek church, Rankin county, Mississippi, May 15, 1881. He was pastor of Zion Hill and Cana churches, Rankin county, and of Gum Springs, Simpson county, in 1881. He was pastor of Bethany and Monticello churches, Lawrence county, of Bunker Hill, Marion county, and Solar, Covington county, from 1882 to 1886. He was pastor of Elizabeth church, Jefferson county, Indiana, in 1888. He was pastor of Coffee Creek, Lancaster and Kent churches, Indiana, in 1889 and 1890. In 1891 and 1892 he was pastor at Crothersville,. Indiana. During the present year, 1894, and last year, his field of labor has been Sellersburg, Indiana. Mr. Powell is considered one of the brightest and most talented men ever graduated from Mississippi College. He commanded the respect and confidence of students and faculty. While in South Mississippi he wrote and published a book, "Four Years in South Mississippi," which is spoken of in the highest terms by Prof. W. H. Whitsitt, of the Seminary. Mr. Powell was highly esteemed while in the Seminary and his abilities were appreciated. It is worthy of remark that Mr. Powell, though so well fitted to fill any city pastorate, has steadfastly confined his labors to country and village churches. Such, at least, was his course in Mississippi. This suggests that there are needed some men of talent who will consecrate themselves to the service of country churches.

Cader Price was born in Georgia in 1800, and lived there until he was about twenty-one years of age. He then came to Mississippi, where he lived his days out and departed from this world in his seventy-fifth year. He entered the work of the ministry about the year 1837 or 1838, and was uneducated. He established in Rankin county four churches, at Brandon, Mill Creek, Steen's Creek and Dry Creek. While engaged in his ministerial work he educated himself, and after he had spent most of his life he found himself comparatively well educated, and was among the foremost Baptist preachers in his section of the State. For his arduous ministerial labors he is said to have received almost absolutely no pay. He was of a very benevolent disposition. He went

to a brother's house one day to see why he did not come to church. This brother's excuse was that he had no coat. Mr. Price himself had but one coat. He drew this off and handed it to his brother Christian. On another occasion he is said to have given a poor man the only horse he had. In truth he was always known as the kindest man to the poor in all the community. He was greatly beloved by all who knew him. His name and memory is said by one who knew him well to be fragrant in his old community and county.

REV. S. L. PRICE.

Sylvester Lemuel Price, the subject of this brief memoir, was the son of William Hardison and Harriet Redditt Price. He was born January 21, 1830, and when but a child his widowed mother with her two sons removed to the then comparatively new State of Mississippi, settling in Carroll county. Here he grew to manhood and in 1850, married Miss Martha Matthews, and the same year he and wife united with the Palusha (or Coila) Baptist church. The fruit of this union was three sons, one dying in infancy, and two, Charles G., and Richard C. Price, now men of families, residing in Carroll county. A few years of wedded happiness and his wife was called to her heavenly home. In 1856, he married Miss Sue W. Thornton, of Clinton, Mississippi, and to them were born two sons, both dying in infancy. Mr. Price studied law with Robert Graham of Carrollton, Miss., but on account of farming interests never engaged in the practice of the legal profession. Feeling it his imperative duty to proclaim the blessed gospel of Christ, he was ordained to the ministry at Mt. Pisgah church, Carroll county, December, 1858, Revs. Henry Pittman and John A. Oliver assisting in the ordination exercises. He was then pastor of

New Salem, or Liberty church, so long as his health allowed him to preach, and under his ministry many souls were brought to a saving knowledge of the truth as it is in Jesus; and he often referred to that year as the happiest period of his life. He exhibited the character of an earnest Christian and minister and his purity of heart and lips, combined with a sweet magnetic power, influenced all who came in close contact with him. In 1859, it was clear he had been seized with that insidious disease, consumption, the progress of which was so rapid that in October, 1860, he was urged to leave home in search of relief by travel. Accompanied by his wife, he sought health in the wilds of Western Texas, but found only temporary occasional relief. The anxieties relative to that period of our country's history hastened the end, and, with his sorrowing wife, he removed to the home of her maternal uncle, Col. B. A. Risher, Austin, Texas, where, on the 29th of July, 1861, he fell asleep in Jesus. Death had no terror for him, for he said, "I feel I have the presence of my Savior and can look beyond the sufferings of death to the peace and glory of heaven, and my soul is filled with joy inexpressible for the hope that is before me." And as he spoke his countenance glowed with brightness. He had come to the full assurance of salvation and could exclaim in triumph: "O death where is thy sting? O grave where is thy victory?" And this was his happy estate when the last trying hour came, and he cried, "Heaven with all its joys will soon be my home, the Lord is my rod and my staff through the valley of the shadow of death. He will bear me safely through the rolling waters of Jordan to those mansions prepared for the children of God. Oh, ask me not to stay—call me not back but pray the Lord Jesus to come quickly." Good men die but their influence lives and its fruit eternity alone can reveal.

Above his tomb the dust of many years,
Well watered by bitter tears,
Lies thick,—lies thick, and rank, up thro' it grows
Many a sweet scented rose,
Many a flower that in language plain
Tells me my friend lives again.
I know his influence like drops of rain,
In bud and fruit lives again;

Like rain—drops in river, in ocean wide;
Rain-drops in the flowing tide
Moving onward, resistless, free
Living through Eternity.

—Contributed by Mrs. Sue W. Price.

J. L. Price was born October 25, 1863, and was reared on a county farm by his father, W. J. Price, a deacon of Moak's Creek church. His early life was made up of hard work and disobedience. He remained with his father until he was twenty years old during which time he felt that the Holy Spirit operated upon his heart and that he was born again. He knew he loved the things he once hated and hated the things he once loved. This occurred when he was about seventeen years of age. At about the age of twenty-seven he felt a heavy weight upon his heart that nothing but talking for God, and in thus talking feel that he was doing his duty, would relieve. But as he realized that he had no education, and that realization came upon him just at that time, that he could read only a little, he hesitated. But, he says, he has obtained very little up to this good hour. He was nevertheless impelled to go forward in duty. He was ordained to the full work of the ministry July 10, 1892. He was called to the care of Mount Pleasant church, Lincoln county, a few months later, the last of February, 1893. He was recalled to this church the following September. At the same time he was called to the pastorate of Moak's Creek church, Lincoln county; to that of Antioch, Lawrence county, in December; to that of Magee's Creek, Pike county, first of March, 1894. He is now (November, 1894,) in the first field of labor he ever had; and has baptized up to date seventeen persons and assisted in the ordination of one preacher and four deacons.

Allison Perry Pugh was born in Edgefield county, South Carolina, February 26, 1850. He received his collegiate education in Richmond College, Va., and Furman University, S. C. He was graduated from the latter institution with the degree of B. S.. In the fall of 1879 he entered the Southern Baptist Theological Seminary, at Louisville, Ky., and

pursued his theological studies there during two sessions, until June, 1881, graduating in the principal English schools and in the Greek school. He was ordained to the full work of the ministry by the New Bethel church, York county, S. C., in March, 1874. He was pastor of the church at Carrollton, Miss., from 1881 until 1884. During his pastorate here he was greatly esteemed by the membership and community and his works was greatly blessed. It was during this pastorate that he paid a "hostage to fortune," marrying Miss Robbie Kimbrough, an accomplished and amiable young lady, who has been a true help-meet to him in his labors. Possessing a "hankering" for his native State, he listened to an invitation of a church from that direction and in 1884 became pastor of Rock Hill church, S. C., on his native heath. He remained in this pastorate until some time in 1886, when his accomplished Mississippi wife, having a "hankering" for the old State, led him to consider favorably an invitation to return to Mississippi. He became pastor of the Lexington Baptist church in 1886 and remained in this pastorate quite a while, growing in the esteem and affection of his people. While in Lexington he led his people in the erection of an elegant and commodious church edifice, with baptistery, modern pews and furniture complete, costing about four thousand dollars. This church is a model of convenience and comfort and is creditable to the denomination and to the town of Lexington. Mr. Pugh resigned this pastorate early in 1892 in order to accept the pastorate of the important church in the city of Pensacola, Fla. On reaching his new field of labor he found that the interests of his church demanded at once a new house of worship. So he "pulled off his coat," figuratively speaking, and at once embarked in another church building enterprise. He is still (Nov., 1894) earnestly at work in his Pensacola pastorate.

D. I. Purser, D. D., was so long and favorably connected with Baptist affairs in Mississippi that no work of this kind would be complete without some mention of his work. Our impression is that he is a native of Copiah county, Miss., where the family have lived so long, and where they are so well and so favorably known. When we first met him he was a ma-

ture man, a widower, perhaps thirty-five or forty years of age. He was general evangelist in the State, in the employ of the State Mission Board, Dr. T. J. Walne, Secretary. He and "brother John" had just closed a revival meeting of great interest and power in the Kosciusko church, which we had also just visited and to whom we preached a few times. We were all in Durant, where Rev. A. V. Rowe was pastor, and were waiting for a north-bound passenger train to convey us to the Baptist State Convention in the city of Grenada. Knowing that he would have a number of visitors the pastor had arranged to have preaching in the Baptist church, as there would be ample time before the train would be due. It fell to the lot of D. I. Purser to preach. Nothing of the line of thought, nor the text, is remembered, but the impression remains that it was a timely and helpful sermon. We next met Mr. Purser in a revival meeting in the city of Starkville. We heard only a few sermons, having to leave on account of engagements, but among them was his famous sermon concerning Belshazzar's feast. Later, in Okolona, we heard his sermon on the expression, "Past feeling," which seemed a just and forcible discusion of the condition of persons who sin so long that they cannot feel, and was well adapted as an awakening sermon. His evangelistic work in Mississippi, in which "brother John" usually, though not always, accompanied him, was greatly blessed and a very large number of persons, through this instrumentality were brought into the churches.

Leaving Mississippi Mr. Purser became pastor in Birmingham, Ala., about the year 1883. In Birmingham he largely built up, and was for a number of years pastor of, the First Baptist church. While there, early in his pastorate he was married to Miss Sallie Moody, daughter of Judge Moody, of Tuskaloosa, Ala., who brought as her dowry a handsome fortune, her father being a banker and wealthy and having recently died. Mr. Purser received the honorary degree of D. D. Howard College having been removed from Marion, Ala., to East Lake, Birmingham, Dr. Purser was selected as financial agent for the college. Into this work he threw his energy and succeeded in getting the college finances in better shape and materially increasing the endowment. While in

Birmingham Dr. Purser conceived and inaugurated an Alabama Chatauqua, or a summer school of theological lectures for the benefit of preachers who had never enjoyed the advantages of a course of Biblical training. These were quite successful. A number of eminent Biblical scholars delivered lectures in the course for two summers, and quite a number of ministers gathered to receive the advantages of the course, among them several from Mississippi. These have expressed themselves as greatly benefited by the lectures. Dr. Purser was widely known and greatly influential in Alabama, perhaps as much so as any minister in the State. In 1893, however, listened to an invitation to come to the Crescent City, New Orleans, and to become pastor of the Valence Street Baptist church. He came and is now (November, 1894) the esteemed pastor of that church in New Orleans. He was honored at the last meeting of the Louisiana Baptist State Convention in being made president of that body. He presided with grace and ability and made an excellent presiding officer,

John F. Purser is a native of Copiah county, Miss. He received his collegiate education in Mississippi College. Finishing his literary course he traveled several years in the evangelistic work in Mississippi, in connection with his brother, Rev. D. I. Purser. They were both employed by the State Mission Board, and during their term of service visited and conducted revival meetings with almost all of the village, town and city churches in the State. Their labors were greatly blessed in these revival services and large numbers were added to the membership of the churches. He entered the Southern Baptist Theological Seminary, Louisville, Ky., in the fall of 1882, and spent the larger portion of the three following sessions in the Seminary, pursuing his theological studies, until June, 1885, when he received the diploma of English graduate of the Seminary. A short time thereafter he became pastor of the First Baptist church, Troy, Alabama. Here he continued ably and successfully for a term of years, until, in 1893, he received and accepted a call to the pastorate of the First Baptist church in the city of New Orleans, La. In this pastorate he is at present (1894) engaged. Mr. Purser is a fine musician and is gifted in sacred song. In all the evangelistic

meetings conducted by himself and his brother he has been exceedingly helpful in conducting the song services. It is a matter of regret that we have secured so little data of his life work.

Robert H. Purser was born in Copiah county, Miss., February 16, 1845, his father being Frederick and his mother being Beuneter Purser. He is a brother of D. I. and John F. Purser, just mentioned, and there is still another brother who is a preacher. The mother of these four preacher sons still lives and is happy in the good they are accomplishing. Robert's opportunity for an education was poor, the cruel war coming just at the right time to rob him of that boon. He spent two years in the Confederate army and was once, at Port Hudson, under the enemy's guns for forty-nine days and nights. He remained in the army until the close of hostilities. During the war he made a profession of religion and joined Damascus Baptist church, Copiah county, Miss., in August, 1864, and was baptized by Rev. W. B. Gallman. He was at home on furlough at the time. In December, 1868, he was married to Miss Sarah Tillman, since which time they have walked life's pathway together enjoying many blessings from God. They have seven children living, and two have passed over the dark river. He was licensed to preach the gospel in September, 1871, and was ordained by Damascus church the following February. His first pastorate was New Providence church, Copiah county, which church called him to ordination. In 1873 he was appointed missionary by the Mission Board of Union Association and preached during that year in Franklin and Adams counties, Miss. During that year he had the pleasure of baptizing between forty and fifty professed believers in Christ. The following year he moved to Copiah county and became pastor of churches in the country and at the same time farmed on a small scale. From 1873 until 1879 he preached as pastor to New Hope, Pine Bluff, Spring Hill, Sardis, Pilgrim's Rest, Hopewell, New Zion and Damascus churches. During these years he was permitted to baptize hundreds of Christ's professed followers. He has often wished since that he had kept a record of those whom he baptized, whom he united in marriage and whom he buried,

but now it is impossible to give the numbers correctly. In preaching Mr. Purser has never lost a congregation; but on the contrary, they have always increased.

In 1879 he was called to the pastorate of the Wesson Baptist church, where he has labored continuouly until the present, and where he is now (Nov. 1894) the esteemed pastor. The church then numbered about two hundred and seventy-five members. Now it has a membership of seven hundred and fifty and is the largest church numerically in the State. The church then worshiped in an old barn-shaped building; now they have a modern building, well arranged, with a seating capacity of seven hundred. He has baptized during his fourteen years' pastorate there about an average of fifty converts per year. He has often held his own meetings. He usually has his house well filled, and often crowded. His church observes the Lord's Supper once each month, holds monthly conferences—the conferences consist usually of reading minutes, a report of deacons' meeting (held monthly), a report of standing committee on fellowship, a report from relief committee (whose duty it is to look after the poor and distressed). The conferences are short and without friction. The saddest part of his work has been amongst the sick and dying. He has frequently stood by the open grave as often as seven times each week. In February, 1894, he wrote: "We are passing through a severe ordeal now in consequence of the 'shutting down' of the Mississippi Mills. It has been with great effort on the part of our more fortunate members that the wolf has been kept from many doors in our town. I said to my people, 'We will stand together until "the storm passes by."' Our church has been in line with our general work."

Ambrose Ray, the subject of this sketch, was born in Union district, S. C., in 1798. His early life was one of such hardships as were incident to that period. He was first married to Mary Garrett, of the same county, or district. Very meager educational opportunities were afforded him, and really he was taught to read by his wife. Under such educational embarrassments he stoutly resisted a call to the ministry for nearly six years. Just in the prime of manhood he yielded to his call to the ministry and was ordained to the full work of

the same by Paget Creek church, in his native district, in the year 1833, about. From love for Christ and interest in the salvation of souls, he was very earnest and made great progress in his studies and ministerial efficiency. In South Carolina he labored in connection with Mimms, Furman, Landrum, Hodges and others of precious memory. His influence was soon felt almost throughout his native State. After a successful ministry of seventeen years, in 1850, he moved to Mississippi and settled in Alcorn county, where he spent the remainder of his days. In this new field he was associated in labor with the Balls, Holcombe, Lowrey, Booth and Gambrell. It may be said to his credit that he never blushed when called a Graves Baptist, for he loved and honored our lamented Dr. Graves. He held prominent relations to the old Chickasaw and Tippah Associations, and by these bodies was frequently honored with the moderator's chair. He was one of the pillars of old Mary Washington College in the days of Dr. Slack, and was ever ready to advance the cause of education by his means, influence or patronage. It may be said of him that when you secured his prayers you reached his money, for the two were never very far separated. He stood firm in his convictions during the civil war and sustained thereby irreparable loss in his personal estate; but nothing daunted his courage or diminished his zeal in the gospel ministry. He steadfastly believed in presenting his body "a living sacrifice to God," and counted it altogether "a reasonable service." He lost his first wife and was married the second time to a Mrs. Stewart. Some few characteristics of this man's life deserve special notice. His family discipline was unexcelled; as a financier he had few equals; as to his personal walk and conversation, it was considered unimpeachable. Promptness was specially characteristic of his life; and accuracy in scriptural quotations was accredited to him to that extent that his simple quotation put an end to all controversy. He was indeed a man of great power, but the secret of his power lay chiefly in his model life, associated with his constant and vigorous efforts to advance every cause he espoused. He seemed to be conscious of his approaching dissolution, and remarked to loved ones, "It is better for me to depart and be with Christ." A few moments before his death he repeated the words of

Paul: "For I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give unto me at that day; and not to me only, but unto all them also that love his appearing." He left a large circle of relatives and friends who are delighted to cherish his memory and honor his example in the world.

In August, 1873, surrounded by weeping loved ones, he closed his eyes in death. His remains were carried into Union church, Tippah county, which was planted by his self-sacrificing life and nurtured by his prayers and tears, and his funeral was preached by his fellow-laborer, C. B. Young, from the words he last spoke, given above. The remains were then interred in the city of the dead, near by, to await the sound of the trumpet.—Contributed by B. F. Whitten.

James Ray moved from Alabama to Attala county, Miss., about 1850. He was then an ordained Baptist preacher, about fifty years of age; was a very poor man as to this world's goods; of very limited education; but seemed to be a man of earnest piety. He lived for some years in Attala and Winston counties, preaching to various churches around as opportunity was afforded, following at the same time his vocation of farming and carpentering. He died at a rather advanced age, respected and loved as a sincere and honest Christian.

Leon T. Ray. "Onnie" Ray, as he was called by his friends in childhood, was born in Union district, South Carolina, March 6, 1853. In his early boyhood his father moved to Tippah county, Miss., and settled near Jonesborough, about two miles from where the village of Chalybeate now stands. He worked on a farm during his boyhood and attended the country schools for a few months at a time as he had opportunity. At the age of eighteen he professed faith in Christ and was baptized into Union church by his uncle, Rev. Ambrose Ray. From early boyhood to the day of his death he lived an irreproachable life and held the unqualified confidence of all who knew him.

Soon after he became of age he was licensed to preach by

Union Baptist church. He attended Blue Mountain Male Academy for two years, then taught for a while and then attended Mississippi College, at Clinton, for two years. Both at the academy and at college he was noted for his devotion to duty, and seemed to exert a larger Christian influence than any other student in school. After leaving college he located at Ripley and preached for one year to the church at that place, and to two country churches. On August 2, 1882, he was married to Miss Linnie Lowrey, the fourth daughter of Gen. M. P. Lowrey. During the years 1883 and 1884, he was pastor at Senatobia, but was forced by failing health to give up the church and move back to the quiet of country life. When he left Senatobia, Ex-Lieut. Governor G. D. Shands made the remark that no purer man ever walked the streets of Senatobia. His pre-eminent characteristic was his Christ-likeness. He had hoped that with light work in the country he might regain his health, but he gradually grew worse, and on July the third, 1885, his spirit took its flight. He left a wife and little daughter. His attractive, impressive and scriptural sermons, his devotion to duty and his lovable character are fondly remembered by all who knew him.

S. O. Y. Ray was born near Camden, Wilcox county, Ala., October 1, 1847. He was next to the youngest of seventeen children, was the youngest of eight sons, three of whom became Baptist ministers. The eight sons were in the Confederate army and not one of them was killed or wounded. The subject of this sketch was baptized into the fellowship of Mount Hope church, near Camden, Ala., in July, 1867, and was married to Miss Josephine Tate, a most estimable Christian lady, in 1869. While engaged in agricultural pursuits in Choctaw county, Ala., he received impressions to preach the gospel, but being of doubtful mind as to the genuineness of the call to preach the gospel he hesitated for a length of time. Finally, however, he yielded to the impression and was ordained to the work of the gospel ministry December 25, 1875. For more than eight years his field of labor was within the bounds of Southwest Liberty Association, Ala. Two years of that time were spent in missionary work, under appointment jointly of the said Association and the Alabama

State Mission Board. This was about the beginning of a wonderful revival of the spirit of missions which swept over that part of the State. The leading spirits in arousing this spirit of gospel evangelism were Rev. O. D. Bowen, of Mississippi, and Rev. P. E. Kirvin, of Alabama. It was during this great awakening that Mr. Ray girded on the armor for aggressive warfare upon the fields of spiritual conflict, and the fiery zeal and abundant labors which characterized his life and operations among the people of that country and which continued unabated through subsequent years, brought him prominently before the brotherhood of Mississippi.

Mr. Ray moved to Enterprise, Miss., in 1884, and engaged in evangelistic work under appointment of our Mississippi State Mission Board, and continued in that work for six years. His field was the southeastern portion of the State. Four years were given for the most part along the line of the New Orleans and Northeastern Railway, during which time he organized eight churches, situated in the towns of Hattiesburg, Eastabouchie, Tuscanola, Laurel, Sandersville, Heidleburg, Vossburg and Narkuta. He built houses of worship in all these towns except in Eastabouchie. He also built houses of worship for the churches at Stonewall and State Line on the Mobile and Ohio Railway, and built the Rawls Springs High School building, which is located near Hattiesburg. He collected for all purposes about ten thousand dollars and traveled about thiry-five thousand miles. During these six years he held meetings in the counties of Marion, Lawrence, Perry, Jones, Clarke, Jasper, Lauderdale, Kemper and Noxubee. About nine hundred persons were added to the churches where he labored. Having finished the work committed to his hands in this Mississippi field, Mr. Ray accepted a call to the pastorate of Palmetto Street Baptist church, Mobile, Alabama, in 1889, and continued in that pastorate until November, 1891. His work in Mobile was successful. About one hundred persons were added to the church, the church building thoroughly repaired, a pastor's home built and the church for the first time in its history became self-supporting. Having resigned the pastorate in Mobile, he accepted an appointment from our Mississippi State Convention Board to work within the bounds of the Chickasahay Association and in the

country contiguous to it. He continued in this work for one year. The labors of this faithful servant were most helpful and uplifting to the churches and strengthening to weak places. One hundred and thirty persons united with the churches where he labored. Having closed the year's work in Mississippi he accepted the position of State evangelist for the southern part of Alabama, and entered that field January 1, 1893.

The foregoing is a brief synopsis of the work and visible results of the labors of this untiring and laborious servant of Christ. But few who have labored in the gospel have been so active, industrious and energetic as he. His consecrated life and courageous faith have received the reward of Him whose blessing descends upon the faithful laborer. Mr. Ray is endowed with fine common sense and is a marvel as an organizer of forces and of laying the foundations for church extension. He is an humble, unpretentious man, a Baptist with pronounced views and strong convictions. He is a plain, earnest preacher. His sermons are pointed and forceful. To the faithful wife of this beloved brother belongs much praise. She has been to her husband a help-meet indeed. She has borne with Christian fortitude and peaceful resignation the cares and trials of the preacher's wife, and her self-sacrificing spirit for Jesus' sake has encouraged her husband in the good work, and enabled him to go forth untrammeled into the harvest field of immortal souls. To her observing Lord and not to this poor world will she look for her enduring praise.—Contributed by Rev. O. D. Bowen.

W. K. Red was born and reared on a farm near Shubuta, Miss. His father, D. R. Red, Sr., and his mother, Margaret Keahey Red, were both Mississippians. Their parents came from North Carolina. There were six children in their family, only three of whom are living, and our subject was the next youngest of these six children. His father's property was swept away by the civil war which left him no advantages of an education. In 1883, at the age of fourteen, he made a profession of religion, united with a Baptist church and was baptized by Rev. C. M. Partin into the fellowship of Harmony church, of which his father and brother and sister are still

members. His mother died in the fall of 1885. He began preaching in 1884, and to prepare himself better, entered Mississippi College in 1885. He was compelled to leave college in the spring of 1887 because of ill health. He was called at once to the pastorate of Sonenlovie church. He was called to ordination, and served this church until the fall of 1889, when he resigned to enter college again. He was compelled in 1890, to leave college again because of ill helth. He was then called to the pastoral care of his old home church, and was pastor of this church the remainder of the year. During the summer he conducted some meetings which were real revival seasons, and was invited to the care of the Augusta, Miss., and four country churches. In the spring of 1891 he was married to Miss Belle L. Johnson, of Hazlehurst, Miss., who had attended the Industrial Institute and College, at Columbus, two years. In the following fall he was elected principal of the Hopewell High School and Mrs. Red as his assistant. In the fall of 1892 he entered the Southern Baptist Theological Seminary. He came home in the spring of 1893. He was then called to the care of the church at Andalusia, Ala. During one year's pastorate the membership increased from one hundred and nineteen to one hundred and forty-five. In the summer of 1894 Mr. Red returned to Mississippi and is now (November, 1894) connected with the "Baptist Record," as a field agent, and also engages in evangelistic labors, in which he has been successful.

E. Redus made a profession of religion and united with the Methodist church in 1853. Although early impressed with the duty of preaching he resisted that impression more than twenty years, but at length became a Methodist minister. Feeling it to be his duty to investigate the doctrines of his church more thoroughly, he began this work in earnest, and soon became so much dissatisfied with those doctrines that he gave them up, and, with his wife and two grown daughters, joined the Salem Baptist church. Soon after his baptism he was licensed and then ordained as a Baptist minister in 1870. Since that time he has lived in and near Starkville and has been very useful in preaching to the neighboring churches, for he is a very earnest preacher. In 1886, in his home in Starkville,

he quietly and peacefully fell on sleep and joined the "silent majority."

Zachariah Reeves was a minister of distinction and note in the early days of the Baptists in South Mississippi. He was born in South Carolina in 1799, and moved to Pike county, Miss., in 1811. It was after his removal to this State that he first had impressions to preach. Yielding to these he entered fully upon the work of the ministry about the year 1832 or 1833. His native ability was of a high order and he was a man of much force in his work and wielded a very great influence in his section of the State. In looking over a file of the minutes of Mississippi Association we find that he was quite a potential factor in its work. He was made its moderator a number of years, possibly more than twenty years. He organized a number of churches in the southern portion of the State, and was abundant in every kind of labor which looked to the extension of the Redeemer's kingdom. He died full of faith and in the strength of the "blessed hope," in the year 1871, greatly honored.

S. S. Relyea "was born in New York in 1822; spent two years at Waterville College, Maine, and graduated at New York City University in 1846, and Hamilton Theological Seminary in 1849. After filling a number of important pastorates in New York he removed to Mississippi, and subsequently to Louisiana, where he was actively employed in teaching and preaching; he was nine years in charge of Stilliman Institute, Clinton, La.; eight years at Woodland Institute, East Feliciana parish, La. Subsequently he returned to Mississippi, and became connected with a school at McComb City, Miss., and associate editor of the "Southern Baptist." He died in 1877. He left a manuscript work on church polity."—Bap. Encyc. p. 969. Some time since Dr. C. H. Otken, of Summit, wrote us: "You ought by all means to have something of S. S. Relyea." It is a source of regret that we have only this meager notice given in the Encyclopaedia. Mr. Relyea was a man of large culture, of breadth of thought, of eminent piety, and of wide influence in Pike and surrounding counties, indeed, throughout the State. We, though one of the younger

men, remember quite well the estimation in which he was held.

T. N. Rhymes was born February 3, 1851, near old County Line church in Hinds county, Miss. His childhood, until he was fourteen years of age, was spent on a farm in Simpson county, Miss., where his early education was received in private schools. In December, 1865, he moved with his father, L. J. Rhymes, to Crystal Springs, Copiah county, Miss., where the next five years of his life were spent in part as a mercantile clerk in his father's store. During these five years he prepared himself for college, passing through the Crystal Springs Academy, and delivering the valedictory address, which was a high honor, with credit to himself, in June, 1870. In September, 1867, he professed faith in Christ and was baptized into the fellowship of the Crystal Springs Baptist church by Rev. S. G. Mullins, who was joint pastor of the church with Rev. C. B. Freeman. He was led to repentance and faith through the agency of his own father two years before he made a public profession in baptism. Almost immediately after his baptism he began to feel impressions of duty to preach the gospel, and these impressions were deepened by reading Wayland's "Principles and Practices of Baptists," which book was placed in his hands by J. Story Taylor, now of Dallas, Texas. Taylor was then a clerk in L. J. Rhymes' store. The counsel and advice of this faithful layman had much to do with shaping the life of T. N. Rhymes. Some time in 1870 Rev. James Nelson preached a sermon in Crystal Springs Baptist church from the Scripture contained in Matt. 9: 37, 38. This sermon made a profound impression on this young man, and finally determined him to make a profession of his call to the ministry and to declare his intention to give himself to preaching the gospel.

He matriculated in Mississippi College in the spring of 1871, and graduated in June, 1875, with the degree of A. B. He spent the next two sessions in the Southern Baptist Theological Seminary, at Greenville, S. C., taking diplomas in seven schools of that institution. On his return from the Seminary in 1877, he accepted the pastoral care of the Yazoo City church, which he served for two years. In the spring of 1879

he accepted mission work under the State Mission Board of Louisiana, in the Bayou Macon Association, the swamp country of Louisiana. Under the stress of a malarial climate he was forced to abandon that work in the fall; when he accepted a call to the pastoral care of country churches in Tate county, Miss., which he served during the year 1880. In 1881 he returned to Louisiana and served as pastor of country churches in Franklin parish. On February 22, 1881, he was married to Miss Bettie W. Toler, daughter of Judge P. H. Toler, of Rayville, La. From 1882 until 1885 he was pastor of Alto and Rayville churches, and in 1886, of Alto and Oak Ridge churches. In June, 1886, he passed his examination before the Supreme Court, at Monroe, La., and was admitted to the bar as practicing attorney. His time during the next four years was divided between preaching and the practice of law. Finally becoming convinced that a secular calling was claiming too much of his time he left Louisiana, and, in 1892, accepted the pastorate of old White Oak church, in Copiah county, Miss. In January, 1893, he received an invitation to, and accepted the pastorate of the Kosciusko Baptist church, Kosciusko, Miss., and of the French Camp and Sallis churches. In this pastorate he is now (November, 1894) successfully at work, held in the warmest esteem by his people and the community generally.

Joel D. Rice was born in Lawrence county, Ala., September 24, 1843. In 1871 he was licensed to preach in the Methodist Episcopal church, South. He had been a member of that organization since 1865. A few years afterwards, in studying, the better to prepare himself for his work, he became convinced that he had never been baptized, and so had no authority to preach; in fact, did not even belong to a scripturally organized church. He tried for some time to drive away these impressions, but like Aunt Jemimy's plaster, "the more he tried to drive them off the more they stuck the faster." After much distress of mind he at last determined to settle the matter once for all, in following the plain commands of the Bible in reference to baptism. In 1881 his dear wife and he were baptized by Isham G. Melton; and were received into full fellowship with Ashland Missionary Baptist church. In a

short time he was ordained to the full work of the gospel ministry by the same church, Elds. J. H. Oswald, Jackson, and J. R. Sumner being the presbytery. He now felt perfectly satisfied and as happy as a new born babe in Christ. He felt assured that he had followed the blessed Savior in baptism. He had been truly buried with Christ by baptism unto the death of sin. He had repented long ago. He had believed long ago, but had been living out of the church. He cannot express his feelings in words, in his new relationship as a baptized believer. There was not the shadow of a doubt. There was not a fleck of cloud athwart his pathway and his love was of that character that made it sweet and pleasant to think of doing service for his dear Lord. He was happy and the cross, the precious cross, was the most delightful burden he ever tried to bear. It is still very dear to him and his faith is stronger, his hope is brighter, his aim is higher and his vision clearer "than when he first begun." Every rising and setting of the sun, like the onward progress of a grand old ship, brings him nearer the port of endless rest and the day when Jesus shall come without Sin unto Salvation. He has served seven different churches, Ashland, Bethel, Charleston, Ascalmore, Mt. Pisgah, Garner and Spring Hill. He has served Ashland continuously since his ordination, and has been called for the fourteenth year. He has been serving this church two Sundays for three years. He preaches to three other churches. He says, "For what I have done and for what I may do and for what I am, I am thankful to God. It is by His power alone that I stand, not for merit in, but through the merits of the atoning blood of the Jesus of Nazareth, the King of the Jews, to whose name be all the praise, honor and glory through the influence of the Holy Spirit both now and forever. Amen."

John Richardson. Another saint has gone to rest. Almost the closing hours of 1892 our heart was made very sad indeed when a message came for us to attend the burial service of dear Brother Richardson.

Rev. John Richardson was born in Lancaster county, South Carolina, December 9, 1830; married Miss Bettie Boyd, February 14, 1857; died of heart trouble, December 30, 1892, at his home near Wall Hill, Miss., aged sixty-two years. He

professed faith in Christ at the age of ten, and united with the M. E. church. At the age of twenty-five he united with the Baptist church at Tyro, Miss., and was baptized by Rev. Jas. Dennis, 1862. Was ordained to the regular work of the Baptist ministry at New Hope church, which he served as pastor twenty-five years, and died a member of the same. Revs. C. B. Young and James Rodgers assisted in his ordination. In the winter of 1891 his sufferings were very great; he thought he wouldn't live long, and requested Rev. W. M. Gordon and Rev. T. J. Carter to conduct the funeral service at his death, and W. W. Perry, W. J. Jamison, W. E. Grady, R. B. Harris and W. B. Jackson to place his remains in the grave. Both the ministers and three of the five brethren were present when he did die. Another light gone out to shine brighter into the perfect day. He didn't remember the number he baptized, but if each soul he turned from darkness into light represents a star in his crown, will there not be many? He served thirty-one years in the ministry. Was teacher in the public schools quite awhile and had good influence there. Brother Richardson leaves a wife, four daughters and two sons, besides many friends, with sad hearts. All of his family except two sons are members of the church. We say to the wife and daughters, be faithful awhile longer, in His own time God will take you to meet husband and father; to the boys, trust in Christ, read the Bible and obey its commands and the time will come when the family will be united in that happy home "Over there." Begin now to live to spend eternity with your father and the God he served. In behalf of the family I will say:

A precious one from us has gone,
A voice we loved is stilled.
A place is vacant in our home,
Which never can be filled.

Oh! sad! sad! we will never see his face here. Sweet thought that he has left toiling and suffering for that happy home "Over there." He would frequently say he enjoyed home religion. Often has the writer heard him say, "though I suffer in the flesh, all is well with the inner man.—Gordon.

John M. Ritchie was born in Lawrence county, Mississippi, April 28, 1836. He was married August 2, 1857. Some

years later he professed faith in Christ and united with a Baptist church in August, 1870. Feeling immediately a call to the ministry he was ordained to that work in July, 1871, Revs. W. H. Bailey and T. J. Hutson constituting the presbytery. He was called to the pastorate of Saron church in 1871, and preached for that church as pastor two years. He was called to the care of old Piedmont church, Jefferson county, Miss., in 1872, but resigned the care of that church in July of the same year. In 1874 he was called to the care of Shady Grove church and served them one year. He was called to the care of Union church, Lincoln county, Miss., in 1878, and served that church twelve years. He was called to the care of Friendship church in 1880 and served that church six years. He assisted in the organization of New Hope church, Lawrence county, in February, 1886, was called to the care of New Hope church and served that church six years. He was invited to the pastorate of Oak Grove church in 1889 and served this church one year. Three years previous to this, May 7, 1886, he lost his wife. On October 12, 1886, he married again, feeling it to be impossible to live alone. He removed from Lincoln to Marion county in 1891 and served as Sunday-school colporteur during the year 1892, under the direction and patronage of the American Baptist Publication Society and the Sunday-school Convention of the Pearl River Association. Later he was called to the pastorate of Black Jack Grove, Marion county, and served that church during 1893; and is preaching at a mission during this year (1894). He says: "I was raised on a farm and have no education except such as I could obtain myself by hard study at such times as leisure permitted. Notwithstanding that, my labors have been abundantly blessed of the Lord. Every church I ever served as pastor, except two, was revived and increased in membership. Brother J. E. Thigpen and I served one year in Fair River Association all our spare time in reviving the Sunday-school work, and made a report to the Association as the minutes will show."

The above is only a brief outline of this earnest man's work; its full measure will only be known in eternity.

W. H. Robert, D. D., was born in Hampton county, South

Carolina, July 15, 1821. His father, Deacon James Jehu Robert, was a lineal descendant of Rev. Pierre Robert, who, with a Huguenot company of French Protestant refugees, settled at Santee colony, Craven county, South Carolina, and served the church there as pastor from 1685 until 1715. Deacon Jehu Robert was a large and prosperous planter, owning several thousand acres of land on the waters of Black Swamp, a tributary of the Savannah river. He resided about two miles from the Huguenot village of Robertville, where the church and school were located. He raised nine sons and four daughters. The three oldest of his sons were ministers of the gospel. W. H. Robert, the youngest of the three, was baptized into the membership of Robertville church by his brother, Dr. Jos. T. Robert, then pastor, on November 15, 1835. He was educated at South Carolina University, at Columbia. He married Miss Georgia Clark, a daughter of J. W. Clark, of Columbia, and settled down to the life of a planter. In 1844 he entered the ministry, preaching from his home to the destitute churches around. He was called to ordination, as an evangelist, by the advice of his pastor, Dr. T. Rambaut, and on July 26, 1846, at Robertville church, was ordained by a council of five ministering brethren, of which his second brother, Dr. Lawrence T. Robert, was a member. It has been the glory of his life to preach the gospel to the young, and to the poor. He has held three important city pastorates; that of the First Baptist church, Atlanta, Ga., of the Baptist church in Marietta, Ga., and of the First Baptist church in Little Rock, Ark. While engaged in teaching in the colleges at Griffin, Cassville, and La Grange, Ga., from Sabbath to Sabbath he preached to the destitute churches in reach. And in his work as instructor of theology to colored ministers and deacons for two or three years since the war and as Sunday-school evangelist to the children in Arkansas, Georgia and Texas, as well as his mission to the soldiers during the war, he has had very many delightful seasons of enjoyment in preaching the unsearchable riches of Christ. Burying his first wife in Arkansas in 1870, the devoted Christian woman, the mother of his children—Eloise, the wife of Rev. C. T. Scaife, of South Carolina, who died in early life; Dr. Joseph C. Robert, of Centreville, Miss.; Dr. W. H. Robert, druggist in Denison, Texas; Dr. James Jehu Robert, of Hills-

boro, Texas; and Mrs. Sallie P. Whitaker, wife of I. W. Whitaker, of Wilkinson county, Miss.—he married Mrs. Antoinette E. Power, the youngest child of Temple and Nancy Lea, of Marion, Ala. She was a woman of marked piety and intelligence, and for the last ten or twelve years was the solace of his old age. He lives now (1894) at Centreville, Miss.

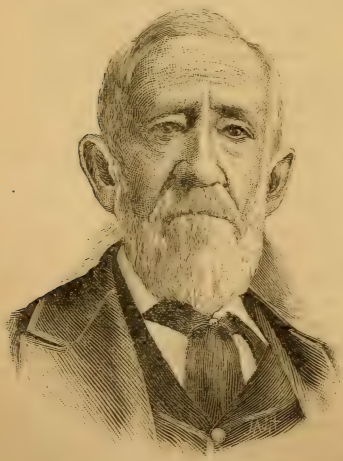
Norvell Robertson "was born in Warren county, Ga., November 14, 1796. His father, also named Norvell, was a Virginian by birth. On reaching manhood, he moved South and settled in Georgia. In the year 1804 he was called by his church to the work of the ministry. For fifty-one years he was an earnest and faithful Baptist preacher. He was called home to his reward in his ninety-first year. His ministerial life was spent in the States of Georgia and Mississippi. The son, Norvell, moved at an early day to Lawrence county, Mississippi, was converted in 1830, and a year later he was baptized by his father into the fellowship of Leaf River Baptist church. Bethany church, in the neighborhood of which he was teaching, and to which he moved his membership, a few months after this set him at liberty to preach. The same church, in January, 1833, set him apart, by ordination, to the full work of the gospel ministry. Twelve months later he was called to the pastoral care of this church, and has continued in the same position for about forty-one years. Nothing could ever tempt him to leave this country church. In 1835 he married Miss N. J. Cannon, who has been a faithful and worthy companion. Three little infants have gone up from the family circle to the paradise of God. Of the seven remaining children, the father has baptized all but one. 'Father Robertson,' as he is familiarly called by those who know him, has never enjoyed good health. The weight of years is pressing heavily upon him; and this work is very likely the last contribution we shall ever have from his pen. That it may be greatly blessed of God, and that the author may live to see the fruit of his labor, is the prayer of his brother in Christ, W. D. Mayfield." So wrote Dr. W. D. Mayfield, in Memphis, Tenn., November 1, 1874, in his "Introduction" of the "Church-Members' Hand-Book of Theology," by Norvell Robertson, and published, in 1874, by the Southern Baptist Publication Society, Memphis. This

Hand-Book of Theology is the great life-work of Mr. Robertson, and is indeed a monument of Scriptural and theological research. Of this book Dr. Mayfield says: "We cannot forbear to say that, as we read the work in manuscript we were profoundly impressed with the conviction that the utterances were those of a heart already ripe for heaven. In the volume to which the reader is now introduced, it will be found that the author has dug down to the solid rocks on which his own faith rested. A timid, shrinking man, the author has found his purest joy in the sweet quietude of a country home and pastorate. He has had no ambition to cross the line of that charmed circle in which he has moved for about a half century. However, at the urgent solicitation of many friends, he now consents, in the close of life, to furnish to others a discussion of those facts which have been the foundation of his own happiness." Again, after mentioning the importance of correct views of the ordinances and church polity, Dr. Mayfield says: "But there is something higher; such, at least, is the conviction of the author, and he deems it of great importance that in this age, men should give more attention to the study of the plan of salvation. This plan ought to be understood; we can better afford to be ignorant of everything else. Our happiness here depends on it, and, what is a matter of graver importance, our future destiny will be determined by our acquaintance with this system of truth." "When we consider the fact that men have the Bible to guide them, we should think there would be perfect agreement here. But such is not the case. We have here the greatest diversity of views; the theories about salvation are without number. The author has kindly stated the views of others, and has given the reasons why he differs from them. In this way he has modestly brought out his own theory. Such is an outline of the book the reader is now requested to examine." Mr. Robertson continued in his pastorate of Bethany church up to the time of his death, greatly honored and esteemed. The following is from the minutes of the State Convention of 1879: "With unfeigned sorrow we chronicle the death of Eld. Norvell Robertson, of Silver Creek, Lawrence county, Mississippi. Bro. Robertson was called on to lay aside his armor on the 1st of June, 1878, and now the old veteran rests from his labors. His was a long life, having

passed beyond four score years; but he knew how to live that life. About two-thirds of it was consecrated to the blessed Master. In 1833 he was set apart to the gospel ministry by Bethany church, in Lawrence county, and forty-four successive years he was their faithful and beloved pastor. He was a useful citizen, a good man at home, and a tower of strength in the pulpit. In the latter years of his life he gave to the world in permanent form a clear and able exposition of the grand old doctrines of the Word of Life. Those who read his Hand-Book of Theology have before them the living preacher. Bro. Robertson died as he had lived, trusting in nothing but the blood of Jesus. And if it is true that 'goodness, not time, is the measure of life,' how much must that life measure in which both goodness and time are combined! Such was the life of Eld. Norvell Robertson."

N. L. Robertson was born near the southeastern corner of Covington county, Miss., February 15, 1831, and was reared in the eastern part of that county. He is the third son of Deacon A. P. Robertson, a grandson of Eld. Norvell Robertson, senior, and a nephew of Eld. Norvell Robertson, junior, just mentioned in these pages. On his mother's side he is a grandson of Eld. Loammi Granberry, and nephew of Eld. N. R. Granberry. He has enjoyed about eleven months of ordinary old-field school education, besides free access to as good libraries as the neighborhood afforded in those days, and has been an omnivorous reader. In October, 1847, he and his elder brother, Richmond, were baptized by Eld. N. Robertson, junior, in Oakey Woods Creek, near Leaf River Baptist church and became members of that church, where he remained until 1879. On November 3, 1853, he was married in Lauderdale county, Miss., to Miss E. A. Rogers. From this union were born twelve children, ten of whom are still living in Louisiana and Mississippi. In 1862 he entered the Confederate army, but owing to bad health his service was not constant. He took part in the siege of Vicksburg and in the battle of Nashville. He commenced serving as a delegate to the Ebenezer Association in 1865 or 1866 and served continuously until 1878 and was constantly clerk for eleven or twelve years. In 1877 he

was licensed to preach by Leaf River church under the pastoral care of the venerable James P. Johnston, and in the following year was ordained to the full work of the ministry by Revs. Johnston and R. L. King, but only took charge of the Williamsburg church in the following winter, and removed to Grant parish, Louisiana, in April, 1879. There he found himself in a hot bed of Arminians and being a Calvinistic Baptist he had great opposition and reproach to meet, which seemed to cripple his usefulness a great deal, but the Lord knows. In May, 1891, his wife died; and one year later he left Louisiana and returned to his old neighborhood, and in January following he accepted the care of Prospect and Oral churches in the Pearl Leaf Association, and Tallahala church in the Ebenezer Association, which churches he still has on his hands. He says that his life has not been morally, religiously, intellectually, or financially such as he could wish and that he has never attained to that state of Christian perfection claimed by so many in these days, nor is he yet able to dispense with faith and walk by sight as some of his brethren seem to do.



REV. E. S. ROBINSON.

Edwin S. Robinson was born of respectable farmer parentage in the town of Glostenburg, Ct., a farmer boy, in 1813. On the maternal side Dr. E. G. Robinson was his cousin. He was educated in the common schools of his native State. He was baptized into the fellowship of a Baptist church upon a profession of faith in Christ, in his sixteenth year. After an interview three years later with Dr. Wilbur Fisk at

Wesleyan University he was sent by him to Wesleyan Academy, in Massachusetts. After spending three terms there in the study of the languages financial troubles arose. Dr. Fisk being in Europe, he applied to Dr. N. S. Wheaton, President of Washington College, Hartford, Ct., for assistance in continuing his studies. He was assigned to classes and received the aid he needed. During the winter term, to avoid expenses of board, fuel and lights he engaged in teaching. After President Wheaton went to New Orleans he received an offer from J. W. S. Howe to become his assistant in teaching the languages at the Woodlawn Seminary for boys, Forty-second street, New York. Drawn to that position by facilities for study he remained until the fall of 1837. At that time Austin Williams, of Natchez, being in New York, searching for a private teacher for himself and a friend. A lady being required to fill the requisition, his wife being a graduate of the Wesleyan Academy, Massachusetts, under David Patten and their credentials being all satisfactory to Mr. Williams, he employed Mr. and Mrs. Robinson to go to Natchez, Miss. Noble woman was Mrs. Robinson, who gave her consent to go with her husband and leave her first born son, now Rev. T. E. H. Robinson, in the care of cherished friends with no hope of seeing him within twelve months. Remaining in that family over three years he accepted an offer of Lorenzo Latham to unite in an effort to resuscitate Jefferson College, in Adams county, Miss. His wife engaged in teaching the children of Col. B. L. C. Wales and others. There he became acquainted with Col. Wales, his excellent, cultured and honored father and others of the children of his family. Without any solicitation on his part, Mr. Robinson was licensed to preach by the quarterly conference of the Natchez Station in 1841, Dr. William Winans, presiding elder. He feels under a debt of ever enduring gratitude to Dr. Winans. The fall of that year he was unexpectedly chosen principal of the Preparatory School of Centenary College, then about to start into existence six miles east of Brandon, Rankin county, Miss. Chosen President of a Female College at Sharon, in Madison county, Miss., he opened that Seminary January, 1843. Finally, after the trustees had thrice refused

his resignation, remaining at Sharon he accepted as preacher in charge the Rankin work, whose people cordially welcomed him in 1847. In January, 1848, he opened the Pleasant Hill Male and Female Academy, his wife in charge of one and he of the other department, located in Jasper county, Miss. In 1855 he moved his school to Garlandsville, and changed the name to Union Seminary. In 1858, after due examination, he was appointed agent in chief of all the business of the American Sunday-school Union, in Mississippi, Arkansas and Louisiana. In 1857 he was restored to fellowship in the Baptist church at Paulding, Jasper county, Miss., his wife being baptized by Rev. William Thigpen. At that time they were employed in teaching the children of Revs. D. P. Bestor, D. Sumrall, N. Barnett, F. W. Jordan and others. On the opening of the Civil War M. Pardue, of Clarke county, employed him as private tutor for his children in De Soto, Clarke county. While thus engaged he transferred his church membership to Pleasant Hill, Clarke county, Rev. T. B. Heslip being pastor. He was liberated to preach the gospel by that church, and was a few months later by the same church called to the full work of the gospel ministry, the council in his ordination being Revs. D. P. Bestor, T. B. Heslip, and Dr. Martin. Pastor Heslip resigning, the church called Mr. Robinson to the pastorate. He served them six years and baptized some who ever since proved true men in faith and deeds; as Rev. Charles Parton, J. P. Mays and about twenty others. Early in April, 1867, a call came for preaching eight miles north of Pleasant Hill. He held on there four months when Pine Hill church was constituted as a regular Baptist church of seventeen members. At one appointment there a motherless boy came with a bundle of clothes without his father's consent, desiring baptism upon his faith. He is now pastor of four Baptist churches in Florida. Four miles south of Jonestown was constituted a Baptist church as an off-shoot of Pine Hill. Between these three churches he has baptized in the neighborhood of seventy persons.

In 1868 he succeeded Mr. Lattimore in the service of Fellowship church, Jasper county. At the annual September meeting he continued ten days and baptized forty-two persons. He organized there a Sunday-school which received from the

American Bible Society, Bibles and Testaments, and used Baptist literature. That Sunday-school has met each second and fourth Sunday for twenty-five years summer and winter. Jesus alone knows the number of jeweled spirits from that school which will adorn his crown. He baptized near a hundred members into Fellowship church while pastor. He has served Twistwood church many years, and baptized many persons of excellent reputation, and has left no stain as teacher or pastor upon the Savior's cause. It was forty-six years ago that he preached his first sermon as a Methodist preacher in that community. And now he is welcomed to their pulpits cordially, although he has baptized many of their members and "broken up some of their societies." He has served Good Hope, Newton county; also Goodwater, Lauderdale county. During his ministry of many years he has baptized many prominent and useful men and women. He has now (1894) passed his eightieth year. For the last twenty years he has taught in our free schools, with his wife, having spent with her a married life of fifty-seven years, as first-grade teachers. By the result of the last three crop years he and his wife are deprived of all their property which represented fifty-six years of toil. He often sees the hand of God in leading him out from the home of his boyhood in early life to be a pioneer by toil and suffering in the cause of education and preaching the glorious gospel. He still delights in that blessed work, forgetful of self. "By the grace of God I am what I am," he says. "None but Jesus does or can do helpless sinners good. I am now," he continues, "near the close of life's battle, not an invalid, nor a cripple, nor a pensioned old soldier, as lovingly obedient to my Master's call when the trumpet sounds as of yore. No community and church to whom my ministry has extended dare impute to me the leaving of any stain upon my Master's cause."

Joseph Robinson. Of this brother, Rev. W. H. Head, in 1884, wrote: "Joseph Robinson lived near and was pastor of Mount Moriah church, Choctaw county. He served Shiloh and perhaps other churches in the Louisville Association and served churches in other associations, some at great distances from his home. He was not an educated man, but

a logical thinker, a fair preacher, sound in the faith, and preached the doctrines of grace to edification. He was what is now called a land-marker before that name was known among Baptists, and rather ultra in his views. Methodism, for its Arminianism, was his especial abhorrence. It must have strained his social courtesy to invite a Methodist class-leader at his own house to conduct family worship, as he once, however, did. After reading a chapter and a hymn, the Methodist brother arose to his feet and turned around to sing, as their usage sometimes is; but brother Robinson and family thought he was kneeling to pray, and they accordingly knelt down, while the Methodist sang over them till they stealthily crept up to join him. On hearing him tell it afterwards some of us said he did penance on his knees for his lack of charity to him that was weak in the faith. Brother Robinson never enjoyed robust health while I knew him, being dyspeptic and feeble. He was firm in what he believed right to the verge of stubborness; but a good man and did much good. He died during the war."

REV. T. E. H. ROBINSON.

T. E. H. Robinson, son of Rev. E. S. Robinson, just mentioned, was born in New York City, September 21, 1837. His parents Rev. E. S. and Julia A. Robinson, came to Louisiana in 1838, as teachers. They moved to Mississippi in 1840, to Centenary College, near Brandon, Rankin county. Thence to Sharon, Madison county. Thence in 1847, to Jasper county, where they founded Pleasant Hill Academy. In this county he grew to manhood. At twenty he commenced his carreer as a teacher at Ellisville in the free State of Jones county, Miss. When the war began he

volunteered May 4, 1860, a wild reckless young man. While in the army he was converted and baptized in the Tennessee river at Chattanooga, Tennessee, by Dr. William Williams, missionary to the army, in 1863. He was disabled by a gun-shot wound in front of Atlantic on Eastpoint road, August 4, 1864. Prior to this, July 9, 1864, he was married to a sweet young lady, Miss Mary E. Pittman of Atlanta, who is yet living, the mother of eleven boys and girls. He was impressed at an early age that it was his duty to preach the gospel, yet he resisted until in 1867, he was licensed to exercise his gift. The church at Waynesboro, Miss., called him to serve them in January, 1870, which church requested his ordination. He was then a member of Sand Hill church, Wayne county, Miss. Rev. Wilson West, pastor. He was ordained at this church July 11, 1870, the presbytery consisting of Revs. Wilson West and P. P. Bowen, father of our beloved O. D. Bowen. In October, 1870, he was called to Isney, Choctaw county, Alabama, to take charge of the High school where he remained thirteen months. His health giving way he was compelled to move back to Jasper county. After resting one month he resumed his duties as teacher and preacher. He served Union church, Jasper county, 1871 for one year. He lost but little time from the pulpit during these years. In 1872 he began regular pastoral work with Shady Grove church, Jasper county, with three other churches and a large school. He served Fairfield church, Wayne county, nine years, Ebenezer, Jasper county, six years, Salem, Jasper county, one year. In 1883 he felt impelled by the Holy Spirit toward the people among whom he began his career as teacher. Thither he bent his foot-steps, beginning his work at Eastabon church on the N. O. and N. E. railway where he organized a church with the assistance of Rev. S. O. Y. Ray, the same year organizing a church at Saundersville, Jones county and also, at Harriesburg, Perry county. He became pastor of Providence church, Perry county in 1884, also Central church, New Hope church, Covington County. He served Providence five years; New Hope two years; Augusta, Perry county two years. He gave up Providence to work for the State Board at Columbia, Marion county, Miss. In 1887 he was called to the care of Bethany church, Lawrence county and Ebenezer, Covington

county. He has served each six years. In 1892 he took charge of Salem church, Covington county, Miss. Central he is still serving and has served for ten years. He has labored almost incessantly in the Master's vineyard in this part of the world, to wit, Marion, Perry, Covington, Lawrence and Jones counties, for the past ten years, travelling on horseback and in buggy at the rate of thirty-five hundred miles per annuam. If the good Lord should spare his life to see July 11, 1893, he will have been an ordained minister twenty-three years. He has tried to perform his duty, and God has blessed his labors. Something near twelve hundred souls have expressed a hope in Christ and have been baptized by him upon a profession of their faith in the crucified but now risen and exalted Redeemer. With him Christ has kept his promise, "Lo, I am with you always even unto the end of the days." In his case the good Lord has shown what he can do with a poor weak, feeble worm of the dust. He says "To him be all the glory, both now and forever."

He has written some articles for the "Southern Baptist" and "Baptist Record," which, he says, sums up his literary productions. His mother taught him that when people older than himself were talking he must keep quiet. Hence his productions have been few and far between.

W. H. Robinson "is another veteran in the army of the Lord. Previous to his conversion he was very wild and reckless, fond of fighting and swearing. As soon as he made a profession of religion he exhibited much zeal for the Savior and very soon felt impressed with the duty of preaching although he could not then read a hymn correctly. He has always been a man of great earnestness, preaches with extraordinary unction, and under his preaching men and women have been made to tremble and flee to the Savior of sinners. He has been instrumental in the salvation of more souls (to human appearances) than perhaps any other minister in the association. During one-fourth of its existence he has been its missionary and in such capacity has accomplished great good, having baptized more than six hundred persons. The large circle of his friends and brethren hope that his declin-

ing sun may set in a cloudless sky and that his last days on earth may be radiant with the brightness of Christian hope." In the early portion of 1893 the divine summons came to the aged warrior to lay aside his armor and join the "innumerable caravan" marching to the silent shades of darkness that precedes the light of unclouded day, and he "fell on sleep."

REV. W. A. ROPER.

W. A. Roper was born in Choctaw county, Alabama, July 3, 1867, and removed to Mississippi in 1883. He remained on the farm until 1884 when he entered Mississippi College. For seven years, "off and on," he studied in this institution. While in college he was converted and joined the church at Clinton in 1884, and was baptized by Rev. A. V. Rowe, who was then pastor of the church. Feeling impressions of duty to preach, he yielded and was licensed to do so by the Shubuta church in August, 1886. He was ordained by the Shady Grove church, Jasper county, in March, 1888. He was married to the daughter of J. C. Lyon, of Heidelburg, Miss., in March, 1888. He moved at once to Sandersville, Miss., and took charge of the school at that place. In connection with his school work he served the churches at Bethel, Augusta and Soninlovie. In 1890 he was elected professor of Latin and Greek in Lake Como Institute. He accepted this position and remained there two years when he resigned to accept a position at Hickory Grove as teacher, but in 1893 he was elected principal of Lake Como Institute, which he accepted, and is now (1894) at work there in that capacity. Still he has been serving churches in his reach as pastor ever

since he has been in Jasper county, notably among which are Salem and Phaltai. Mr. Roper is one of the rising young men of Southeast Mississippi, as a preacher and as an educator.

Thomas J. Rowan, the youngest of nine children, was born December 9, 1854, in Copiah county, Miss. His parents, Samuel and Jennie Rowan, are from South Carolina. He was always considered a pious and model boy, but was not converted until sixteen years of age. Soon afterwards, having the ministry in view, he became a student of Centenary College, Jackson, La., under the care of Rev. C. G. Andrews, a distinguished Methodist divine. By his brilliant intellect and studious habits he soon won the esteem and confidence of all the professors, especially the president, who invited him to make his home in his family, treating him more like a son or companion than as a pupil. With the students there, as well as with those at Mississippi College and the Southern Baptist Theological Seminary, he was, beyond question, a universal favorite. Possessing as he does, an ardent love for God's word, regarding its teachings above the opinions of men, and knowing that the Master whom he had professed to love preferred obedience to sacrifice, he began to pass through the bitterest, yet sweetest, experience of his life, when he undertook a prayerful investigation of the subjects of baptism and communion. I have listened with tears as he told me of the deep waters he was made to pass through, causing an illness so severe that it took months for his wounded heart to heal and his unstrung nerves and sympathies to tone up into harmony.

Deliberate in reaching conclusions, he asserted his own indefeasible right of maintaining them. In his eighteenth year, while a student of Centenary College, he united with the Baptist church at Jackson, La., and was baptized by Rev. S. A. Hayden. By the same church he was ordained, Revs. S. A. Hayden and George Hayden constituting the presbytery.

After changing his faith he entered Mississippi College, where the writer's acquaintance with him began. His deep-toned piety, modesty, brilliancy, eloquence, class-standing and manliness secured for him the admiration of the whole

school and community. He was elected orator for his literary society several times, and was considered its brightest star. Ambitious and studious, he completed the A. B. course at Mississippi College at the age of twenty-one.

Mr. Rowan spent three years and a half in the Southern Baptist Theological Seminary, completing the full course, excepting a small portion of the Hebrew and Latin. His distinguishing traits of character displayed at college shone brilliantly throughout his seminary course. Modest, yet manly; ambitious, but not self-seeking; talented and handsome, yet humble and reticent; candid and firm, though not aggressive. As a preacher he is pointed, clear and earnest, commanding the attention of the most illiterate and the most cultivated. His tenacious and well-stored memory is a treasury for classical and historical allusions; his sermons are noted on account of brevity, scarcely ever exceeding thirty minutes; unity, hastening everything on to the crisis; simplicity, within the grasp of a child; accuracy and much thought for a young man.

Having spent part of his vacation of 1879 with the Central church, Memphis, the impression he made was so favorable that, on the resignation of Dr. S. Landrum, a few months later, he was earnestly urged by the church to leave the seminary and become its pastor. At the age of twenty-five he became pastor of this, one of the largest and most flourishing Baptist churches in the Southwest.

His labor has been greatly blessed. During the seven months in which he has been pastor of the Central church, there has already been an accession of about seventy members by baptism and letter. He is one of the most gifted of pulpit orators, and we know of no minister of whom we would predict a more brilliant future of usefulness in the service of God.—E. A. Taylor, in Borum's Sketches of Tennessee Baptist Ministers, p. 530, in 1880.

But, alas, in the midst of life and usefulness we are in death. This gifted and eloquent young minister, fell a victim to the insatiate archer at his post of duty in Memphis, July 29, 1882, at the age of twenty-eight. He left a young widow to mourn his loss, who is a daughter of Rev. E. C. Eager, so long and favorably known in Mississippi. His remains

were carried to his old home in Copiah county, Miss., for interment, and there await the summons of the resurrection morning.

REV. A. V. ROWE, D. D.

Abner Vernon Rowe was born at Lexington, Miss., April 28, 1848. His father and mother were members of the Baptist church at Lexington and in their home was always a glad welcome for the Baptist preacher. At the close of the war the family consisted of a sister and two brothers, all the others having died. At the town school the subject of this sketch had received training which would enter him in the college sophomore class. In 1866 he taught a small country school and in 1867 took charge of a school near Oregon Baptist church, five miles west of Lexington. He was converted under the pastorate of Dr. J. W. Bozeman, in the summer of 1867 and was baptized into the fellowship of the Oregon church. He remained in the same community teaching until the summer of 1869. From the time of his conversion he had convictions of a call to preach, but not until this summer of 1869 did he desire to enter the ministry. Unknown to himself members of the church were feeling about it as he did. One day Deacon Jackson stood up in the church meeting and called the attention of the church to the fact that God calls men, and, to the surprise of the young man, announced that he believed A. V. Rowe was called to preach, and moved that he be set at liberty. That fall, at the instance of James Nelson, he entered Mississippi College,

from which institution he graduated in June, 1872, in the A. B. course. During his college course, especially in the last year, he did much preaching, giving once a month each to the churches at West's and Pelahatchie. In the latter church there had been a great revival under the preaching of Messrs. Rowe and Sanford, resulting in the taking in of many members, and as neither of the young preachers were ordained Rev. T. J. Walne was sent for and came and baptized for them. The West's church called for his ordination in 1872, and a presbytery, consisting of Revs. Mat. Lyon, Henry Pittman, Hilary W. Portwood, and Henry T. Sproles, was authorized to ordain him.

In the fall of 1872 he entered the Southern Baptist Theological Seminary, where he remained two sessions, taking a select course. In the spring of 1874 he left the seminary to take missionary work in company with H. T. Haddick in the Yazoo Association. The association regarded the work done by these young men with great favor. The church at Goodman was organized as a result of their labors, nobly seconded by those of James Nelson who came just in season as if specially sent of God. Twenty-five persons were baptized, the church was organized and called Mr. Rowe to be missionary pastor. In other meetings blessings followed his labors. The church at Lexington a few months later called him, so that by July his pastoral engagements forbade further missionary operations. On July 12, of this year (1874) he was married to Miss Fannie J. Dodds, of Crystal Springs, who has been a help-meet to her husband of remarkable power. In the winter of 1874 the church at Durant called him, and, making Durant his home, he began his work as pastor of the Goodman, Lexington and Durant churches. In 1880 and 1881 he preached to the Kosciusko church in connection with Durant and Goodman.

In 1882 he moved to Clinton, Miss., and became pastor there and at Edwards and Raymond. In 1883, on the death of Prof. Timberlake, of Mississippi College, Mr. Rowe was chosen to the professorship of Latin in his alma mater. At the meeting of the State Convention in 1884, under the head of "discouragements," the board of trustees said of Prof. Timberlake's death: "This was a severe and unexpected blow.

In our amazement we sat as those dumb before the Lord. We knew not what to do. There was darkness and apparently no light in our pathway." Under the head of "encouragements," the Board added: "But there is a bright side. Severe as the loss of Prof. Timberlake was to the college, it was not irreparable, and again we learned the important lesson that no one of us is absolutely essential to the success of any God-approved enterprise. His purposes will stand fast whether we live or die. He is in no wise dependent on us. Rev. A. V. Rowe was in a short time elected to fill the place made vacant by the death of Prof. Timberlake. It affords us pleasure to say that he has given entire satisfaction in his work, and we bespeak for him a career of eminent usefulness in the college." In the fall of 1884 he resigned the pastorate of the Clinton church and accepted a call to take charge once more of the Durant church, which he had given up in 1883. In the summer of 1885 returned with his family to Durant and became Principal of the Durant High School, and while doing this work he was pastor also at different times of West's, Sidon and Bethel churches. In the winter of 1887 having accepted a call to the Winona church he moved to that town and successfully and ably filled the pastorate until March, 1893, when he was elected corresponding secretary of the Convention Board of the Mississippi Baptist State Convention. He had been connected with the old State Mission Board at Oxford, and in the reorganization of the mission work in 1885 was made a member of the Convention Board. He has been a member of the Board of Trustees of Mississippi College since 1877, and, while in Clinton, was corresponding secretary and treasurer of the Board of Ministerial Education. He has baptized in his ministry over five hundred people; has organized two churches; has interested his people in building the parsonage at Durant and Winona; has built one church house, and, like David, prepared the way for the erection of the beautiful house of worship now being built at Durant. The Trustees of Mississippi College conferred upon him the honorary degree of D. D., June, 1894. During a number of years consecutively he was elected presiding officer of the Yazoo Baptist Association until in 1892, he declined further election because of his duties as corresponding secretary. Dr. Rowe

is a man of strong convictions, of unflinching and unswerving integrity and has the courage to maintain his convictions. He would suffer martyrdom rather than compound with error or any thing he conceived to be wrong. He is energetic, capable and efficient in whatever he engages. He has a fine voice, splendid physique and perfect health. God has fitted him for work and he is an indefatigable worker. His home life is blessed with a loving wife and five children, three of whom have been baptized by their father. Four children have "fallen on sleep" and wait in the better land the coming of loved ones.

T. Y. Rowland. Rev. W. H. Head, in 1884, says: "This brother lived many years and preached much in the bounds of the Louisville Baptist Association. He was pastor for some time of Antioch church, near which he lived, and of other churches. He labored also in the Kosciusko Association. He was not gifted as a sermonizer, but was gifted as an exhorter and his labors were blessed. It was customary in effort meetings especially for one minister to preach a sermon and another to conclude by an application of the discourse, and with exhortation to the unconverted. In the latter work Brother Rowland was eminently gifted; in his happiest mood was the equal of any I ever knew. He married late in life and was married unhappily. By this unfortunate circumstance his life was embittered and his usefulness injured.

Joshua T. Russell was pastor of the Columbus church in Joshua T. Russell was pastor of the Columbus church in 1850 and 1851, and in all the general meetings of the churches and associations during his short pastorate he was greatly honored by his brethren, which indicates that he was a man of influence and ability. Of his subsequent history we have no knowledge.

J. M. Sammons was licensed to preach the gospel by Salem Baptist church, Wayne county, Miss., May 15, 1880, and preached his first sermon the next night on John 9:27, "Will ye also be his disciples?" Early in 1881 he accepted a call to Zion Hill church, and, May 16, 1881, he was ordained to the full work of the ministry, by the following presbytery:

W. West, and S. Hilburn. He served Zion Hill once a month until 1883, with two baptisms. In January, 1882, he began as pastor with Big Creek church, Wayne county, for some time previously pastorless, and served this church until August, 1887, being succeeded by Rev. W. West. He received during this pastorate thirty members by baptism. During 1883 he preached a few months to the Sand Hill church, Wayne county, with little visible success. In 1885 and until August, 1886, he was pastor of Hollis Creek church; of Sand Hill, Green county, from August, 1886, till September, 1887, baptizing six. He was then out of the pastorate for one year. From the fall of 1888 till August, 1889, he was again pastor of Big Creek church, earnestly preaching missions, pastoral support, etc., and baptizing seven. On November 24, 1888, he began, under appointment, serving as missionary of the General Association, for one-fourth of his time, and continued in this work till October, 1889, then giving it up as it was a difficult and inaccessible work for him. In it he gave forty-eight days, forty-nine sermons, baptizing two, and organizing one church, afterwards constituting another from that work, traveled thirteen hundred and thirty-two miles and receiving ninety-five dollars. From January till August, 1889, he was pastor of Black church, Ala., for one-fourth time, baptizing four and receiving several by letter. From October, 1888, till May, 1890, he was pastor of Antioch church, Ala., receiving twelve members by baptism. At Boice school house, from his General Association work, aided by Rev. W. West, he organized there the Johnson's Creek church, of which he was pastor until August, 1890. From November, 1890, till October, 1891, he was pastor of Hurricane church, Ala., being succeeded at his request by Rev. J. O. Crawford. From March till December, 1891, he was pastor of Centre Ridge church, Clarke county, receiving by baptism twenty-two. From August till December, 1891, he was pastor, to fill a vacancy of Salem church, Waynesboro, his home church, until Rev. T. E. Tucker was settled there for 1892, baptizing one, organizing a missionary society, effecting a plan for the church to pay his successor a salary of one hundred and fifty dollars, and raised ten dollars for missions. Determining to change his field, and being disappointed in a purpose to study in Mississippi Col-

lege, earnestly desiring to improve his education, failing in other plans, but getting, perhaps, where the Master wanted him he located at Poplarville, Pearl River county, but all pastorates being filled he had no preaching work until the summer of 1892. At that time it was arranged for him to supply for several months Juniper Grove church during a temporary absence of the pastor, Rev. A. M. Slaydon. His energies in the work in that county and his zeal were quickened the longer he remained there. However, there being no opening he felt disposed to leave, but in November, 1892, he was called and accepted the pastorate of Juniper Grove church and remaining in that work until September, 1893, he baptized fifteen and received several by letter and two by restoration, the church keeping up a Sunday-school, contributing to many benevolent objects, liberating W. H. Smith to preach. He left in the church a growing sympathy for the work of the State Convention. Early in 1892 he began preaching at White Sand school house a destitute neighborhood, held a meeting later, got the people interested in building a good house of worship, expecting to organize a church, got the material on the ground and expected to build in the summer of 1894, doing most of this work gratuitously. Just now he is not in a pastorate, but is interested, and ready to lay hold of any work God places before him, is now visiting destitute places, helping pastors occasionally in their work. He has a great sympathy for Baptist preachers. He has been the pastor of twelve churches, baptized seventy, assisted in the organization of three churches, assisted in the ordination of four preachers and fourteen deacons, married twenty couples and attended several funerals. In 1890 he attended the first Theological Institute held at Howard College, East Lake, Ala., and felt greatly benefited by it but could not attend others. Desiring to increase the interest in such work he introduced to some of his brethren Dr. Anderson's correspondence course and his sermon system. It caused such delight that they had Dr. Anderson visit Poplarville in July, 1893, and hold a few days institute, which was to be repeated in the summer of 1894, somewhere in that vicinity. Mr. Sammons has tried several times to go to Clinton but has never succeeded in getting there; he continues trying, however, to get rid of ignorance and improve his edu-

cation, and hopes still to see the Seminary. He is in full sympathy with all the work of the State Convention, and hopes soon to know of another branch of Christian benevolence taken up by Mississippi Baptists—the building of an Orphan's Home, a work he has desired to see for several years. May his desires be realized.

M. O. Sanders was ordained to the full work of the gospel ministry by Harmony church, La Fayette county, Miss., January 14, 1872. The presbytery consisted of Revs. C. B. Young, and J. H. Amacker. He has served several churches and preached a great deal at destitute places. Of his later life we are not informed and do not know if he still lives.

John W. Sanford. Mississippi probably never lost a more brilliant and eloquent young man than John W. Sanford. He was born near Ripley, Miss., January 29, 1848. His father died when he was a small boy and his mother was left with a large family. His mother was an excellent woman and she was remarkably successful in training her children. The boys worked hard on the farm. John was converted in his boyhood and baptized into the Ripley Baptist church. At the age of twenty-one his church licensed him to preach and at twenty-two he entered Mississippi College, at Clinton, where he remained five years, graduating in June, 1875. During his stay at Clinton he was noted as the most eloquent student in the college. During these five years at college he was pastor at New Hope in Madison county and at Pelehatchie and Brandon. During his vacations he did a great deal of work in protracted meetings and always with marked success. At the close of his college course, June, 1875, he was appointed agent for Mississippi College, in which position he did successful work for the remainder of that year. On December 20, 1875, just as he was ready to settle at Corinth and take charge of the churches at Corinth and Baldwyn, he was married to Miss Janie Lowrey, the third daughter of Gen. M. P. Lowrey. He was exceedingly popular with his churches but his health soon began to fail. He had for years been threatened with consumption and the disease now began to lay hold of him in earnest. In December, 1876, he fled to Florida in search of a

milder climate but it was too late. He died at Palatka, Florida, January 11, 1877. His remains were brought back to Mississippi by his bereaved young widow and buried in the cemetery one mile from Blue Mountain. When his death was announced, a sigh of regret went up from the whole State for he had become widely known and was universally popular. Mrs. Sanford, after teaching in Blue Mountain Female College until 1881, went as a missionary to the Chinese in San Francisco, California, and seven years later she sailed for Canton China. Later she was married to Dr. R. H. Graves, of the Canton Baptist Mission, and now (November, 1891), is spending some time in the United States, while she and Dr. Graves are recuperating their health.

John Sansing was the missionary of the Association in 1855, at the time of his death, when the following action was taken: "Inasmuch as an all-wise Providence has removed by death our beloved brother, Eld. John Sansing, Resolved, That we tender our condolence to his bereaved family and friends, and pray that the sad bereavement may be sanctified to their spiritual good." The work of Mr. Sansing as missionary of the Columbus Association was said to be valuable and effective. While a pastor in that Association we had some of his sons members of our church.

Nelson Sansing was one of the earliest missionaries of this body (the Columbus Association) and served in this capacity for a considerable length of time. Afterwards he was pastor of Concord and still later of Mayhew Prairie church. He moved to Texas and died a few years since. He was a brother of John Sansing and like him seems to have possessed in a remarkable degree the evangelistic spirit. Their reports, printed in the old minutes of the association, show excellent work performed.

H. G. Savage (1824–1887). The ministerial career of H. G. Savage extended from July, 1853, to February, 1887, his license to preach having been granted by the Rienzi church July 2, 1853, and his death having occurred February 10, 1887. His ordination took place at Rienzi, November 2, 1853. A. H.

Booth and Levin Savage constituted the presbytery. During the thirty-four years and more of his gospel ministry, the bulk of his work was in the same territory—Tishomingo Association, Northeastern Mississippi. His sermons were prepared with much reading and care and delivered with warmth, and purity of sentiment and style. They were usually about thirty-five minutes long, followed as the general custom used to be (a custom that ought to be revived), by a feeling and appropriate exhortation. His churches prospered, and people often yet weep as they speak of him.

REV. T. C. SCHILLING.

T. C. Schilling was born in Washington parish, La., January 23, 1853. He was raised on the farm until about grown, attending such schools as the country afforded. In 1874 he attended school at Osyka, Miss., under the instruction of Rev. M. S. Shirk, and at Mississippi College for a time during the session of 1880 and 1881. Since that time he has still been a student but has pursued his studies, both literary and theological, in a private way.

A rather remarkable incident in his life is worthy of mention, because showing the special care and Providence of God in the matter. When a boy about ten years old he had a narrow escape from drowning. He was on his way to Osyka to get mail from his father who was away in the Southern army. As he came to Tangipahoa, a considerable river near town, he found that it was quite high from recent heavy rains. Just beyond the bridge was a deep bayou, and the water was very swift. He undertook to go across on a log,

lost his balance and fell in. He went down and up, then down and up again, the strong current finally carrying him near one of the banks when he seized hold of a little bush he could reach and pulled out. About twenty-two years after this providential deliverance from a watery grave he baptized, quite near the same spot, six persons, among them a man sixty-two years of age.

He united with Mount Herman Baptist church, Washington parish, La., October 10, 1869, and was baptized by Rev. Willis J. Fortenberry. He was licensed to preach September 27, 1873, and ordained October 8, 1876, the presbytery consisting of Revs. W. J. Fortenberry, C. F. Crawford, W. H. and E. M. Schilling. He was married to Miss Angie D. James, February 3, 1876. He has been engaged in pastoral work twelve years, serving churches in Washington and St. Helena parishes, Louisiana, and in Amite and Pike counties, Miss. During this time he has traveled in round numbers twenty thousand miles, not including railroad travel, preached twelve hundred sermons, made fourteen hundred and fifty visits, collected for missionary and benevolent work sixteen hundred dollars, attended five hundred prayer-meetings, led in building and improving houses of worship to the amount of seventeen hundred and fifty dollars, baptized three hundred and seventy-five persons, conducted sixty-seven burial services, and celebrated sixty-one marriages. He has at present (1894) the care of five churches, besides being secretary of the Board of Trustees of Gillsburg Institute, Clerk of the Mississippi River Association and Financial Reporter in the Gillsburg Lodge of Knights of Honor. He says: "The Lord has greatly blessed me, and I am very grateful to him for whatever he has enabled me to do for his cause among the children of men."

A. J. Seale, one of the most useful and devout ministers of Jesus Christ who ever lived in the Aberdeen Association, was born in Green county, Alabama. He came to Mississippi soon after the war between the States. He was pastor of the Pleasant Grove church, Pontotoc county, for sixteen years in succession. He was a man of a good substantial education, and an interesting and instructive preacher. But his great power throughout the Aberdeen Association lay in his great

piety and in the strength of a godly life. No one who knew him had the least doubt of the genuineness of his religion, and so every one had unbounded confidence in him. He was the Henry Pittman of Aberdeen Association and every one in the Yazoo Association will understand what that means. He always had as many pastorates offered him as he could fill, and the churches in his care all prospered because God was with him. His health was always very frail and for a number of years it seemed that every year would be the last. His death occurred some time between July, 1886, and July, 1887, and is mentioned in the State Convention minutes of 1887. His life was a legacy to the denomination; his memory is precious and fragrant: "being dead he yet speaketh."

Following are some published testimonials of this man of God: "Eld. A. J. Seale, died in Troy, December 11, 1886, in the seventy-fourth year of his age. He had lived a devout and consistent Christian since his profession early in life. His departure was calm and peaceful, no words were needed in assurance of his blessedness, he lived right hence died right.

"This faithful servant of the Lord, Rev. A. J. Seale, has entered into rest, and thus has passed away one of the veterans. Mississippi has had abler ministers, but never a purer, more lovable one. Truly he was a living epistle, known and read of all men. In all our acquaintance with preachers, we have never met one who appeared to us to be more after the order of John, the beloved disciple. It scarcely need be said that he was greatly beloved by his brethren—indeed, by every one. While he was not a great preacher, he was a good one, serving the same churches for many years so acceptably that they desired no change. He was in full sympathy with every effort to spread the gospel and with all educational movements. Though his health has not permitted him to be in active work for some years his presence at the meetings of the brethren has been inspiring. A word from him, though spoken in weakness from his chair, was more than many words from any one else. The people knew well that they could trust his head and his heart. Though dead, he will live, and his works will follow him."—Baptist Record.

REV. T. G. SELLERS, D. D.

T. G. Sellers, D. D., "a navtive of South Carolina, made a profession of religion in Madison county, Ala., and united with the Huntsville Baptist church. After receiving a full collegiate education in Union University, Murfreesboro, Tenn., graduating in 1854, he filled his first pastorate at Athens, Ala., in 1855 and 1856. In August, 1856, he was united in marriage with Miss Mary E. Crenshaw and moved to Starkville, Miss., the following year, became pastor of the Baptist church at this place and has held this position during all the years since (until recently he resigned because burdened with other duties), steadily growing in popularity and in the affections of his people. During this long pastorate of twenty-three years, he has been instrumental in the conversion of many souls to the Savior. In July, 1865, as he preached a most earnest sermon from the text; 'Behold, I stand at the door, and knock, etc.,' a youth in the audience received power to open his heart and joyfully welcome the divine guest as the Master of its affections, and now traces this little tribute to the zeal of his father in the gospel. Mr. Sellers has also been a laborious and successful educator. For a number of years he taught the Male Academy, but finally gave it up with the determination to cease teaching. The citizens of Starkville, in 1870, determined to establish a Female Institute and elected him to the presidency of the new enterprise. This institute has steadily grown in influence and popularity until it has become, under the efficient administration of its president, one of the leading female colleges in East Mississippi. Some time after

the loss of his wife, in 1870, Mr. Sellers was married to Miss Sallie Crenshaw, an excellent Christian worker. He has been moderator of this association at its last eight sessions. Previous to that he was clerk at eleven sessions. For a considerable period he has been President of the Executive Board and takes a deep interest in its work. He is exceedingly careless of newspaper notoriety and has perhaps neglected opportunities for doing good in that direction, as he is an able theologian, a vigorous thinker and a graceful and elegant writer. But, whatever may be said of others, he cannot be charged with having the mania for writing, although he could do it so well." The brief mention of this eminent man of God, given above, was written in 1881. It was about that time or perhaps earlier or later that Mr. Sellers was invited to deliver the commencement sermon before the faculty and students of the South Western Baptist University, Jackson, Tenn. At the same commencement season the honorary degree of D. D. was bestowed upon him by that University. During his presidency of the Starkville Female Institute, which continued about twenty years, from 1870 until 1890, perhaps longer, he was all the while the zealous and laborious preacher for neighboring country and village churches, and in this way accomplished much good. About the year 1891 the educational work in Starkville assumed such a shape that it did not seem advisable to him to continue longer in the presidency of the institute. He therefore sold the institute property to the city of Starkville and turned his back upon the school room forever. Some time in 1892 the pastorate of the Starkville church became vacant by the resignation and departure of Rev. George H. Carter. The church in casting about for a pastor at last fixed their eyes upon the "old shepherd," who had gone in and out before them for twenty-two years in the past and decided that there could be found none so good as he. He was recalled to the Starkville pastorate after having been out of it ten years, and having lived more than thirty years in the community. He entered upon the duties of his pastorate about the first of 1893 and is still (November, 1894) the honored pastor of his old charge. His is an important pastorate, for the State Agricultural and Mechanical College is located there, and it is necessary to cultivate a friend-

ship for the students as also with the faculty of that institution. From year to year he has been elected moderator of the Columbus Association, until now, unless there has been some break unknown to the writer, he has held that office twenty-three years in succession. May the Divine Father deal graciously with him in these latter years of his life and may his declining sun set brilliantly in a cloudless sky.

He has a son, J. F. Sellers, who is honorably filling the position of Professor of Natural Sciences in Mercer University, Macon, Ga. Another son, his eldest, has been for a number of years in the express business and is a favored employee of the company he serves. His eldest daughter is the wife of Rev. W. C. Lattimore, Belton, Texas. The other daughters are unmarried and are still at home with their parents.

J. H. Shackleford was born in Tippah county, Miss., August 21, 1861, and died July 11, 1890. The subject of this notice was a remarkable character. From early childhood his noble, manly and orderly deportment; his earnest devotion to his family and friends and his faithfulness to every duty, marked him as one destined to wield great influence for good. When quite a youth he professed faith in Christ and united with the Clear Creek Baptist church, Tippah county, Miss. He was licensed to preach in the Spring of 1885, and was ordained to the full work of the gospel ministry December 27, 1885. He rapidly developed into an efficient preacher and pastor. He served as missionary for the State Board within the bounds of Tippah Association for one or two years, and did much to awaken interest in the Master's cause in destitute fields, as well as to strengthen many weak churches. He served churches in Tippah Association and also in Tishomingo. All his charges prospered wonderfully. The last year of his active ministry he baptized more than a hundred into the fellowship of the churches with which he labored, all or nearly all of whom were converted under his ministry. For more than a year preceding his death he was a great sufferer from diseases of the throat and lungs, which rendered him unable to prosecute his work. During all his sickness he was cheerful and resigned. He left a devoted wife, his father, mother, brothers, sisters and a host of friends to mourn

their loss. "Blessed are the dead who die in the Lord."—D.

M. A. Sheppard was born February 2, 1860, in Lawrence county, Miss. His father was a farmer and occasionally held some county or beat office and was a deacon in a Baptist church. At the age of about eighteen he joined New Hope church, Marion county, Miss., and was baptized by Rev. R. R. Turnage. In the summer of 1884 he was licensed to preach by the same church, and entered Mississippi College the following fall. In the summer of 1888 his ordination was called for by New Hope church and on August 15, 1888, he was ordained to the full work of the gospel ministry, Revs. R. R. Turnage, J. R. Carter and F. D. Baars constituting the presbytery. He taught and went to school until on June 23, 1891, he was graduated from Mississippi College taking the degree of A. B. Since that time he has been running a small farm in South Mississippi and preaching to churches in South Mississippi and North Louisiana.

Milton S. Shirk, son of Rev. Joseph Shirk, was born in Butler county, Ohio, November 27, 1818. When a child his parents moved to Oxford, Ohio, where he spent his boyhood days. At about fourteen years of age he matriculated a student of Miami University, at Oxford. Here he took his preparatory course. His father consenting, he now determined to assume the responsibility of his further education, and to this end spent two years in teaching school, first in Missouri, and then in Kentucky. After this he returned to college, going to Granville, Ohio, now known as Dennison University.

Having exhausted his means, he again resumed teaching. He obtained a situation at Nashville, Tenn., and afterwards in Mississippi. With finances improved, and the way opening, he went now to Hamilton, New York, entering as a student, Madison University, known since as Colgate University, where he graduated from both the literary and theological departments in July, 1848. He was converted at seventeen years of age, and was baptized by Rev. Abraham Martin at Oxford, Ohio, into the fellowship of Oxford Baptist church, of which his father was pastor. While teaching at Nashville,

his membership was in the First Baptist church, R. B. C. Howell, D. D., pastor. On leaving Nashville for Mississippi, his route lay over the Cumberland Mountains. Traveling on horseback, as the only means, he stopped on the mountains with a citizen for a few days' rest. Those mountaineers he soon found to be a plain, kind-hearted, ignorant people, and to have been lately beguiled by a Catholic priest going among them and from house to house teaching them to pray to saints and to confess their sins only to the priest. Everywhere he had distributed tracts and leaflets with catechisms, and forms of prayer, and picture representations of the saints. He felt that then and there God had something for him to do. A night meeting was proposed. Quite a goodly number came out. His theme was, the Bible in contrast with the teachings of those Catholic tracts, etc. The people seemed interested. Another meeting was appointed for the next night, when he talked to them again. It was then proposed to have a meeting on Sabbath morning higher up the mountains. They met in a large log school house at 11 a. m., and in his inexperienced way he spoke to them, for the last time, the words of life and salvation through Christ alone. No remarkable dream, no wonderful vision, no voice from heaven, did he ever hear, commanding him to preach the gospel. Yet he loves the work—

He "loves to tell the story
Of unseen things above;
Of Jesus and his glory,
Of Jesus and his love."

Coming to Mississippi, after teaching school for about one year, he attended the meeting of the Baptist State Convention, held at that time, 1845, with the Baptist church at Grenada, Miss. By the advice of a committee of the convention he gave his church letter in to the Preston Baptist church, Yalobusha county, Rev. H. B. Hayward pastor, and accepted license to preach the gospel. He was recommended to itinerate for one year in the bounds of the convention. God blessed the work, and during the year some four hundred and fifty members were added to the different churches. In this work he was aided, as circumstances required, by Revs. James G. Hall, of Grenada and H.

B. Hayward of Preston chiefly. During the period of his itinerancy one remarkable incident occurred. Visiting a certain neighborhood on a Saturday, he sought to preach the Word, but was confronted by a whiskey seller who had perched a barrel of whiskey on some rails stuck through the fence on the opposite side of the cross-roads. Preaching was announced, but only half a dozen came in, the crowd paid their devotions to the whiskey barrel. Not to be outdone a night service was appointed. The private house was over half full; at the Sunday morning service, he had twenty to twenty-five in attendance. Continuing these meetings monthly for a time, and some interest being awakened, a meeting of days was appointed. The time came and with it a large concourse of people, all seated under an arbor. After a day or two several professed a hope in Christ, and expressed a wish to unite with the church. Opportunity was given but no one came forward. As the meeting progressed others still were converted, but no move toward a confession of Christ. It was then found that no one of them had ever seen a member received for baptism, and they did not know what to do or how to act. Explanation was given and thirty-four came forward and were received, baptized, and organized into a Baptist church. He has never met with a parallel case. At a meeting of the Mississippi Baptist Convention, held with the Columbus Baptist church in April, 1846, by request of the Preston church, a presbytery was selected and he was publicly ordained to the full work of the gospel ministry by Revs. John Micou, Basil Manly, Sr., D. D., and Isaac McCoy. He has been married three times; first to Miss Eliza S. Washburn, and after her death, 1871, to her youngest sister, Miss Emma H. Washburn, who died in 1886. In December, 1888, he was united in marriage to Miss Mary J. Jesse, who still survives. In all these several relations he has been most signally blessed.

Having graduated at Hamilton, N. Y., he returned south and located in Monticello, Lawrence county, Miss., as president of Pearl River Institute, a school of about one hundred scholars. Resigning this situation he located in Liberty, Amite county, Miss., where he established the Amite Female Seminary in 1853. This was continued with large and in-

creasing patronage until broken up by the war, and his extensive college building, with contents, was burned by the enemy. During all these years he had the pastoral care of three to five churches which he served monthly. Additions by baptism aggregated nearly one thousand souls. In 1868 he removed to New Orleans and was pastoral supply of Coliseum Baptist church, resigning to accept the presidency of Shreveport University. During the second annual vacation of this school he was called to bury his beloved wife Elizabeth S. Shirk. Resigning now his position as principal of the school, he sadly bent his steps back to Mississippi, locating finally at Osyka, Pike county, where he is now living. The tombstone in its cemetery tells the resting place of the remains of his devoted Emma. In a life prolonged, now, to more than three score years and ten, and a ministry extended to nearly fifty years, he has seen almost the entire Baptist ministry of the State changed. In his heart are embalmed the memory of W. H. Holcombe, W. Carey Crane, S. S. Parr, S. S. Latimore, H. B. Hayward, Jas. G. Hall, the giants of former days. Next to these came E. C. Eager and Henry Pittman, who still linger on the shores of time. Then the Middletons, Minters, Norvel Robertson, William Mullins, Samuel Mullins, Thomas Bond, Samuel Bullock, Zach. Reeves, Jesse Crawford, Ham McKnight and others of more recent memory, all men of God and greatly blessed in their work of winning souls to Christ. These all "rest from their labors and their works do follow them." Most of these were what would be called illiterate men, though men of strong native talent, of ardent piety and burning zeal for God. These were largely the pioneer corps, and largely and well did they prepare the way for the coming army of the equipped soldiers of the cross. Since his coming to Mississippi, in 1848, a new era has dawned upon the Baptists of this State. God in his providence directed the steps of mother Hamilton's student south, and finally located him in Clinton, Hinds county, in charge of the educational interest of our rising ministry. In this department he has well and faithfully worked, and to-day, in point of scholarship and efficiency, the Baptist ministry of Mississippi is entitled to a first rank. Since then, too, the aggregate of churches and membership,

communicants, has more than doubled. For all this, more than to any other, we are indebted under God to W. S. Webb, D. D.

The statistics of Mr. Shirk's ministry can only be given from memory, as his memorandum book was lost during the war. The number of sermons preached may be put down at six thousand; number of baptisms two thousand; number of marriages four hundred; number added to the churches with whom he has labored in protracted meetings six hundred. To God and his Christ be all the praise. He is still in the active ministry, in the pastorate, and whether many or few days yet be allotted to him he would spend them all in the work.

S. W. Sibley was born July 15, 1848, in Yazoo county, Mississippi. He was reared on a farm. He was converted at about the age of fourteen. Soon after his conversion he joined a military company and says he became very, very cold and wicked. At the age of nineteen, however, by the wooing of God's Spirit and religious influences, he was reclaimed from this sad and wicked wandering, and entered the Master's service heartily. Soon thereafter he felt impressed to preach. He entered Mississippi College about 1870. He was there only one month when a severe spell of sickness prevented further attendance that session. But he entered again in the fall of 1872, and remained in pursuit of his collegiate studies a part of two terms. Financial pressure caused him to leave again. He taught school on Fair River in Lawrence county. After some twelve months he returned to Yazoo county. He spent two years in preaching and teaching, and entered Mississippi College again. From this college he was graduated in June, 1877, with the degree of B. S. He was pastor of Mound Bluff and New Hope churches, in Madison county, twelve years after leaving the college. In the fall of 1878 he entered the Southern Baptist Theological Seminary, Louisville, Ky., and remained there until the summer of 1880. At the beginning of 1880 he was called to the important pastorate of the Corinth church, and entered heartily into the work. Feeling that "whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," he was mar-

ried during his first year at Corinth, to Miss Abby Thigpen, daughter of S. J. Thigpen, of Raymond, Miss. He spent 1880 and 1881 in the service of the Corinth church. In 1882 he was called to Okolona and Verona churches. Here again he put in his best energies and served these churches well for two years. Receiving an invitation he became pastor of the Hazlehurst church. In this pastorate he wrought well and God wrought with him. He served this church for four years, ever growing in the affections of the people. Owing to ill health and a broken limb, 1888 was spent by him at home, in revival meetings and in traveling for the "Baptist Record." In 1889 he was invited to the pastorate of the church at Summit. In this important church he has done an excellent work. It was our privilege to attend the Baptist State Convention, held, in 1893, with pastor Sibley and his people, and it was beautiful to see the mutual attachment which existed between them. He ever grew in their esteem, but, alas, there must be separations in this world. The hand of providence seemed to point pastor Sibley to another field and in the fall of 1894 he bade them a sad adieu in order to accept the pastorate of the McCombe City Baptist church, where his labors begin January 1, 1895.

D. M. Sims died at his home in McCool, Miss., February 1, 1890, aged seventy-three years and three months. Brother Sims was one of the pioneer preachers of this country. It was through the agency of Brother Sims, that many of the churches of this country were organized and built up. His afflictions were long and severe. Nearly seventeen months he was confined to the house, but he expressed perfect submission to the will of the Lord. Brother Sims leaves an aged companion, three children, a number of grand-children and many friends to whom we extend our sympathy in this their bereavement.—W. H. H. Fancher.

J. W. Sims, son of D. M. Sims, has long been pastor in this body. When first impressed with the duty of preaching he was aided by the association and spent a time in Mississippi College while Dr. T. J. Walne was there. For a number of years he has been, and now is, earnestly engaged

in preaching the gospel. His work has been blessed to the conversion of many souls. All esteem him as a man of piety and zeal in the work of the Lord. Nothing so impresses itself upon his hearers as that he feels himself unworthy and relies implictly upon the arm of the Lord. He is still living and earnestly engaged in the work of the Lord. It is emphatically true of J. W. Sims that he is "abundant in labors." His present address is Plattsburg, Winston county, Mississippi.

Ezekias Z. Simmons was born near Corinth, Alcorn county, Mississippi, March 1, 1847. He was baptized at Kos-

REV. E. Z. SIMMONS.

suth, Mississippi, in 1861 at the age of fifteen. While a mere boy he served two years under General Wheeler, in the Confederate army. After the war, he studied as health and means

would allow, at Georgetown and Bethel Colleges, Kentucky. He was ordained to the full work of the ministry in 1869. On the 23d of November, 1870, he was married to Miss Maggie D. Clamrock; and the 3d of December following they sailed for Canton, China, as missionaries of the Foreign Mission Board of the Southern Baptist Convention.

Mr. Simmons is a native of Hardman county, Tenn., but being early left an orphan, was reared by an uncle in Florence, Ala. Failure in health made a return to America imperative in 1874. For a time they labored among the Chinese, in California, under the American Baptist Home Mission Society. He then spent two sessions in the Southern Baptist Theological Seminary at Louisville, Ky. In February, 1880, Mr. and Mrs. Simmons, with fully restored health, returned to China. His labors consist largely of itinerating tours up the several navigable forks of the Canton River, and have been greatly blessed in the conversion of many heathen. Mr. Simmons has been and is still one of the most devout and consecrated of our missionaries. During his visits to the home-land he has often mingled in the assemblies of Mississippi Baptists and his presence is always a pleasure and benediction. On one occasion he met with the Baptist State Convention, in Starkville, a short time previous to his return to China. In concluding an address of real pathos he said, in substance: "Now, brethren, I must tell you good-bye. I go soon to my home and work beyond the ocean waste. We may not meet again on the shores of time. Meet me in the better land." But his emotions so overwhelmed him that he could not speak and took his seat with tears rolling down his cheeks. While perhaps he has not invested his work with the glamor and romance which has been thrown around the work of some of our missionaries, he is nevertheless doing honest, self-sacrificing and consecrated work and his whole heart is in his work. During Dr. R. H. Graves' absence from China Mr. Simmons was pastor of the First Baptist church, Canton, China. While Dr. Graves is on the field he engages in a general evangelistic work as already mentioned.

W. L. Skinner leaves the State. His resignation has been (1890) offered to his churches, Corinth and Iuka to take

effect in December. He has not yet fully decided where his future home will be—most probably in Texas. This announcement will sadden many hearts. For fourteen years Bro. Skinner has faithfully served churches in the Tishomingo Association. These have been years of development and progress in many directions. He was the first among us, to depend entirely on the churches for a support, that he might give himself "continually to prayer and to the ministry of the word." They did not disappoint him. Under his wise management as chairman of our Executive Board, our State and foreign work assumed its present proportion. His consecrated life, his faithfulness in presenting the word of life, his deep sympathy for mankind, and his tact as an earnest pastor added to his skill in raising funds for the "furtherance of the gospel" have made an impression on every part of the association and won for him a warm place in all our hearts. May God bless him and his noble family wherever they may go. Yours in labor and hope.—J. H. Taylor.

1890.—Rev. W. L. Skinner announced to the church here (Corinth) yesterday that he expected to leave the State on January 1st, and therefore could not serve as its pastor longer than that time. The church has been very prosperous during his pastorate. Twenty-nine accessions this year and over two thousand dollars raised for sundry purposes. The old church building is being torn away and work will begin on the new this week. The new church is estimated to cost from eight thousand to ten thousand dollars.—J. D. Bills.

Mr. Skinner now lives in Brownwood, Texas, and is as full of work as ever.

William L. Slack, M. D., son of Elijah and Sophia Slack, was born April 5, 1819, on Fourth Street, Cincinnati, Ohio. His father was a Presbyterian minister of talent and influence; he was also for many years Professor of Chemistry and Pharmacy in the old Medical College of Ohio, located in Cincinnati. In the year 1836 Dr. Elijah Slack moved with his family to Brownsville, West Tennessee. Here his son, William L., assisted his father in teaching for three years in the Brownsville Academy. In 1839 Dr. W. L. Slack moved to Bolivar, where he taught a classical school until

the fall of 1840, at which time he attended medical lectures in Louisville, Ky., to prepare himself for a practicing physician. He then settled in Denmark, Tenn., at which place he married Miss Sarah Johnson, a lady of piety and intelligence and a member of the Baptist church. In 1842 he removed to Belmont, Tenn., where he taught a classical school with great acceptance. In 1845 he returned to Denmark, Tenn., and took charge of a classical school which he taught eight years. Dr. Slack was, at this time, a member of the Presbyterian church at Denmark, Tenn. Though possessed of great filial affection, and a high respect for the talents and piety of his venerable father, his knowledge of the Greek often awakened doubts in his own mind with reference to the scriptural authority for the doctrines and ordinances of the church in which he was brought up, and which he had once regarded as almost infallible, connected with which were father, mother, sisters and brothers, the nearest and dearest of all earthly ties. These doubts he tried in vain to subdue, but once awakened, nothing less than a thorough investigation of the subjects of these doubts could satisfy his investigating mind. Many circumstances arose to create a feeling of disquiet, with reference to the performance of Christian duty. Once convinced that immersion alone is Scriptural baptism, he felt that he never had been baptized; for what can an infant know of *believer's* baptism? Then, if he had not been baptized, the Scriptures furnishing no authority for infant sprinkling, as a believer it was his duty to obey this ordinance of the gospel as taught in the divine Word. To know what duty and truth required, was, with him, but to perform it, however great the sacrifice of feeling or worldly interest. Surrounded by kindred and friends to whom he was fondly attached, none but one similarly situated can realize how great was the trial to sever these social and religious ties by a change of church relations. Something of this may be gathered from the letter addressed to the members of the Presbyterian church of which he had been a member, written on the morning of his baptism into the fellowship of the Big Black Baptist church, near Denmark, Tenn., which is as follows:

Denmark, Tenn., September 13, 1847. My Dear Breth-

ren:—It is with much sorrow and regret that I address you this morning, in view of the step which I shall take this day. I feel it my duty solemnly before God, as I have to answer for myself, and not for another, to withdraw myself from the Presbyterian and attach myself to the Baptist church. A candid earnest and lengthy investigation of the Word of God has led me to this solemn determination. God knows my heart; that I love the Presbyterian church, and especially the one to which I have been attached for several years. Raised and educated by Presbyterian parents, surrounded all my life by its influences and affections, my heart is full of the keenest sorrow at the thought of withdrawing from under its great and widespread banner, and from brethren and sisters whom I have long cherished with a fond and sincere attachment. But God's Word is my guide in this life—it will hold me responsible in the great day of reckoning, and to have obeyed it on earth while surrounded by trial and temptation, will be a source of infinite and unalloyed happiness in the kingdom, and around the throne of God, in heaven. May the Lord of Righteousness incline your hearts to look upon your brother in charity, and still to continue the affectionate regard which you have ever manifested toward him, and which he so ardently desires.—W. L. Slack.

A few hours after the above letter was written he was baptized in the Big Black, by Dr. Bateman, his pupil, who was at that time pastor of the Baptist church at this place. In "Slack's Reasons for Becoming a Baptist," a little work published at Nashville by J. R. Graves, a short time after his baptism, all the reasons are given for this change of church relations. Impressed with the belief that it was his duty to preach the gospel, he was by the unanimous consent of the Denmark (formerly Big Black) Baptist church, of which he was a member, ordained to the ministry on the fourth Lord's day in May, 1852, the presbytery being Revs. C. C. Connor, G. W. Young, and a brother Miller, whose given name is not remembered. He was at that time pastor of the Baptist church in Jackson, Tenn. Rev. C. C. Connor, a most eloquent preacher, president of the West Tennessee Baptist Convention for many years, preached the ordination sermon; Rev. G. W. Young, a most excellent and devoted pastor, made

the ordination prayer, and Rev. Mr. Miller delivered the charge. Dr. Slack afterwards served this (Denmark) church as pastor during the years 1852 and 1853. Much as he desired to perpetuate kind relations with the churches to which he had belonged, his change of church relations resulted in bitter animosities. This prompted the members of Big Black church to invite Dr. J. R. Graves to discuss the subject of infant baptism and kindred topics, with Reuben Burrow, a Cumberland Presbyterian, which he did in a masterly manner, utterly demolishing the grounds that Burrow advocated. At the close of this debate, the excitement became so great, after Mr. Gillespie, the presiding minister at Denmark, arose to speak, that when Dr. Graves attempted to reply, he was roughly ordered to sit down. Glancing with his eagle eye over the excited audience, he paused an instant, when with a significant wave of the hand, he exclaimed: "You here see, my friends, a fair exemplication of the spirit of pedo-baptism." The debate closed in utter confusion. Wishing to be properly understood alike by friends and foes, Dr. Slack prepared and had published, "Slack's Reasons," a little work that has found great favor with the Baptists. After the debate referred to, Dr. Graves held a protracted meeting at Big Black, which continued two weeks with wonderful interest, and resulted in the conversion and baptism of nearly one hundred persons. In the fall of 1853 Dr. Slack received and accepted a call to the presidency of the Mary Washington College, at that time a flourishing Baptist school, located near Pontotoc, Miss. In the same year he became pastor of the Pontotoc Baptist church, which he has served in that capacity (except a short period that Dr. Bateman was pastor) up to the present time, a period of nearly twenty-three years. During this pastorate an amount of harmony and unanimity have existed between pastor and members, seldom found in any church.

In August, 1859, Mrs. Sarah Slack died, leaving two children—Mary Emma, and James T. The daughter died in her seventeenth year, at the Mary Sharpe College, Winchester, Tenn. The son, a promising young man and a member of the Baptist church at Pontotoc, still lives. In March, 1861, Dr. Slack married at Friar's Point, Miss., Mrs. Angie S. Smith, a decided Baptist, a lady of rare qualifications of heart and edu-

cation. She, also, is the mother of two children—William M. A. and Mary Angie. During the war, Dr. Slack, by the request of many friends, remained at home employed in his profession, practicing and furnishing medicines to the soldiers' families, free of charge, a part of the time. During this struggle, hundreds of Confederate soldiers were fed, many clothed, and not a few kindly cared for in sickness for weeks at a time, free of charge. In all this, Dr. Slack found a willing helper in his wife. A firm defender of Southern rights during the war, the surrender left him, like thousands of others, deprived of nearly everything but a clear conscience and a home that had been many times robbed of almost everything valuable. Soon after the war, the necessity of a good Baptist school becoming apparent, Mrs. Angie Slack originated the Baptist Female Seminary, which continued to increase in patronage and favor until 1870, at which time Dr. Slack became president. Under his masterly management, this school, self-erected, self-sustaining, has continued to increase in favor, not only with Baptists, but with the patrons of thorough education, wherever it is known. After Dr. Slack became a minister of the gospel, he yearly served from one to four churches as pastor. Modest and unpretending; ever avoiding, rather than seeking notoriety; his best efforts were often made where no reporter heralded abroad the heart-searching and sublime gospel truths uttered by the speaker. Of the estimation in which his talents and fitness for controlling and training the young for usefulness in life is held, he has had many flattering evidences in the solicitations of friends in his own State, in California and other places, to build up educational interests. Such is a brief outline of the life of Dr. William L. Slack, as known to the writer. May he long live, not to dazzle the world by a false notoriety, but to make it wiser and better by his precepts and example. —Borum's Sketches.

That was written fourteen years ago (in 1880). Dr. Slack continued his work in the Female Seminary at Pontotoc until 1881, when he removed to Friar's Point and became missionary pastor of the Baptist church, partly supported by the State Board. In that capacity he labored on at Friar's Point until 1891. During his residence at Friar's Point he had the misfortune to lose his wife, Mrs. Angie S. Slack, leaving him a

second time bereaved of a wife's gentle influence. In 1891 he became pastor of the Rowan Memorial Baptist church in the city of Memphis, where he now (Nov., 1894), lives and labors.

A. M. Slaydon was born in Texas, September 15, 1826. His father, a Virginian, was a professional dancing master and never made any profession of religion. His mother was Miss Mary Bell, and was raised in Louisiana on or near Bell's Island, west of New Orleans. She was a Methodist. The son remained at home until he was twenty-two years of age, under her religious training. None of his connections on either side, so far as known to him were Baptists and none were ever preachers. He was raised in Texas and Southwest Louisiana, with only seven weeks of school training, his father being a poor man and often moved. The dear old mother would read for the children and try to instruct them the best she could, and teach them to be good boys and girls, join the church and be Christians, after the manner of her church training and the theory of her ministers. He loved his mother, but the old nature was so strong he fell into his father's habits, and, leaving his mother's counsel, sought social mirth with eagerness. From this search for social pleasure he fell into vices and crimes which now fill him with pain. Being so vile and full of sin, as he says, he was blind to his true condition having in mind the oft-taught anti-Scriptural idea of "quit your meanness," and was "dead in sins." His father dying, he still continued thus, thinking when he married he would quit his meanness, settle down and be a Christian. On one occasion, on the way to visit a friend in Calcasieu parish, La., he found himself mentally exhorting sinners to repent when the thought occurred to him, you would better repent yourself, and hence he began to realize his sins. The conviction soon wore off. A year later he went to hear a young Baptist preacher, and was then deeply convicted and found no rest until he found it in an humble hope in Jesus Christ, some six or seven years later. During these years he was fighting against the conviction and against believing, often going into sin, his conscience lashing him, to make his sinner friends believe he was not thinking of religion, but was in great trouble, such as cannot be told. He was in love with a Miss Smith, who he had re-

solved to marry, she reciprocating, and then be a Christian, though then there was no engagement between them. He came to Hancock county, Mississippi, and there to his surprise met this young lady for whom he was searching, feeling that a Higher Power had led him. He married, thinking, as before, he would "get religion" and settle down. Strange to say, he felt all this time as strong a conviction that he must preach as after his conversion. He then also felt burdened with the thought that his lack of learning would be a serious hindrance in preaching. Here he was, deeply convicted of sin, feeling the weight of duty to preach, and grieved that he was so poorly qualified for that work! There would also arise in his mind trouble as to which is Christ's church. He went to his library —Webster's Spelling Book, Walker's Primary Dictionary and a family Testament—with God as teacher, pine-knots as his lamp, and studied at night. He learned to read, prayed God to let him find peace of soul. He looked to the law; that was condemnation. One day, as he was laboring with his hands and praying in his heart for pardon, there came into his mind the Scripture: "Christ is the end of the law for righteousness to every one that believeth," when a flood of light was poured upon his soul and he found peace and was so happy! He thought, That is so plain: I can and must tell poor sinners of this way—just trust Jesus! He then went to God's Word to search for the way—the church—to serve him. Christ said, Follow me! He went to hear many preachers preach. He found the missionary Baptists preaching—as Christ and Paul said—that "the Son of man came to seek and save the lost," and as John said, "the blood of Jesus Christ his Son cleanseth us from all sin;" and that "he that believeth and is baptized shall be saved." Further, the Baptists agreed with Paul, "We are buried with him by baptism into death" to symbolize our death to sin, also to represent the burial, and resurrection of Christ. "In fact," he says, "I found in the Baptist churches of that day just what Christ and his Apostles taught in the New Testament, and not until I was assured of this did I decide to cast my lot with them." He felt bound to preach if he joined the church, and he felt so unworthy and insufficent for this work; his wife also was Methodist in sentiment, so that he stood out for a time. His mother a Methodist, his father-

in-law a Methodist, his wife a Methodist and he a thorough Baptist from prayerful study of the New Testament. He prayed that his mother might see the light and that his father-in-law might see it. His mother, he believes in answer to his prayers, investigated and became a Baptist as he had done.

A further trouble was that as he had been so wicked the church would stand in doubt of him unless he could convince them that he was a changed man. So he prayed for "an experience of grace" to tell them but received nothing more than mentioned above—the relief from his burden on that day, his love for God and his people. He talked with his wife as to God's way of saving sinners, but she laughed at his "peculiar ideas" as she called them. He was pained that she could not enter sympathetically into his new found hope. When he spoke to her of joining a Baptist church she would say. "Why do you want to join the church? You are a better Christian than one-half of the church members." He was made to hesitate, his conscience was uneasy, he went to church and prayed for help to live a Christian life, that his wife might be led to go with him into the church, and would often promise himself to join, but did not. He says; "I was ashamed to own my Lord, and to follow him in baptism." He was much interested in a meeting he attended September, 1855, resolving to do his duty, but with a heavy heart failing from day to day to do so. One morning a sister-in-law said: "I want to join the church and want you to join with me. If you will father will not scold me for joining." He told her to join, that he never could. However, he went forward for prayers and his heart was engaged in praying for boldness to do his duty. It was given and that day he united with a Baptist church, forgetting an impressive dream he had intended telling the church, and simply saying: "Tongue cannot express my feelings. One thing I know, I love God, and the people of God." Sunday following he, with thirteen others, were baptized. Just ten years later he baptized fourteen (the same number) at the same spot, and his attention was called to the fact by a brother who was baptized with him. When he joined the church there were not over forty Baptists in Hancock county—only three small churches.

One week later Mr. Slaydon began to exercise in public and

for several years was at work all the time of his leisure for the Lord's cause, and during the thirty-eight years of his service for Christ he has never done anything for the Lord's cause that he regrets or is ashamed of. He has not turned aside from "the faith once delivered to the saints." He has ever taught that. God is a sovereign and his Word is our only rule of faith and practice, in all doctrine, conduct and ordinances. He has no record of work done and can only rely upon his memory. After exercising in public one year he was licensed to preach, in 1856. Nine months later he was ordained to the full work of the ministry, the presbytery being W. H. Varnado and E. W. Moore. He did a great deal of preaching and a number were converted under his preaching before he was ordained. He began preaching in a Catholic community in 1856, where, in 1857, a church was organized with twenty-seven members and grew greatly under his ministry for two years. He was succeeded by Rev. T. B. Mitchell, who had grown up and been ordained there; and he two years later by Rev. R. R. Breland who had also grown up and had been ordained. This church died some twenty years ago, after moving its location. Mr. Slaydon last winter began preaching at the original location and has a gratifying prospect for again organizing there and building a house. He has spent his strong manhood in God's service, and has baptized hundreds. He often now meets persons with white hair, whom he has forgotten who tell him that he has baptized them. He has baptized some who are now preaching: Hardy Smith who is a good man, Jean Vane, said to be an able minister; and others. For fifteen years of his ministerial life he preached regularly to four and sometimes five churches and they always prospered. Every thing he touched seemed to succeed. He never said to a church, give me so much. He did not need it nor want it. Finally he concluded he was under no obligations to the churches, and, as there were preachers of a better type, he would rest and make money to build churches about in the country. He went to merchandising. He did well, but was miserable. He preached some meanwhile, a few times monthly. He got a saw-mill. He lost all of his property; but was then really happy. He even did financially more for his churches than they did for him, with

one exception. He trusted in God for all things needed. One church once promised to pay him sixty dollars; he expected fifty, but received nothing. So he never trusts men since. He says; "Trust Christ for salvation; God for care and protection; the church as your friends." He tells his churches it is their duty to give, but they must not give grudgingly. He has baptized several Roman Catholics, one or two Latter Day Saints (Mormons), several Episcopalians, Presbyterians and Campbellites, and many Methodists. His first Methodist baptism was that of an old sister, who, with her husband, had been a Methodist forty years, converted to the Baptist faith by hearing him read the New Testament. He baptized her husband years after. Many Methodists would become angry with him for preaching on baptism and church polity, he has been assailed twice in words by Methodists preachers for preaching the true doctrine of the Bible in their presence. He was once waited on by a Methodist committee who told him he could not preach in a Union house, which he and other Baptists had helped to build, and said he would preach there, if not in the house then outside; but was invited back into the house, as he told them he would preach Bible doctrine. The entire audience was much interested till the close, except one man. One of the committee was baptized and others led in the way of truth. He says to preachers, God has given you his truth; preach it, and God will bless it to the salvation of his children and they will come out from the world and be saved on the terms of the gospel if they hear it right.

He is at this time (1894) preaching to three churches and two mission stations. His wife has been greatly afflicted for several years, having suffered mentally from a spell of tyho-malarial fever, and feels that all of his time at home should be given to her. He says: "May the remainder of my days be spent with the same zeal I have ever felt in the Master's kingdom. I hope to do something in securing substantial aid for Brother L. S. Foster's Orphanage, when located. May God bless this mention of my life to the good of those who come after me; and may his blessings rest upon all who may read thus of Christ's humble servant, A. M. Slaydon."

Columbus Smith, on October 13, 1872, then residing at Tuskegee, Ala., was called to the pastorate of the Meridian Baptist church, now known as the First Baptist church of Meridian, Miss. As a man, he was of low stature, light hair, blue eyes, and rather florid complexion; broad mouth, prominent nose with large dilating nostrils when animated. He was of a nervous temperament and suffered much from indigestion. He was a native of Georgia, was reared an Episcopalian, was well educated, studied law and preached for a number of years with moderate success, but abandoned the profession of law at the age of thirty-two and entered upon the ministry. At the time he came to Meridian he was about forty-three years of age. He was a hard student, and his course of study covered the whole range of literature. He was fluent and animated. His imagination was vivid, his style easy and graceful, and at times when greatly moved his speech flowed like the mountain torrent, sparkling here and there with brilliant gems of metaphor and classic quotations. He was in every sense of the word a pulpit orator, far above the average, and the pews were always filled when he preached. He was a man of strong convictions, and deep sympathy, and the burden of his sermons was generally the way of salvation. In reading from the gospel the account of the crucifixion great tears have been seen to chase each other down his cheeks, which, added to his splendid reading, would often find response in the flowing tears of his audience. He was possessed of all the elements of a great preacher, and but for his untimely death would have become famous.

He was not a good pastor in the common acceptation of the word. He was too much given to communing with himself, his books and his God to give much time to what is called pastoral work, that is, visiting among the people and making himself agreeable and popular. Then his health, always precarious, would not admit of it; but he was ever ready to visit the sick and the distressed, and to pray with and comfort them. He was successively re-elected pastor for the years 1874 and 1875, these elections taking place in October of the years preceding. At the time of his election in October, 1874, he was in very bad health, and the church gave him leave of absence, and he went to Key West, Florida, under the belief that the

salt atmosphere, and, perhaps, a sea voyage, would restore him; but he grew steadily worse, and in December he tendered his resignation, which was accepted on the 6th of January, and a few days afterwards the sad news was received of his death. On the 20th of January, 1875, the church adopted resolutions respecting him, which are entered on pages 73 and 74 of the Minute Book of the church.

A good, noble, fearless, consecrated and learned minister of the gospel was called to his reward. "Well, done, good and faithful servant; enter thou into the joys of thy Lord." On the first Sabbath in March this year (1875) a memorial service in honor of the memory of Rev. Columbus Smith was held, at which Dr. E. B. Teague, of Alabama, preached the memorial sermon; able, eloquent and touching. The service was held in the new brick church, it being the first held in that church. Mr. Smith often chafed under the delay in getting into the new church, and looked forward with unfeigned delight to the day when it should be dedicated. His funeral service was the first held in it. To him

"Life's dream was past,
All its sin, its sadness;
Brightly at last
Dawned a day of gladness,"

Brighter to him than that which ushered in the dedication of the new church which he so much longed for. "Blessed are the dead who die in the Lord."—Contributed by Capt. W. H. Hardy.

J. A. Snyder, an excellent minister of Christ of the Central Association, who now resides in Jackson, Miss., is a man about forty-five years of age. He was ordained by some church in the Union Association, July 12, 1872. The presbytery consisted of Revs. C. M. Gordon and S. Buffkin. He was pastor of churches in Franklin county, and, moving to Jefferson county, he was the esteemed pastor of Fellowship and Rodney churches. He was also for some years moderator of Union Association. After some years in the pastorate he moved to Clinton for the purpose of securing educational facilities for his son and daughter. While there, living in his own house, and serving neighboring churches, he pursued his own studies.

He had previously graduated in the college course in Mississippi College, in the summer of 1879. Later than this, in the winter of 1885 and 1886 he moved to Jackson the State capital, where he now lives and is the efficient pastor of churches in Central Association. He is a preacher of excellent abilities, and culture, and is an efficient pastor.

E. W. Spencer, the present able and efficient pastor of the church in the city of Macon, first appears in Mississippi as an ordained minister in 1881; at which time his home was at Fort Adams, Wilkinson county. He is next found at Woodville, in the same county, but in 1885 he became pastor of the two influential and important churches of Sardis and Batesville, in Panola county, Northwest Mississippi. In this field of labor he remained for five years, prosecuting his duties with energy and efficiency, and growing in influence and power in the town of Sardis where he resided. It was during his pastorate in these towns that the Sardis Baptist church determined to erect a new house of worship and built a very neat and elegant brick house, of modern style, commodious and convenient, costing, when finished and furnished, about five thousand dollars. In January, 1891, or about that time he gave up his pleasant pastorate with these two towns and accepted the pastoral care of the church in Macon, the former scene of the eloquence of Lattimore, Granville H. Martin, W. H. Carroll, and other eminent and talented ministers. He is now completing the fourth year of his pastorate with the Macon church, in which he has been eminently successful and where he is greatly loved and honored for his works' sake. May he be spared to us yet many years and may blessings still crown his labors.

W. F. Spragins was born in Abbeville district, South Carolina, December 18, 1827. He made a profession of religion in July, 1846, and joined the Baptist church at Enon, Pickens county, Ala. After feeling strong convictions of duty to preach he was licensed to preach by the South Carolina church, Ala., November 20, 1852. He was ordained to the full work of the gospel ministry by the same church in April, 1854. He came into the Columbus Association, Mississippi, January,

1866, and since that time has been partially engaged as pastor of some of its churches. "Since 1866 he has been the successful pastor of some of the most important country churches in this body, proving himself to be 'a workman that needeth not to be ashamed, rightly dividing the word of truth.' In addition to his pastoral work he has also filled the position of Associational missionary, in which he did much good in strengthening weak churches, and was thus employed two years. As the missionary to the colored people, to which he devoted his whole time for a year, he accomplished excellent results. Though deprived of the privilege of a thorough education, he has educated himself quite accurately in Biblical knowledge. His views are generally sound and he is a safe guide for the churches in things religious. He is quite an impressive and practical preacher."—(History Columbus Association, page 127.) Mr. Spragins still (1894) lives within the bounds of the Columbus Association, in his same home and besides his farming interests preaches to neighboring churches as opportunity presents itself. He is a good man and highly esteemed by all who know him.

REV. H. F. SPROLES, D. D.

Henry F. Sproles, D. D., was born near Castilian Springs, Holmes county, Mississippi, January 17, 1844. Of his early life there is not much to be said, as he has not given much information. In his boyhood he was thrown often with Rev. Henry Pittman as his father's house was a preacher's home. Like all boys he was fond of riding horses and usually made a critical examination of the different horses which were entertained at his father's home. While a boy he had received the usual infor-

mation of the presence of a goat in every Masonic lodge. In Durant he determined to find the goat, and accordingly climbed a tree from which he entered the lodge through a window. He did not find the goat but he saw painted on the wall a large eye which seemed to be looking at him wherever he went. In no part of the room could he escape the searching gaze of that eye. It made a profound impression upon him, and in later years he has used this incident as an illustration of the omnipresence of God. In a letter to the "Religious Herald" of October 1, 1885, Rev. G. F. Williams, Ridge Spring, S. C., writes:

"The Ways of Providence.—Rev. H. F. Sproles:—In the letter to the 'Herald' of August 6th, relative to the Mississippi State Convention, Rev. H. F. Sproles is mentioned as the Secretary of the Convention—an office which he has held for some years, and which is only one of the offices he holds in the work of the denomination, both religious and educational. My first acquaintance with him was in the winter of 1864 and 1865. I was then doing religious work in the Confederate army in and around Mobile, Ala., under the appointment of the Home Mission Board of the Southern Baptist Convention. In one of the cotton warehouses where some soldiers had their quarters, after the sermon one day, Brother Sproles made himself known to me as a Christian. He was a member of Wofford's Battery, Company D, First Mississippi Light Artillery, which, having lost their guns at Vicksburg, were using Enfield rifles. I was at once impressed with Brother Sproles' deep interest in religion, which impression deepened at each subsequent interview. Soon a revelation was made to me. One day, after services were over in our cotton warehouse sanctuary, as I was about to leave, Brother Sproles detained me. 'I have something I wish to talk to you about.' In the most diffident manner, the young soldier at length succeeded in acquainting my ear with what no mortal ear had hitherto heard from his lips. It was this; 'I believe I ought to preach.' At that time he held the sentiment timidly and sought my opinion in the matter. It was to me one of those occasions when one fears to speak and yet dares not be silent. I think of the two I now became the more timid. To the best of my recollection, we had some warm and tearful words over the

revelation. He has since said: 'I shall never forget the evening on which I told you of my convictions about preaching—how you gave me instruction and advice, but little, if any, encouragement. This was wise and best.'

"The coming of the call to the ministry I give in his own words: 'A few days before I spoke to you, on the wharf in Mobile, and under an inverted canoe, while I was reading my Bible and praying, I concluded that God wished me to be a preacher. I was glad to yield. Strange time, place and circumstances for such impressions!' Certain military duty had called him to the wharf, a moment snatched for devotion became momentous with a call from God, 'Go, preach the gospel.' There had been a previous surrender. Shortly after he was converted, at the age of thirteen, one day, while plowing and under a tree near his mother's grave, special religious feelings seized him and he gave himself up to Jesus 'for service.' He did not know in what direction and then and there asked Jesus to guide him. Not long after the call to preach in Mobile the preacher was apparently spoiled. Brother Sproles, with his company, were ordered across Mobile river to Blakely, to the fierce conflict of nearly the last engagement in the war. He was thrown out in line with the sharpshooters. At about 3 p. m., April 5, 1865, in the act of firing, he was struck by a minnie ball from the Federal lines. The ball entered his mouth, under his nose, tore all the teeth from the upper jaw on the left side, cut away a part of his tongue and all the bone of the lower jaw on that side, and lodged in his shoulder. He was sent immediately to the hospital in Mobile. I tried to talk to him there, but he could not speak and seemed hardly conscious. He was kept alive by pouring milk into his throat with a long-necked vessel. I helped to put him in a box car on the Mobile and Ohio railroad to be carried to the rear. I bade my embryo preacher adieu, never expecting to hear from him more—it seemed impossible for him to live. He passed on to Meridian, scarcely conscious of anything that transpired. He roused up there enough to write his father's name on paper and got sent home instead of to the hospital at Lauderdale. The doctors said, in his hearing, he must die. What passed in his mind on hearing their opinion, he has spoken of thus: 'When I could think, I recalled my impres-

sions under the boat, and had about these thoughts; If I die, God or I have been mistaken. He would not call me to preach, unless he intended for me to do it. I could not be mistaken about my impressions, and God could make no mistakes; and so I concluded that I would live and yet preach the gospel.'

"The result was that at home he soon began to mend, and in a few months was well. My heart bounded one day, after mail facilities were restored, to get a letter from him. By the help of nature and art he regained enough mouth to speak. The war had turned him aside from his proposed college course. The need of education sorely pressed him. In the winter of 1866 he studied under a preacher, a good and competent man, in an old-field school. He saw in some paper an advertisement of the Southern Baptist Theological Seminary, and concluded that was the school for him, and resolved by God's help to enjoy its advantages. He sold his horses for one hundred and fifty dollars, and with his father's help got through one session. This but sharpened his appetite for more of the training and knowledge of the Seminary. He returned the second year to the Seminary, and arrived there with only fifteen dollars. He worked his way through the other sessions, and in 1890 received a diploma as full graduate of the Seminary." Mr. Sproles was ordained to the full work of the ministry at Sarom church, Holmes county, Miss., in August, 1867, the presbytery being Revs. J. A. Linder and James Newman. During a portion of his Seminary course he was pastor of neighboring churches by whom he was held in the highest esteem. He studied under the late Dr. Wm. Williams, the lamented professor in the Seminary, and Prof. D. T. Smith, of Furman University, during two vacations, in order to be prepared for the work of the following session. Mr. G. F. Williams continues in the "Religious Herald:" "From the Seminary he went to the pastorate of the Baptist church at Carrollton, Miss., where he remained nine years, serving also some country churches. Thence he went to his present field, Jackson, Miss., where he has been five years. In this place of eight thousand people his work continues prosperous and promising. This with several positions of honor in the denominational enterprises, shows what has come of the young

soldier called to preach, and then shortly afterwards wounded, with half his mouth and part of his tongue shot away. Let young men who have the ministry in view and obstacles to surmount take courage, persevere, and rise above them, to have a life crowned with usefulness in the service of the Master." He has remained with ever increasing usefulness and influence, for fourteen years, and is now (November, 1894) the esteemed pastor there. During this long term of service he has also been President of the Convention Board of Mississippi for nine years and recording secretary of the State Convention for twelve consecutive years. He is also and has been for some years a member of the Board of Trustees of Mississippi College. From this institution he received the honorary degree of D. D. in 1890. But the great work of his present pastorate is the building of a Baptist church house and Mission rooms in the capital city of our State. In this work he and his church have been engaged for four years. The following, from the "New Orleans Picayune," will give some idea of this enterprise.

The New Baptist church at Jackson:—In the early part of 1890 a meeting of the members of this church was held to consider the matter of erecting a new house of worship. For over forty years the congregation had been meeting in the old brick building on the corner of West and Yazoo streets, which had seen its best days and was sadly out of repair. The Methodists had built a fine church on the same square, immediately east of the Baptist church, and the contrast was so great that all felt the imperative necessity of a new building of modern style. After some interchange of ideas it was agreed that "we undertake to build a new church, on our present location, to cost ten or twelve thousand dollars." But no sooner did this determination by the church get circulated than protests began to come in from Baptists outside of Jackson, insisting that as the Baptist denomination was the largest body of Christians in Mississippi, it should have a church building in the capital city which should be a credit to it and a fit representative of this great body of Christian workers. The leaders in this movement were Dr. J. B. Gambrell, of Meridian (now of Georgia); Rev. E. B. Miller, of Grenada (now of Arkansas); Captain John Powell, of Grenada, since deceased,

and Dr. W. T. Lowrey, of Blue Mountain. The matter was permitted to rest here until the convention at West Point, when a meeting was held at the instance of some of these gentlemen, and the question discussed by representative Baptists from every section of the State. The result was that the Jackson church was assured that if it would undertake to build a house to cost not less than twenty-five thousand dollars, the Baptists of the State outside of Jackson, would contribute three-fifths of the amount. A committee was also appointed, consisting of the gentlemen heretofore named, to co-

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operate with the local committee in selecting a more eligible site and plans for the building.

The joint committee met at Jackson very soon after the State Convention adjourned and unanimously selected a lot on the corner of Capitol and President streets, in the center of the city. This lot was immediately purchased at a cost of three thousand dollars. It lies eighty feet on President street and one hundred and sixty on Capitol, two squares from the United States post office and court house, and adjoining the Executive Mansion. The building committee on the part of the church consists of Dr. H. F. Sproles (pastor), chairman; J. T. Buck, secretary; Messrs. F. R. Carloss, L.

F. Chiles, R. M. Damaron, B. W. Griffith, F. H. Gulledge, David Shelton and Thomas McLelland. From the numerous elegant plans submitted, the committee selected one by Messrs. Valk & Son, of New York. The cut, which appears herewith, is copied from the photo-lithograph of the architect's design, and is therefore a correct representation of the complete building. As will be seen it is a one story building. It fronts sixty-seven feet on President street and about one hundred and thirty-five on Capitol street. The main entrance is through the tower on Capitol street but there are two entrances from President. The auditorium is in the western part of the building and is sixty-five feet north and south by fifty-one feet east and west. The pulpit and choir platform is on the west side. The pastor's study and choir room are connected with the Auditorium, the seats are to be arranged in a semi-circle and will accommodate six hundred and seventy persons. The Sunday School or lecture room, in the east is separated from the auditorium by sliding doors, thus allowing both rooms to be thrown together when occasion requires. The Sunday-school room will seat two hundred and forty, so that the seating capacity is nine hundred and ten, to which can always be added one or two hundred seats if needed. Adjoining the Sunday-school room are three classrooms, thus making the most complete Sunday-school accommodations to be found in the State. In the east end, on President street, there are three rooms which will be devoted to the use of the Mission Board and the central committee on women's work for the State, making this the Baptist headquarters for Mississippi. The eastern and southern sides are of pressed brick. The window sills, arches over entrance and trimmings generally are of rough stone, the steps to be of dressed stone. The windows and inside doors are to be of cathedral glass, the large window on Capitol street (shown in the cut) will present life-sized figures of John and Christ "coming up out of the water" after Christ's baptism; the contract price of the glass being fifteen hundred dollars. In the walls of the mission rooms there will be four memorial tablets, upon which will be engraved the names of those pioneer Baptist preachers and other honored workers whose children or friends give as much as one hundred dollars towards building

the church. In the tower it is purposed to put a clock. It will cost ten thousand dollars to finish and furnish the house, and an effort is being made to get the money to do that this year. It is believed that five or six thousand dollars can be raised in Jackson for this purpose, and the indefatigable pastor is endeavoring to get an equal amount from outside parties. The worthy object is heartily commended to the consideration of all, especially the Baptists throughout the State.

During the fourteen years of Dr. Sproles' pastorate the church has had a constant and healthy growth. Congregations have been good and general prosperity has attended his work. As a pastor he cannot be excelled. He knows his members and impresses them that he is their sympathizing friend. Always active, he looks after the interests of his church with untiring energy. As a preacher, Dr. Sproles has few equals. Dr. John A. Broadus, president of the Southern Baptist Theological Seminary, says that he is one of the best sermonizers that ever left the institution. His sermons are full of thought, his interpretations of the Scripture are clear, concise and entirely independent of the ideas others have advanced; not that he differs for the sake of differing, or to be thought original, but he impresses one with the idea that his chief concern is to get at the true meaning of the word of God.

John Lee Sproles was born in Durant, Holmes county, Miss., on February 8, 1863. Coming into this world the second year of the civil war, some have laughingly remarked, "The principles of secession seem to have been born in him." The subject of this sketch claims to have never been reconstructed. Being born soon after the famous battle at Chickasaw Bayou, he proudly bore the name of Gen. S. D. Lee, its honored hero. He was converted at the age of ten years, under the preaching of the lamented heroic martyr of fever-stricken Grenada, Hiram T. Waddick. A series of meetings were being held in the Durant Baptist church by the aforesaid brother, assisted by Rev. A. V. Rowe. He was baptized in the Big Black river by Rev. J. H. Cochran, at that time pastor of the church. It has always been a source of gratification that he was baptized in a river. At the early age of twelve years he had decided impressions as to preaching. He never

entered into the active work of the ministry until at the age of twenty-three years, and was licensed by the Ripley, Tenn., Baptist church, September, 1886. Immediately he began preparation for his life-work. He sat at the feet of Jorman, Irby, Denpree and Bourland, for three sessions in the Southwestern Baptist University, Jackson, Tenn. During the summer of 1888, as the result of a meeting held by the subject of this sketch, assisted by Rev. C. L. Owen, a church was organized at Millington, Tenn. At once this church called J. L. Sproles for her pastor and petitioned the sister church at Ripley, Tenn., to ordain him. He was duly examined by the church and set apart to the full work of the ministry October 7th, 1888. The church was assisted by Rev. E. C. Faulkner, pastor, and Rev. I. P. Watterson, of Mississippi, pastor of the Brownsville, Tenn., Baptist church. On account of the vigorous quarantine against yellow fever, Rev. H. F. Sproles, D. D., brother to the candidate, was not able to be present. After finishing his college training, he located two years as pastor of the Covington, Tenn., Baptist church. His work was greatly blessed here. He then accepted the pastorate of the Southgate Street church, Louisville, Ky. During a successful pastorate here of two years, he did full work in the Theological Seminary. Having contracted throat trouble in that climate, he accepted the care of the Baptist church in Shelby, N. C. During a pastorate here of two years, the church was greatly revived and strengthened. All debts were paid off and one hundred and seventy-five added to the church, more than half of them by baptism. Feeling that the most of the material was worked up in that famous old church, he resigned there April 1, 1894, and on the following Sabbath entered upon his present pastorate at West Point, Miss. He succeeded at Shelby, N. C., W. A. Nelson, W. W. Bussey, W. H. Strickland, J. M. McManary, and was succeeded by Dr. J. F. Hofham, N. C., the famous convention floor-walker, and honored as few of her ministers. He has come to his native State to wear himself out in the Master's cause, and only regrets that he did not go out of the church of his conversion and receive his education in Mississippi College, located at Clinton, Miss. The Lord is greatly blessing his work at West Point. He is a Baptist, warp and filling, preaches the

old gospel of "salvation by grace," and believes in healthy church discipline. Intensely missionary in spirit, he has led his church to more than double their subscriptions to missions.

Joel R. Stewart was born in Covington county, near Williamsburg, Miss., October 28, 1862. His parents were Baptists, but when he was quite young his father, James R. Stewart, died, leaving eight children. Soon after the father's death, the mother, nee Martha A. Worthy, moved to Wesson, Copiah county, Miss., where the son was for some years employed as an operative in the Mississippi mills. It was at this place that, in 1876, he joined the Methodist church under the preaching of Rev. J. F. Heard, from which time he dates his conversion. In a year or two after this he learned the photograph business and traveled over a good portion of Mississippi and Louisiana, getting back to the place of his birth in 1881. Owing to the straitened circumstances of the family at and after the father's death, he received no education other than could be obtained at the public schools. In December, 1882, he was married to Miss Jannie W. Stewart, which happy union still survives. In 1889 he was licensed to exhort in the Methodist Episcopal church, Rev. J. S. West, presiding elder, and Rev. R. B. Downer, pastor. Shortly after this he removed to Copiah county, where he remained one year, and then returned to Covington. Probably the call to the ministry was causing considerable unrest of the mind, so that he could not settle down. Shortly after his return from Copiah county he began to be dissatisfied with his baptism and other things that he had forced himself to believe. So in December, 1890, he joined the Baptist church at Williamsburg, under the preaching of Rev. J. L. Finley. A month later he was licensed to preach, and in a few weeks was ordained to the full work of the ministry, Revs. J. L. Finley and J. R. Johnson constituting the presbytery. Very soon after his ordination he was called to the pastorate of New Hope church, in Simpson county. He found there that the church had almost gone down, but during the first year of his pastorate the spiritual condition of the members was considerably revived and five were added to the membership. Believing that the Holy Spirit

will direct his steps and point out the work God has for him to do, he has never sought popularity nor courted a call. From 1891 to 1894 he has been editor and publisher of the "Covington County Journal," but finding that to edit a secular newspaper would interfere with his ministerial duties, in March, 1894, he resigned. At this time (May, 1894) he has no pastoral work, but is superintendent of the Williamsburg Sunday-school and otherwise active in the Lord's work.

REV. R. J. STEWART.

Robert J. Stewart was born December 18, 1847. His father, Robert Stewart, was a native of Scotland, and of the pure old Scotch blood. His mother was a native of Amite county, Miss., and of Dutch-Irish stock. Of twelve children reared by them he is the eleventh. His father died when he was about eight years of age. This sad event, followed by the unfortunate war, circumscribed his opportunities, and thus deprived him of early educational advantages. A few months each year for five or six years was the schooling he obtained. At the age of fourteen he found himself comparatively in charge of a farm endeavoring to manage six negroes, and three white boys, the latter all being younger than himself, one his brother and two his nephews. In this he was aided with the advice of his neighbors, which he much appreciated. In addition to these responsibilities he had two widowed sisters and two others whose husbands were in the army (and both were subsequently killed), together with seven of their children, all looking to him for a support, and aiding to the extent of their ability. In all this he succeeded. In the meanwhile, these children that were old enough were kept in school. In October, 1864, he enlisted in the Southern army, joining a cavalry company in the realized hope of getting home occasionally, and so kept affairs in shape, until the surrender, in

1865. Then came to them ruined fortunes and blighted hopes, the common lot of all. His two elder brothers, who had fought with Beauregard, Johnston and Hood, suffering as good soldiers for four years, now came home and relieved him of many grave responsibilities. All through the war he hoped for better days, but, alas, his hopes of an education now took the wings of the morning, for he had not learned that it was possible for any boy to educate himself. Contented with his lot, and desiring to help his mother rear the several grandchildren now with her, he began work with his brothers on the farm. New duties were now upon him. When but twelve years of age he felt the condemning power of sin, realized his lost condition, sought the Savior in the forgiveness of sin and saving grace, felt God's saving power in his soul, and learned to love and trust him. His mother kindly suggested that he delay uniting with a church until he was older. With the same feelings, faith and satisfaction of his acceptance with God, he delayed until November, 1864, when he applied to the Mount Vernon church in Amite county, and was received for baptism, which was providentially (by reason of the presence of the enemy in the neighborhood) delayed until January 8, 1865. Hence the new duties, not as a Christian, but as a church member. He attended church conference regularly, choosing rather to be absent on Sunday, if at all. He felt he owed this to himself, his pastor, his church and his Master. In 1868 he left the special care of his mother to his younger brothers and began working for himself, and on December 8, 1868, he married Miss Sophia L. Davis, a native of Georgia, but reared in Mississippi. In 1871 he moved to St. Helena parish, La., and on February 14, 1872, he went into the organization of the Rocky Creek church. It being in a destitute country, he was afforded opportunities to exercise in the Sunday-schools and prayer meetings. In 1874, after plowing an ox all the week, or other work, he would walk six miles on Sunday and superintend a Sunday-school in Rocky Creek church in the morning, and then walk three miles to a Methodist church and superintend a union Sunday-school there in the afternoon, and four miles home. James A. Godfrey, a presiding elder in the M. E. church, upon hearing of his energy and consecration, said in the pulpit, "I want to and must

see the man that will thus work for Christ, and take him by the hand and bid him God-speed in his work," which he subsequently did.

On Sunday, March 1, 1874, he was ordained a deacon of the Rocky Creek church, Revs. John East, G. Mullins and T. J. Causey, presbytery. In 1871 he received what he has ever believed to be a divine call to the ministry, but having been deprived of educational advantages, and the ministerial education wave sweeping our country at that time, with a family to support, he suffered the Evil Spirit to lead him into rebellion. For six years he thus lived, suffering chastisement both of body and mind, until 1877, when he fully surrendered and said: "Here Lord, take me as I am." The church granted him license to preach on August 5, 1877. On Saturday night, September 1, 1877, he preached his first sermon. On March 3, 1878, he was ordained to the full work of the ministry, Revs. G. M. Hayden and Thomas Lansdale being the presbytery. He was immediately called to the pastorate of this church at a proposed salary of seventy-five dollars. He was at this time opposed to salaries for preachers, and suggested to the brethren not to make a definite promise but pay what they could, to which they agreed. Having no horse, he was still plowing his ox. Consequently, when he could not borrow a horse he walked the six miles and preached one Saturday and Sunday of each month, and received for that year's service at that church ninety cents! He kindly told them that if this was all they could pay, he was satisfied and they owed him nothing; but that ended his preaching without a contract for dollars and cents. He relates two incidents which occurred during his early ministry: (1) Occasionally he mentioned his misfortune in being uneducated. One day an educated brother advised him to "do so no more, for" said he, "one-half of the people will never find it out unless you tell them; the other half will find it out soon enough." (2) A member of a church to which he preached did not have the money to pay him and proposed to let him have syrup. He agreed. When he brought the syrup he was asked the price per gallon, and said, "forty cents cash, or fifty cents in trade. I will let you have it at fifty cents." Mr. Stewart had to give him his preaching as trade. He was undaunted and could not be discour-

aged. He determined if energy and perseverance were worth anything he would win. In 1879, at great sacrifice, he went to school three months to Rev. G. M. Hayden, which was of incalculable benefit to him. In 1878 he was elected clerk of the Mississippi River Association and served six years. In 1889 he served the Association as moderator. In January, 1888, he moved from Greensburg, La., to Liberty, Miss., where he now (1894) resides.

In October, 1889, he was elected moderator of the old Mississippi (mother) Association, and has ever since had the honor of presiding over this body. Since 1879 he has been pastor of the best churches in this Association, having success second to none. He has held many successful meetings with his fellow-pastors and their churches. He has had seventeen pastorates or churches, serving as many as five at a time every month. His actual and necessary travel to and from his appointments has averaged one hundred and fifty miles per month. He has never lived over seventeen miles from the place of his birth, nor served a church over thirty-five miles from the same. He is now living within eleven miles of the home of his childhood. He has preached to a church eighteen miles from him as long as seven and one-half years, and disappointed the congregation only twice, once on account of high water and once was called away to bury a friend. He has served another seven years eleven miles away without a single disappointment. During his sixteen years' ministry he has never been behind time at his regular appointments more than five or six times, and never more than ten minutes. He has baptized about eight hundred people. He has never been at variance with his fellow-man but twice. He keeps all men his friends by showing himself friendly. He has eight living children, having lost two. He had three grown daughters, one of them married, all graduates of reputable institutions. He is determined, if possible, to educate his children, even at the greatest sacrifice, this being the greatest legacy he can leave them. Being a poor man, with a large family, and not getting a full support while preaching, he has been forced every year to supplement his salary by working on the farm. He has ever considered himself a servant for Christ, and has been willing to endure hardships as a good soldier,

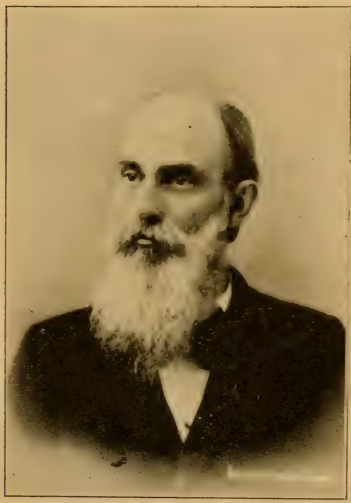
and has never regarded heat or cold, time or distance, and has yet to refuse the first time to heed a call for services in his ministerial capacity. He has learned to trust. He loves to labor. "For God is not slack concerning his promises."

R. F. Stokes began preaching in North Mississippi, and was ordained to the full work of the ministry by Toccopola church in 1877. The presbytery consisted of Revs. W. W. Finley, W. H. Murfrey, T. M. Hobson, J. C. Combs and J. J. Ellis. He attended Mississippi College for a short time.

Isaac L. Stone, son of Miles Stone, was born May 15, 1854, in Lauderdale county, Mississippi. He was baptized into the fellowship of Mount Horeb Baptist church when a boy fourteen years of age. He was ordained to the gospel ministry September 30, 1886. He was then a member of the Long Creek church which was the offspring of his labors. On November 12, 1886, he sold his home and all his worldly possessions and pitched his tent near Howard College, where he entered the hardest work of his life, as he was not a good reader and fully realized it. After one session he returned to his old county of Lauderdale, and entered fully upon the duties of the ministry. He was first called to the pastorate of the Covington Baptist church, which he accepted and in which he served two years. Resigning the care of this church he served the Arkadelphia church for nearly four years. He was pastor of the church at Lauderdale for two years; of the church at Twistwood one year; of the Palestine church which he organized, for a time; and of the church at Friendship one year, giving each over two sermons in the month. For eight years he has been serving churches as pastor, and in that time he has so worked that he has not had to exclude any one, nor has he had any wrangle in any of his churches, which he thinks is the result of maintaining a strict discipline. He has failed to keep a record of the number he has baptized. He has been satisfied, without counting, if he could see new converts coming into the Lord's fold. He feels proud to think he has never had one of his churches to drop him and call another preacher. He has always been obliged to offer his resignation to get a church to make a change. He has had

great success in his work with old dead churches, in getting them revived, and started to work again.

Recently he has been called to the pastorate of the South-side church in Meridian, where he has just moved and commenced his work, giving his entire time to this church. He excels in the line of personal work and in never forgetting that all strength comes from God through prayer. He has been a hard student, though unable to get the books he so greatly needed, and so was forced to use his Bible more. Through the kindness of the American Baptist Publication Society he received a small library as a gift, which has won many victories for the Lord, he believes, and so he feels under obligations to this Society.



REV. L. M. STONE, D. D.

Lewis Maxwell Stone, D. D., the subject of this sketch, is a descendant of Thomas Stone, of Maryland, one of the signers of American independence, being a great-grandson. Colonel James M. Stone, the father of Lewis, was born in Georgia, November 9, 1803. When but fifteen years old, with his father's family, he moved to Alabama, settling near where the city of Montgomery is now located. In 1827 he married Miss Sarah M. Bradley, of South Carolina. The young couple moved to Florida, where they lived four or five years. They next located at Mobile, Alabama, where Col. Stone was engaged in mercantile business with his brother, Judge W. D. Stone. In 1843 he moved to Noxubee county, Mississippi, opening up a large farm in the Fox Trap prairies,

ten miles east of Macon. Here on July 6, 1844, Lewis, the eighth son of his parents, was born, being so very diminutive and delicate, it was thought he could not be raised. God decreed otherwise. In his early childhood his parents moved into Pickens county, Ala., where young Lewis grew up into manhood. In October, 1860, he professed religion under the preaching of Rev. George L. Lyles, and was in a few days baptized into the Spring Hill Baptist church, with sixteen others, by Mr. Lyles. Although the Stone family were Methodist in their church preference and connection, young Lewis thus cast his lot with the Baptists, two sisters going with him. His school advantages had been very meagre up to this time. However, he was now attending the Spring Hill Academy, presided over by Prof. A. C. Baker, of N. Y., which was a most excellent high school. Here Lewis ranked among the very best for good conduct, studious habits and aptitude for learning. In the spring of 1861 the school suspended on account of the civil war. From this time till fall, Lewis worked on the farm of his father with the negroes (Col. Stone raised all of his eight sons to work on the farm); during the summer a volunteer company for the Confederacy being raised in this section of the country, he joined it, and in a few weeks was regularly enlisted in the Twenty-fourth Alabama Regiment at Mobile. About twelve months after this he was discharged from service on account of feeble health from measles and exposure near Corinth. Returning to the same command some eighteen months later, he was again discharged. Preferring to be in the service in some way, he was, on application assigned to duty in September, 1864, at Columbus, Miss., under Col. Buck Anderson, in the quartermaster's department. Here he remained up to the surrender. He went immediately to his father's place in Pickens county, Ala. The negroes being freed, some of his father's leaving the plow, he helped on the farm until the crop was made.

In the fall, his old preceptor, A. C. Baker, encouraging him in the farther prosecution of his education, took him in his school with him, giving him some classes to hear. In 1861 Prof. Baker located at Artesia, Miss., and opened a high school. He took young Stone, gave him his board and private instructions at night for the teaching he needed him

to do in the school. The next year, Mr. Stone taught the full time each day and received forty dollars per month, his board and help at night with his own studies. Here was laid the foundation of Mr. Stone's education that later made him the efficient educator that he is. The next year Prof. Baker gave up his plan and moved to Kansas. The trustees elected Mr. Stone his successor, where he taught and managed greatly to his praise and financial betterment until he decided to enter Howard College, Marion, Ala. In the fall of 1869 he was enrolled as a student, under the presidency of Dr. Sam'l R. Freeman, entering the junior class. With the experience of his years he was qualified to make capital use of the splendid advantages this famous old college gave. He did all that his physical strength would admit of during his two years here. In 1868, the Spring Hill Baptist church, near his father's home, by the following ministers as presbytery, ordained Mr. Stone to the work of the gospel: George Lyles, pastor; J. H. Cason, J. W. Taylor, A. M. Hanks, J. P. Lee. He had evidenced an impression to preach for some two or three years, and under a license had exercised his gift for one year. While at college he preached regularly to two points occupied before by Dr. Freeman. In 1871 he was called to take charge of the Gainesville Baptist church, Alabama. He did good service here, adding quite a number to the church during his two years' pastorate. On January 11, 1872, he married Miss Mary High, a grand-niece of Dr. Jeter. In the spring of 1873 he was called to take charge of the Baptist Female College at Meridian, as its founder and president's health, Eld. J. B. Hamberlin, had failed. Here, twenty-one years ago, his career as a female educator began. His success in teaching and managing the college for three years was so acceptable that the trustees, through Capt. W. H. Hardy, president, and L. A. Duncan, secretary, tendered him the college for another period of five years. He declined to accept from Dr. T. G. Sellers the presidency of his Female Institute at Starkville. For two years in this position he gave the highest satisfaction, and turned the Institute back to Dr. Sellers, whose health was now improved, with new life and on a firmer basis. Prof. Stone went back to Gainesville, Ala., reopened the college there (it had been closed for several years), and for three years had a

fine school, with twenty to thirty boarders. In 1880, he came back into his adopted State, Mississippi, and founded the Shuqualak Female College, at Shuqualak, fifty-three miles north of Meridian, on the Mobile and Ohio railway. This college grew from a small beginning of about thirty-six students that of over a hundred each year for several years. This institution became for its excellency in every way recognized as equal to the best of our colleges for girls. For thirteen years it grew, strengthened and prospered in Prof. Stone's hands. The church here under his pastorate of seven years was developed into one of the best in East Mississippi. The town was greatly enhanced in every way.

In the spring of 1893, certain citizens of Meridian, backed and indorsed by the Baptist churches of the city, offered Prof. Stone a handsome donation of land and money for buildings, the site on the city dummy line, three miles north of the depot, if he would locate here a college for young ladies. After much reflection and prayer he accepted the tender. The commencement in May, 1893, ended his work at Shuqualak. The following September he opened according to appointment, Stone College, with a fair attendance of boarders, reaching forty doing the year, and a goodly number of day pupils. This session satisfied the citizens of Meridian that they had one of the best school men in the State in this young enterprise. The second session has opened with a larger attendance of boarders and day pupils, with every promise of a bright future for the college.

In all these changes Prof. Stone has shown himself to be equal to the emergency. He puts his trust in God and pushes his work with energy and great prudence. His success in the educational work of our State is equal to that of any other man among us.

Dr. Stone was the first of his profession, while at Shuqualak, to undertake the enterprise of building a Student's Home in connection with his college, where young ladies can board themselves at actual cost, as is done by the boys in the male colleges. This noble effort richly merited success. Dr. Stone is an earnest preacher and has been a man of great usefulness in his pastorates. He is a Christian gentleman of refined taste and decided piety. He is highly esteemed where he

has lived, and is honored by his patrons as a faithful and excellent guardian of their daughters placed under his care.

A. J. Stovall, a useful minister who labored in the northern portion of our State long and successfully, was born in Giles county, Tennessee, December 25, 1809. He moved to Alabama, where he began to preach in 1841; and was ordained in that State in 1842, and served the Town Creek, Moulton, Macedonia and Courtland churches, in Lawrence county, Alabama. He removed to Mississippi in December, 1852, and located near Tupelo where he spent the remainder of his life preaching to churches in the surrounding country. He aided in the organization of the Judson Association and was its moderator for a number of years. He died July 4, 1872, much respected by those among whom he had lived.

Following is a published tribute by Rev. St. Clair Lawrence: Rev. A. L. Stovall is a name ever dear to the memories of the Baptists of North Mississippi. Without any attempt at panegyric, it is but meet to say that rarely since the days of the apostles has one man been able to evince so many Christian graces as were manifested in Brother Stovall, from the days of his early ministry to the hour of his death. At all times, in all places, all circumstances, he was the same, humble, zealous, affectionate, self-denying, faithful and efficient pastor and evangelist, seemingly breathing forevermore the very spirit of our holy religion. The nineteenth session of the Judson convened with Centre Hill church, September 14th, 1871. The brethren manifested their Christian confidence in Brother Stovall, as had been their wont for thirteen years past, by electing him moderator, but for the last time. On the 4th of July following the Great Master had ordained that he should lay down his armor and receive his crown. His body was entombed, and yet he lives.

There is no death! an august form
Walks o'er the earth with silent tread,
To bear our best loved friends away,
And then we call them, dead.

W. L. A. Stranburg was born in Memphis, Tenn., March 25, 1858, and was raised in and near Jackson, Miss. His father,

P. P. Stranburg, was born and educated in Stockholm, Sweden. His mother was born and reared near Jackson, Miss., and was educated at Clinton, Miss. Her maiden name was C. C. Denham. William was raised a Roman Catholic, and received a part of his education behind a bar selling whisky. He was married to Adaline Bellezora, in Jackson, March 21, 1878, who was born and reared in Rankin county, Miss. On account of yellow fever they left Jackson August 21, 1878, and moved twelve miles south to Steen's Creek. Here he went to hear Rev. Jesse Woodale preach, who was at that time pastor of Steen's Creek Baptist church.

The text was John 5:37, and the sermon unsettled him in his faith. The following week he purchased from S. M. Ellis a ten-cent testament and one gallon of whisky and went home to search the Scriptures to see whether these things were so. S. M. Ellis was at that time a planter and a merchant at Steen's Creek, but was afterwards converted and became an excellent Baptist preacher, and now lives in Clinton. He remained there two years, during which time he attended Baptist preaching. Rev. M. T. Martin came out and held a series of meetings which he attended. During the meeting Mr. Martin found out that he was a Roman Catholic, and at once the conflict began. The preacher said to him one day, "Young man, will you go with me to yonder grove and let me pray for you?" He replied: "Sir, it will do me no good for a heretic and child of the Devil to pray for me." Finally, however, he consented and went. The preacher knelt down, placed his hand upon his head and prayed for him. It was a blessed day, for the stubborn heart melted, the veil was taken away and he saw himself a sinner before God. He sought the Lord, was converted next day and was baptized into the fellowship of Steen's Creek Baptist church. He was soon impressed with the work of the gospel ministry and the church gave him the privilege of exercising his gifts. After this he moved to Brookhaven, Miss. There he was licensed by Union Hall Baptist church to preach the gospel. He was called to ordination by Macedonia Baptist church of which he was then a member and was ordained by that church, the presbytery being composed of Revs. Z. T. Loftin and T. J. Hutson. His ordination occurred September 24, 1885. He went to school two years in Centralia, Ill., one

year at Union Hall Academy, taught by Prof. W. H. Dillon, and then three years at Mississippi College. During two years of his college course he did the repair work on the college buildings on evenings and mornings, sometimes working three hours at night, besides carrying on his lessons. He also papered rooms, varnished furniture, and such like, to help meet the expenses of his family while in school. His wife, who is one of the best women on earth, took in sewing and did patch-work for the boys, and, in this way and other ways, helped her husband to prepare himself for the blessed work of the Master. He organized a church at Morgan's Fork, Franklin county, near Roxie, Miss., and raised the money with which to purchase material for a house of worship. Being unable to raise money to pay for the labor of building he took his tools and by the labor of his own hands built the house. In 1892 he was called to the care of four churches in the Mississippi Delta, and later moved from Clinton to Greenville, Miss. The Lord has been and still is blessing his labors abundantly, for which he says, "blessed be his holy name." Of his location—he is now east of Greenville—he says: "This may be an unhealthy, malarial district, but there are good people over here and they must have the gospel. We lost one child, rather Heaven gained one, during our first year in the Delta. It may be we can finish our task over here sooner and then go to dwell with that blessed Savior who has so graciously redeemed me from sin, from Romanism and the whisky business. Bless the Lord, oh my soul, for what he has done for me!"

J. R. Sumner is a son of James and Sobitha (Swinford) Sumner, who were born and reared in South Carolina, were married in Cherokee county, Ga., 1843, and moved to Walker county, Ala., where the father still lives, the mother having died in August, 1866. The father has been a member of a missionary Baptist church since 1858. The mother never belonged to any church, but claimed a hope of salvation through faith in Jesus. J. R. Sumner, the fifth child and third son, was born in Cherokee county, Ga., May 28, 1853. He had gone to three schools about two months each when such things were suspended by the civil war, at the close of which about all thus gained had been forgotten. He was sent to school about two

months each summer from 1865 to 1870. The remainder of his time was spent in work with his father on the farm. In the spring of 1865 was convinced that he was a sinner in need of a Savior, by a conversation of an old negro man, who providentially got into a talk with his father about sin, the Savior, the judgment and the importance of a preparation for the great day. In September, 1868, he accepted Jesus as his Savior and trusted him as such, and felt his sins forgiven. This took place while alone on his way home from the last of a series of services held by Liberty Grove missionary Baptist church and pastor, A. M. King, the church to which his father then belonged. In October he was received into the fellowship of this church and was baptized the following (Sunday) by the pastor. This church, in Walker county, Ala., belongs to North River Association. In January, 1871, he came to Yalobusha county, Miss., to live with his father's oldest brother. This uncle's house was his home most of the time until the uncle's death. In 1870 he was first impressed with the duty of preparing to preach the gospel of Jesus. He determined to read the Bible through while considering whether these impressions were from God. The more he read, thought and prayed for divine guidance, the more thoroughly was he convinced that God had called him to this great work; and the more he was satisfied that he was incompetent for such a work. Yet he was willing to do the will of God if he could but know it. When he came to Mississippi he joined Macedonia church, Yalobusha Association, in Yalobusha county, eight miles from Water Valley. He was licensed to preach by this church, May 10, 1872, and made his first attempt at preaching soon after at this church. In January 1873, he moved to Tallahatchie county, and joined Enon church. He remained here a little more than a year, then returned and reunited with Macedonia church. He was ordained by this church December 5, 1874, the presbytery being Revs. Whitfield Dupuy and P. Lanford. He preached for Macedonia and Hopewell churches from October, 1874, till September, 1875. Through the agency of Revs. T. L. Talbert, I. A. Hailey, and M. T. Martin, and the help of the Yalobusha Association, he entered the preparatory department of Mississippi College at the beginning of the session of 1875

and 1876. He continued in school during the session. From that time till the spring of 1880, he spent from five to eight months in school at Clinton each session, spending the vacations, except two, assisting in protracted meetings. During the summer and fall of 1888 he taught school. The summer of 1889 he spent as missionary under the appointment of the State Mission Board in Le Flore and Tallahatchie counties. On account of failure in health and a lack of money he was compelled to leave school in March, 1880. He came to Torrance Station, and became pastor of Ararat, Ashland, Clear Springs and Midway churches. These churches were without pastors and some of them had been for nearly three years. In 1881 he preached for Clear Springs and Midway and taught school, dividing his time equally between these two churches. During this year he abandoned the hopes he had entertained of spending one or two sessions in the Southern Baptist Theological Seminary, selected a lady whom he thought would make a preacher a good wife, and on September 30, 1881, was married to Miss Nannie A. Williams, who proves herself to be what he had hoped she would be. In November, 1881, they moved to Calhoun county, where he taught school four months, cultivated a crop, and preached to two churches. In the fall of 1882 he received calls to Bethel and Amity churches in Chickasaw county, and Friendship in Calhoun county. In January, 1883, he removed and located five miles south of Houston, Chickasaw county, and he and his wife became members of Bethel church. He preached to each of these churches one Saturday and Sunday of each month, besides cultivating a small crop. In 1884 he preached to Bethel, New Salem, and Shiloh churches one Saturday and Sunday each per month. He cultivated also a small crop. November 24, 1884, a second son was born to them. In 1885 he preached to the same churches and Mt. Zion, Clay county; and in 1886 to the same churches except Mt. Zion. In 1887 he preached to Mt. Zion, Shiloh, New Salem and Providence; in 1888 to the same, except Shiloh. In December, 1888, he gave up all these churches and moved to the northwestern portion of Pontotoc county, joining New Prospect church, and preaching to Philadelphia, La Fayette county; and Fredonia, Union county, on the same monthly plan; and gave half time to missionary and

colportage work for the Chickasaw Association, from October till December 31, 1889. In 1890 he gave his entire time to missionary and colportage work for the Association, until March 1, when he accepted calls to Oak Hill church, Pontotoc county, and Tupelo, Lee county, for one Sunday each. March 18, they moved to Wallerville and became members of the church there he accepting the care of the church. In 1891 he served Wallerville, Plantersville and Oak Hill churches. In 1892 he preached to Wallerville, Liberty, Hickory Flat, and Plantersville till August and Serman from August till December. In 1893 he preached to the same churches, except Hickory Flat. During these years he has cultivated, or had cultivated, a small corn crop to supplement his salary. Some one had to do this work at his own charges in part, or let these churches go without preaching. He preferred cultivating a small crop to teaching school because it takes less time from the work of the ministry. His churches often send him to the State Convention. Last year the Chickasaw Association sent him as a delegate to the Southern Baptist Convention. He is highly esteemed in love for his work's sake.

Thomas Lipscomb Talbert was born in old Yalobusha county, eight miles north of Grenada, August 6, 1848. He was educated for a merchant and while attending a commercial college in Memphis, Tennessee, in 1866 he found the Redeemer precious to his soul, and was baptized by Dr. S. H. Ford. Some two years later, while acting in the capacity of clerk he felt his call to the ministry. After several battles with self, being fully persuaded that it was the will of God, he entered upon the solemn work, much to the displeasure of his father. He entered Mississippi College and took a full A. B. course in that institution. Finishing there he entered the Southern Baptist Theological Seminary, at Greenville, S. C., in the fall of 1874, and spent one session there, graduating in May, 1875, in Old Testament interpretation in English. He was ordained at Mount Paran church, near Hardy Station, the fourth Sunday in July, 1874. He was pastor of Mount Pisgah church, Miss., in 1875; of Liberty church from October, 1875, till October, 1884; of Mount Paran from January, 1876, till December, 1881; of Providence from January, 1876, till December, 1884;

of Pleasant Grove from January, 1881, till December, 1884; of the church in Pensacola, Fla., from January 1 till May 31, 1885. All of these pastorates, except the last, were in or near Grenada and Yalobusha counties, Miss., and these churches whom he served so long and so faithfully still love his memory. The denominational enterprises of the State were ever dear to his heart, the college, perhaps, standing pre-eminent, but foreign missions had no warmer friend and advocate than he.

His heart, however, began to cause apprehension, and feeling that the cold winters of this climate were too severe for him he sought the balmy atmosphere of Florida. Accepting a call to the First Baptist church, Pensacola, Fla., he entered upon a fine work there. But the change did not prove beneficial, and continuous illness forced him to resign, and at the end of five months he came back to Mississippi to die among those he loved so well. His death took place January 3, 1886, in the thirty-eighth year of his age. He left with loved ones the brightest assurance that Jesus was with him in that hour.

REV. E. A. TAYLOR, D. D.

Eugene A. Taylor, D. D., the subject of this sketch, was born forty years ago at Red Bluff, La. His father, Gen. A. B. Taylor, besides serving with distinction in the Mexican war, was a physician of large practice and a consistant Baptist deacon. His mother was the daughter of Col. Robert Fluker, an extensive Louisiana sugar planter. She was, during her son's infancy, left a widow, but by good management she was enabled to give her two sons the best possible early advantages. At the beginning of the war she married Dr. T. M. Redd, of Osyka, Miss., but was soon left a widow again. In 1866 she

married Mr. George W. Miller of Natchez, Miss. After a year's residence in Osyka, subsequent to this union, the family located in Natchez, Miss. Here, under the ministry of Rev. C. M. Gordon, Mr. Taylor was converted and directed to the ministry. Assisted by his brother he took a full course at Mississippi College, a two years' course at the Southern Baptist Theological Seminary, finishing his education with an extensive tour through Europe and Palestine.

Dr. Taylor was called to ordination by the Grenada Baptist church, which church, in connection with Duck Hill, he served for four years and a half, occasionally preaching at Gray's Point and for neighboring churches in protracted meetings. At Grenada the membership was increased more than two-fold, at Duck Hill more than two-fold, and at the latter place and Gray's point two beautiful houses of worship were built and paid for, and about two hundred and fifty added to the churches under his preaching, sixty-five to the Central Baptist church, Memphis, where he assisted Pastor T. J. Rowan.

In 1882 Mr. Taylor married Maggie, youngest daughter of Deacon E. L. Jordan, of Murfreesboro, Tenn. This union has been blessed with six children, three boys and three girls, four of whom are living.

In 1883, while a young man under thirty, Mr. Taylor was called to the First Baptist church, Knoxville, Tenn., probably the largest Baptist church in the State, and to succeed Dr. C. H. Strickland, one of the most eloquent preachers in the Couth. His four and a half years' pastorate in Knoxville was a phenomenal success. Three hundred and seventy-five were added to the church; a handsome house of worship, costing thirty-five thousand dollars was built, and the Calvary (now Second) Baptist church was organized with a membership of one hundred and seventy-five, and a lot, which was afterward sold for twelve thousand dollars was deeded to the church. One extraordinary feature of the dedicatory service of the First Baptist church was, having no debt to pay off, the pastor called upon the members to subscribe a sufficient sum to buy a lot and begin a building for a mission church. The large sum of four thousand five hundred dollars was cheerfully and quickly subscribed. This is the beginning of Centennial church which now has four hundred in

its Sunday-school. The degree of D. D. was conferred upon Mr. Taylor in Knoxville when he was thirty-one years of age, by Carson College, Tennessee. In 1888 Dr. Taylor took charge of the First Baptist church, Marquette, Mich. During the pastorate of Dr. Kerr B. Tupper a handsome stone church building had been erected, but there remained a debt on it of six thousand dollars. During Dr. Taylor's pastorate of two years this debt was paid and seventy added to the membership.

The climate, where the thermometer often rioted around thirty-five degrees below zero, was found too severe for his family, so he accepted a call to the Park Baptist church, Utica, N. Y., to succeed the lamented D. G. Corey, D. D., who for forty-eight years had been pastor of the church, having himself succeeded Dr. Edward Bright, of the "Examiner." The Park church needed a very prudent man and one who could help them in their financial straights. In building a handsome church three years before, there remained on the building a debt of twenty-four thousand dollars. Soon after the church was dedicated, with this tremendous debt, a split occurred in the membership and one hundred withdrew and built another church. This so discouraged the remaining members, who had no people of means among them, that they were considering the propriety of selling their church property to liquidate the debt. With this state of affairs only partially known to Dr. Taylor he took charge of the church to steer it through these breakers. He laid his plans well to reduce the debt, proposing first that five thousand dollars be raised. As none thought it could be done he made a personal canvass among the members and secured four thousand nine hundred dollars, and on the day set for a special service by a general appeal the amount was raised to seven thousand three hundred dollars. Next year this was repeated and six thousand four hundred dollars was subscribed. The third year an effort was made to pay an old floating debt of one thousand seven hundred dollars, and two thousand seven hundred dollars was raised. During his three and a half years' pastorate two hundred and ten were added to the church by baptism and fifty-two by letter.

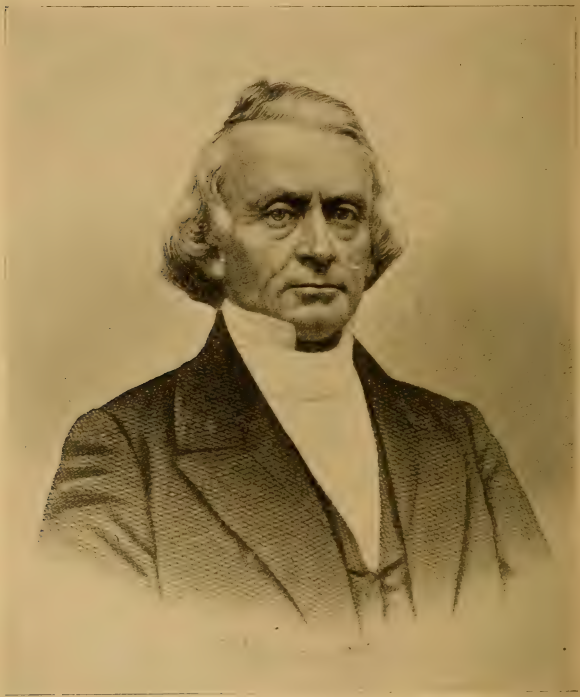
In October, 1893, upon the resignation of Dr. R. J. Will-

ingham, the First Baptist church, Memphis, Tenn., called Dr. E. A. Taylor, although they had never heard him preach nor seen him. But desiring first that there should be a mutual acquaintance, he visited the church before accepting the call. During his year's pastorate, an old debt of one thousand dollars on the church has been paid, and seventy-five added to the membership. A mission chapel, costing eight hundred dollars has been built and paid for excepting one hundred and seventy-five dollars. The church is united and in a very flourishing condition, known far and wide for its orthodoxy, spirituality and activity.

Alonzo Taylor was born in Franklin county, North Carolina, March 27, 1847. He received his collegiate education in Mississippi College. Later he entered the Southern Baptist Theological Seminary, Louisville, Kentucky, in the fall of 1882, and continued until June, 1883, graduating in Old Testament interpretation, English. He was ordained at Mount Pisgah church, Hinds county, Miss., in 1881. He was pastor of Pine Bluff and Galilee in 1881; of Central church in 1883; was missionary in the Mississippi valley from 1884 till 1889. He was then pastor of Liverpool and Mount Pisgah churches in 1889; and of Ogden, Yazoo county, for several years. His present address is Cynthia, Miss. He is a man of culture and good preaching ability.

Thomas Cox Teasdale, D. D., was born in the township of Wantage, Sussex county, N. J., December 2, 1808. He is the second son of the late Hon. Thomas and Mrs. Hannah Teasdale. His grandfather, Rev. Thomas Teasdale, who was an earnest Baptist preacher, emigrated from England to this country when his eldest son, Thomas, the father of Dr. Teasdale, was fourteen years of age. Not long after his arrival in this country, Mr. Teasdale settled in the northern part of Sussex county, N. J., and took charge of a church, which is known as the Hamburg church. Although he received calls to take charge of important city churches with offers of tempting salaries, he could not be induced to sever the ties that bound him to his country church, and continued to serve that church so dear to him, until the time of his death. In the fall of 1826 it pleased God to impress him most deeply

with a sense of the need of his salvation. He felt it to be his duty to identify himself with the people of God, and accordingly he related his exercises of mind to the church, and was accepted as a candidate for the impressive and symbolic ordi-



REV. THOS. C. TEASDALE, D. D.

nance of Christian baptism. On the next day, a bleak November Sabbath in 1826, he was baptized by Rev. Leonard Fletcher. A year later, as he was reading the Bible, suddenly the thought occurred to him, "now shut the book, and then hold its lids in a perpendicular position, let it open of itself and you will find some important personal instruction right

there." Following this singular impulse, he placed the Bible in the prescribed position and let it open of its own accord; it opened to the thirty-third chapter of the prophecy of Ezekiel, which the reader is invited to turn to and read. He was thoroughly impressed from that time that it was his duty to preach the gospel, but had to struggle against the allurements and temptations of the wicked one. Hard was the struggle, till the Lord came to his rescue, and he then decided, finally, to do the bidding of the Master, whatever it might be. He made a perfect surrender of himself to the dictates of duty; having decided the question, he immediately resumed his studies, and at the same time began to exercise his gifts in prayer and exhortation in the social gatherings of God's people. In the spring of 1828 he was called to exercise his gifts before the church, with a view to obtaining a license to preach. In the month of May, 1828, he set out for the seminary, which, after a tedious journey of about a week, he reached in health and safety, and immediately entered upon his prescribed course of studies, at the Literary and Theological Seminary, Hamilton, N. Y., now known as Madison University. The intended course of Dr. Teasdale at the seminary was interrupted by ill health, and consequently, late in the fall of 1830, he concluded to accept a call to the pastorate of a church in East Bennington, Vermont. Dr. Teasdale repaired to his native county and the church of his membership, and on the 16th day of December, 1830, he was fully inducted into the gospel ministry by prayer and the laying on of the hands of Revs. Fletcher, Platt and Anderson. Immediately after his ordination Dr. Teasdale returned to Bennington and devoted himself to the duties of the pastorate.

On the 16th day of November, 1821, he was married to Miss Delia Lottridge, daughter of Capt. Robert Lottridge, a thrifty farmer, who resided in the immediate vicinity of Hoosick Falls, Renssellear county, N. Y. In the spring of 1832 he removed with his young bride to the city of Philadelphia, Pa., he spent four years in Philadelphia and its vicinity, and devoted most of that time to evangelical labors, first under the direction of the City Missionary Society, and secondly as general agent and evangelist of the Central Union Baptist Association. His labors were eminently successful in that

important field. The church at West Chester, Chester county, Pa., was organized under his auspices, and he spent a year with that body after its organization, in order to give it a proper foothold in the village. He also aided in the meetings that gave rise to the Norristown, Phoenixville, Windsor and Radnor churches, and aided the pastors of many other churches, in which his labors were greatly blessed. In the spring of 1836 he was invited to take charge of the High School in Newton, N. J., a town of his native county. The First and Second Baptist churches of Newton—one located in the village of Lafayette and the other in the town of Newton—also requested his services as their pastor. He remained in Newton four years, and his efforts in awakening a deeper interest in the cause of education and in building up the churches in that section of the State were eminently successful. In the spring of 1840 he was invited to the care of the First Baptist church in the city of New Haven, Conn.; he remained with this church five years. During his five years' pastorate in New Haven, over four hundred rejoicing souls were added to the church by baptism alone; during his pastorate at this place a Second Baptist church was organized by mutual consent. When he gave up his charge at New Haven for another field of labor, he left his church with six hundred members. While pastor of the First church in New Haven he received the honorary degree of Master of Arts from the Columbian College, Washington, D. C., then under the presidency of Rev. J. S. Bacon, D. D. In the spring of 1845 he accepted a call to the pastorate of the Grant Street church, Pittsburg, Pa.; during a pastorate of five years in this city over four hundred persons were added to the church by baptism, and a considerable number by letter. In the spring of 1850 he became pastor of the First Baptist church, in Springfield, Ill.; his labors here were crowned with success, during his stay of two years. In the spring of 1852 he was invited to supply the E Street church in Washington City for six months; his labors in this church were blessed in the awakening and conversion of a goodly number of souls and in the addition of many to the church, both by baptism and letter. At the expiration of this engagement with the E Street church it was thought that another Baptist church was required to meet

the exigencies of the denomination in the national metropolis. Accordingly a new church was organized, and he was unanimously and earnestly requested to take the pastoral care of it which he did, and through his efficient efforts a beautiful edifice was erected on Thirteenth street—the most commodious and attractive at the time in this important centre of influence. He remained in Washington nearly seven years, and his labors there were eminently successful. It was during his pastorate in Washington in 1852, that he received the honorary degree of Doctor of Divinity, from Union College, Schenectady, N. Y., then under the presidency of Rev. Dr. North. While engaged in raising money to erect the new church edifice in Washington he traveled some sixty-five thousand miles and performed a vast amount of evangelical work. In the spring of 1858 he received a call to take charge of the First Baptist church at Columbus, Miss., and in October of that year Dr. Teasdale removed to his new field of labor; he had held a protracted meeting in Columbus six months before, during which some four hundred persons were converted. In 1863 he resigned the care of the church in Columbus and repaired to the tented fields to preach to the Southern soldiers. Here his labors were pre-eminently successful. He continued with the army until Atlanta had fallen; as the troops were then continually in motion, he found it impossible to hold protracted meetings with the soldiers, and returned to his home in Mississippi. In the summer of 1869 Dr. Teasdale was elected corresponding secretary of the Sunday-school Board of the Southern Baptist Convention. After mature and prayerful deliberation, he deemed it his duty to accept the appointment, and on the 15th day of September of that year, entered upon the duties of his new position. The Sunday-school Board of the Southern Baptist Convention the year previous, reported the receipts for the year between three and four thousand dollars. During the fiscal year, ending May 1, 1871, under the management of Dr. Teasdale, the gross receipts of the board were nineteen thousand one hundred and sixty-eight dollars and ninety-eight cents. He closed his labors as secretary of the board on September 15, 1871. On retiring from the secretaryship of the Sunday-school Board, when the final parting took place, it was effected with

the warmest expressions of mutual esteem and ardent affection. Immediately after having closed his official connection with the Sunday-school Board, Dr. Teasdale entered upon the work of a general evangelist throughout the Southern States, for which his brethren thought him to be eminently qualified; he continued in this work for about three years, holding meetings in various towns and cities in Mississippi, Louisiana, Texas, Alabama, Tennessee, Kentucky, Virginia and Washington City. His success in most instances was very considerable, and a large number in the aggregate were added to the churches with whom he held meetings. In the summer of 1873 Dr. Teasdale was elected to the chair of rhetoric and elocution in the East Tennessee University at Knoxville, and at the opening of the college year, 1874, he entered upon his duties in that institution. Dr. Teasdale, in addition to the discharge of his duties in the university, is acting as pastor of the new church located on McGee street, in the northern part of the city of Knoxville, Tenn.

Dr. Teasdale's life has been one of great activity and usefulness. He has baptized over three thousand persons on a profession of their faith in Christ; witnessed the conversion of some fifteen thousand souls under his ministry; preached about fifteen thousand sermons; published several pamphlets and books, the principal of the latter of which is a volume of his "Revival Discourses;" edited at different periods three religious periodicals; assisted in establishing the Orphan's Home in Mississippi; contributed materially in building up other institutions of learning and religion; and conducted through most of his public life a very large correspondence; and though verging to the allotted period of man on earth, Dr. Teasdale still enjoys a remarkable degree of vigor, both of body and mind.—Borum's Sketches.

Giving up his work in the University Dr. Teasdale returned to Mississippi, and from 1885 made his home in Columbus among friends of former days. As his health and strength would permit he preached in different revivals in the State, and about this time published his quite interesting "Reminiscences of a Long Life." After a long and active life he "fell on sleep" at his home in the beautiful city of Columbus, April 4, 1891, at the age of over eighty-one.

William Thomas was born in Tennessee April 5, 1817. He moved, with his parents, at an early age, to Lawrence county, Ala., professed religion at about sixteen years of age, and joined a Baptist church. He married Miss N. J. Gibson, daughter of Rev. Sylvanus Gibson, in January, 1838, and at once moved to Itawamba county, Mississippi, settling at Van Buren, on the Tombigbee River, and engaging in the mercantile business. He was ordained to the ministry, probably in the fall of 1838, and was one of the original members in the organization and was the first pastor of Hopewell Baptist church, and was pastor of the same church about forty consecutive years. During this time several other churches were organized from border members of this church and probably a dozen ministers ordained, two of whom labored in foreign fields, viz.: A. D. Phillips, who went in the fifties as a missionary to Africa, remaining there as such probably twenty-five years, and E. L. Compere, who went to the Indian Nation and who labors among them yet. Besides this church he supplied a number of other churches in his own and adjoining counties. He, for about forty-five years gave his time to the service, being a close Bible student, apt in the arrangement of his sermons, fluent of speech, using strong terms yet in a persuasive and impressive manner. He was held in high esteem as a minister by all who knew him.

He was heard to say some two years before his death, which was caused by paralysis in November, 1885, that the nearest he could tell he had administered the ordinance of baptism to fifteen hundred persons and officiated in the marriage of as many couples. He raised a family of eight children, six of whom survive him. His last words to those of his family who were present, were: "Always speak the truth in love."

Ivy F. Thompson, "an earnest, eloquent and effectual preacher in Eastern Louisiana, was born in Mississippi in 1820; distinguished himself as a lawyer; labored ten years in the ministry at Greensburg, La.; was four years moderator of the Mississippi River Association. He died in 1860."—Baptist Encyclopoedia, p. 1150.

John Thompson was born in the town of Leicester, England, March 27, 1860. When about six years old was sent to school and took such advantage of an education as could be gained in a common school until he was about thirteen years old, at which time he thought he had sufficient education to carry him through the world. Having at that time no greater ambition than to learn a trade as a means to procure an honest living, he sought and found employment in a shoe factory where he learned to make and mend shoes, and followed that occupation until he was seventeen and half years old. His religious training was encouraged by his parents, who though not professors of religion at that time believed in their children going to Sabbath-school. This, of course, grew out of their reverence for the Lord's day and the Bible that they believed to be of God. So to the Sabbath-school he must go every Sabbath morning and afternoon according to law, and that law as he grew older, he is glad to say, he learned to love. While a member of the Sabbath-school he attended church also as opportunity presented itself to him, with some profit to his soul, and he humbly trusts, an influence for good over others. Many times while listening to God's word preached he has been, before his conversion, aroused to a sense of his guilt before God, nor would sleep come to his eyes until late hours in the morning. He was in this condition for more than two years, sensible of his guilt before God, and his need of a Savior, yet doubting to his utmost that Christ would receive a sinner like him. It was in the spring of 1877 that he listened one Sabbath night to a sermon preached by the Rev. John Clark from these words: "And Moses said unto Hobab, the son of Raguel, the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." (Num. 10: 29.) This sermon was not only full of invitations to him but it convinced him of the mercy of God. On his way home, also after retiring to his room, he thought and prayed over his sad condition, the invitations he had listened to, and the mercy of God in Christ for sinners. At this moment he prayed God to accept him according to his gracious invitations, and almost uncon-

sciously he rose up singing in a low tone to himself from an experience that he has never doubted since:

"'Tis done, the great transaction's done;
I am my Lord's and he is mine;
He drew me and I followed on,
Charmed to confess the voice divine."

Shortly after his profession of faith he united with the Congregationalists inasmuch as he had been going to the Sabbath-school of that body, and at that time was the oldest member of the Sabbath-school. One thing that he admired about the Congregationalists was their church polity. He did not need sprinkling in his efforts to join a church for the reason that his parents had this done when he was about nine years old, and that too in St. George's Episcopal church, Rutland street, Leicester, Eng. You will not understand, reader, that his parents were ever Episcopalians. They were not even professors of religion. But they had their children "christened" because they were named, to confirm their name, because they had been persuaded, because it would do their children good, because somebody else had their children sprinkled. He can never forget his feelings, young as he was, nor his protest against a few drops of water being put upon him for baptism. He continued a member of the Congregationalist until October, 1877. At that time he left England to make America his future home. He had read a great deal about the "new world" in his boyhood days, and many of his kindred and friends had emigrated to it, and he, when a boy of twelve years old, wanted to go too. When seventeen and half years old he got the consent of his parents to let him go to America upon the plea that he wanted to see the country and try to make more money. The two desires were before him for several years before his profession of faith, but another reason he kept hid in his breast until the day of examination for ordination to the gospel ministry. After coming to America and settling in LaFayette county, Miss., he soon found that there were no Congregational churches, hence he united with Free Springs Methodist church LaFayette county, Miss., in which he lived until his conscience and will was overcome by the Bible and the Holy Spirit to submit to Bible baptism and join a church of Jesus Christ. After he was fully convinced of the fact of his duty he pre-

sented himself for membership to New Hope Baptist church, of LaFayette county, and was received. The first Lord's day in October, 1880, he was baptized by the pastor, Rev. D. M. Lowrey. Having followed Christ in baptism and joined a people that were everywhere spoken against, not only to his satisfaction but at the expense of contempt from many that claimed to be friends, he was compelled to make Christ his constant companion, for he felt that all men had forsaken him. Conviction of duty grew upon him now afresh, of duty to preach the gospel. This conviction he received but a very short time after his profession of faith in Christ, and notwithstanding his desire to see America and the prospect of making money, he was determined to make a change to stifle or satisfy, if possible, the conviction of duty to preach the gospel, for it was spoken of and he had been asked to exercise his gift in public. Shortly after becoming a member of New Hope Baptist church he was approached at various times by brethren who put to him such questions in reference to his call to preach, that demanded candid answers. He gave them such answers, and at the same time would remind them of his inability, asking them by no means to make it public. This he can say truthfully, that in all his efforts to excuse himself of the duty to go and preach the gospel he never denied the conviction of the duty. His conviction has always been that it was God's will, and aside from the effort regardless of the present willingness he has never found the peace that His servants should have; not only does he feel it to be his duty to preach but he feels, "woe is unto me if I preach not the gospel."

On September 10, 1883, he was licensed to preach by New Hope Baptist church, LaFayette county, Miss.; the same night he preached his first sermon at that church, and the blessing that God gave him for that single act of obedience will never be forgotten. He preached as opportunity presented itself, and in August, 1886, was called to the care of Mt. Manna church, of Desoto county, Miss. November 7, 1886, he was called to ordination by New Hope church, LaFayette county, Miss. He has been pastor of Mt. Manna, Bethel and Elim churches, and at this time (1894) is pastor of Byhalia, Red Banks and Coldwater churches. His min-

isterial work has been altogether in the Coldwater Association, nor has he ever lived out of the Coldwater Association since he came to America, except fifteen months. He has always been fortunate enough to be called to churches that seemed to be in their spell of down-sitting rather than in the pleasure of up-rising. He supposes his experience is like that of most preachers. The work he loves and God only knows the amount he is in his "feeble way" trying to do for his glory, as he expresses it.

Jonathan Parker Thompson, son of Rev. Jonathan Paker Thompson and Sarah (Croxton) Thompson, was born in Lancaster district, South Carolina, March 1, 1852. He emigrated with his parents to Alabama in 1842, and settled in Tuscaloosa county, near the town of Tuscaloosa, where he grew to manhood, attending such schools and at such times as the county and his opportunities afforded. He professed faith in Christ and united with the Baptist church called Little Sandy, and was baptized by his father in 1848. In 1854, feeling it to be his duty to preach the gospel he entered Howard College, Marion, Ala., where he spent three years. During these three years Dr. Talbird was president and Profs. A. B. Goodhue, N. K. Davis, R. A. Montague, Sherman and Brown were members of the faculty. He was ordained to the full work of the ministry at Little Sandy church into the fellowship of which he was baptized, in 1857. In 1858 he taught school and supplied four churches, near Carthage, in Tuscaloosa county, and Havana, in Green county (now Hale county), making his home with Deacon R. Y. Woods. In February, 1859, he went to Texas and worked as agent under the patronage of the Foreign Mission Board. After several months' service on this line he accepted the care of the church at Gilmer, Upshur county. At the close of 1860 he returned to Alabama and was united in marriage January 1, 1861, to Miss Nannie Irena Camak, of Green county, where he remained during the four years of war, preaching to the churches in reach. In 1866 he taught school in Havana, Green county, Ala. In 1867 he moved upon his farm in Tuscaloosa and became pastor of Gilgal and Big Sandy churches. In the fall of 1867 he came west and located at Lodi, Montgomery county, Miss.,

and was pastor of Hay's Creek and Mulberry churches without intermission for fifteen years, and of other churches during this period. In 1887 he moved to Slate Springs, Calhoun county, where he now resides, and is pastor of the Slate Springs church and of other neighboring churches in the country, giving his whole time to the churches. He feels that he has great reason to rejoice and praise the Lord for his wonderful goodness, both in temporal and spiritual blessings; a noble and self-sacrificing wife to comfort and cheer him in his work, six loving and obedient children to gladden his heart. One of these children is not with them now, for God took her to himself, but not long after taking Maggie in infancy he called a son and sent him into his vineyard to preach the blessed gospel, who now serves most acceptably the Utica and Raymond churches. He says: "Let the Lord be praised for his wonderful goodness." Being now in his sixty-third year he looks back upon the past with gladness and regret—gladness that God has counted him faithful, putting him in the great work of the ministry and has bestowed so many manifestations of his goodness and presence; regrets that his life has been so imperfect and that he has accomplished so little in his ministry. He is now nearing the period of human life, he feels that his race is almost ended; yet his great desire is that the years which remain, whether few or many, whether of prosperity or adversity, may be spent in doing good. Mr. Thompson is a man of strong character; he has convictions and dares to defend them; he is, nevertheless, of a noble and quiet disposition. His orthodoxy is unquestioned; he preaches the old gospel once for all delivered to the saints. He denounces sin in all its forms, yet preaches the truth in love. He is a good minister of Jesus Christ, and will no doubt have many stars in his crown of rejoicing. As to his personal deportment, he is "a living epistle, known and read of all men." A friend at Slate Springs says, "He has lived among us for seven years and has been the faithful pastor of the church during that time. His labors have been greatly blessed here and in other churches where he has preached. He is a noble and consecrated Christian gentleman, doing for the Master most earnestly the work before him, relying fully upon God's promises. He is a warm friend,

a genial companion, an eminent citizen. None know him but to love him. His faithful and devoted wife has indeed been to him a help-meet, and is always ready in every good word and work. God has graciously given him all of his children to journey with him to that better land. May God abundantly bless him and spare him many years to work for the Master whom he delights to honor."

W. G. Thompson, a man of about fifty years of age, has spent almost the whole of his life so far in North Mississippi. He was a true and gallant soldier in the Confederate army. His education, on this account, was seriously interfered with. But, through his own exertions he has made himself master of a fair education. He spent one session in the Southern Baptist Theological Seminary, that of 1869 and 1870, giving himself with zeal and determination to his studies. He now (1894) lives at Blue Mountain and teaches school in the surrounding country, and preaches to neighboring churches. During the war he lost an arm, which interferes with manual labor.

REV. E. E. THORNTON.

E. E. Thornton, the subject of this sketch, the fourth child in a family of eleven children, was born in Green county, Ala., and was brought by his parents, John and Mary S. Thornton, to Chickasaw county, Miss., while an infant. Here he was reared on a farm with but few advantages for early training, the civil war having swept away the property inherited and accumulated by his parents. At nineteen years of age, he started to

school, spending one year at Oak Grove Academy in Chickasaw county, near his home, and two years at Cooper Institute in Lauderdale county, Miss. While at the latter place, he was converted, and returning home, the next summer joined the Baptist church at New Salem. Four years later, while teaching in the school at Atlanta, Miss., he was licensed to preach. In October of the same year, 1881, he went to the Southern Baptist Theological Seminary, at Louisville, Ky., where he spent two years, graduating in the English course. Returning to Mississippi, he was called to the care of his home church, at Buena Vista, and three other neighboring churches. In this field he labored for three years, baptizing three hundred and ten persons into these churches, besides a great many were restored and joined by letter. In 1889, he was called to the care of the churches at Brooksville, Deerbrook, and Cliftonville, Noxubee county, Miss., and here he spent a short, but happy and prosperous pastorate of nine months, baptizing twenty-two persons into these churches. Thence he was called to Kosciusko, Attala county, and Carthage, Leake county, Miss. Living in the former place, he divided his time equally between the two places. At Carthage, the Baptists had no house of worship, and, in consequence, were placed at great disadvantage in the town. During the year, forty-eight persons were baptized into this church, means were raised to build a house of worship, and the church was encouraged to call and move a pastor into their midst. In connection with his work at Kosciusko, Mr. Thornton was then called to the care of the churches at McCool and French Camp, Miss. Four and a half years were spent at Kosciusko in laying plans, collecting material, and building one of the neatest and best arranged houses of worship in the State; and, at the same time, a neat commodious house of worship was completed at McCool. On the 23d of December, 1891, Mr. Thornton was married to Miss Mattie Hill, of Houston, Miss., and she is "a help-meet for him" in "every good word and work." In June, 1892, Mr. Thornton was called to the care of the church at Lexington, Miss., his present home and pastorate. He is also pastor at Durant, where he now has a most substantial and conveniently arranged brick house of worship in course of construction. Mr. Thornton delights in building houses of worship, is a careful

and watchful pastor, and, during a ministry of eleven years, has baptized four hundred and sixty-six persons into the churches of which he has been pastor. As a preacher, he is mild and cautious, careful never to say anything in the pulpit for which he has not a Scripture proof-text at command. He relies upon the simple truths of the gospel as "the power of God unto salvation," to men.

Marmaduke Kimbrough Thornton, subject of this sketch, was born on his father's farm near Buena Vista, Mississippi, June 15, 1859. He was one of a large family of children born of John and Mary S. Thornton, who were poor people, but remarkable for uprightness of Christian character. They did all in their power to teach their children that "the chief end of man" is to "fear God and keep His commandments." Mr. Thornton grew up on the farm as a farm laborer. His school advantages were limited but he applied his spare moments to books so diligently that by the time he was twenty-one years old he could teach school. His first experience as a teacher was in a school four miles east of Houston known as the James Parker school, so named from Mr. James Parker, a leading man in the community and a trustee at the time. He commenced the school the first Monday in January, 1880, under contract to teach four months, but by the time he had taught three months and about two weeks in the fourth the children all dropped out leaving our young teacher with experience, observations and the remnants of switches to tell the tale of a premature death—of the school. Some have thought those switches used too freely caused this premature death, but others think the young teacher would have done better had he been more experienced. There are some choice families in that community and Mr. Thornton is proud to name them among his best friends but he thinks there were some at the time he taught who were not so choice. He continued, however, to teach some in different communities until 1884 when he bade the profession a final good-bye. Mr. Thornton says he has in his life ditched, spilt rails, plowed—in short done every kind of hard work on the farm,—done mission work in Arkansas as well as Mississippi, having to walk, ride kicking mules, pitching mustangs, go in wagons and in almost every

other style in which men travel, but that school teaching is the hardest work he ever did. In fact he says if he were left to choose between teaching public schools in the country or nursing babies for a living he would take the latter, and feel proud of his contract though he is not specially fond of nursing.

In the summer of 1881 Mr. Thornton made a profession of faith in Christ in a meeting held by Rev. R. W. Thompson in the Midway church in Calhoun county, Miss. He remembers with much pleasure Capt. G. W. Naron as the one who persuaded him to give his heart to the Lord. He loves Capt. Naron and shall always feel that he owes much to him. May the richest blessings rest on the good captain and if these lines fall under his eyes may they be an inspiration to him to press forward in the Master's work. Let him know that there are the most precious promises to the one who brings a sinner to the Savior. After Mr. Thompson had finished the sermon and made the exhortation to the sinners to accept Christ, Capt. Naron arose and made a most earnest appeal to the sinners. It was this appeal which brought him to Christ. He was baptized by Rev. W. L. Gideon, of blessed memory, in September of the same year into the fellowship of New Salem church, Chickasaw county. In the summer of 1883 Mr. Thornton heard Rev. R. W. Thompson in a meeting at Pleasant Grove church in Chickasaw county preach from Jeremiah 3:14, 15, and there felt for the first time that he should preach. But he was slow to yield to this impression knowing the responsibilities resting upon one who was to fill the holy calling of a preacher, and also knowing how important not to make a mistake in this line. But after more than a year's prayerful consideration of the matter he was set apart by the church at New Salem in ordination to preach. He was ordained September 13th, 1885, and started the week following to Mississippi College where he remained until 1889, when he was graduated, taking the A. B. course. He went from school to Glen Allen and Leland in the "Mississippi Bottom" where he preached until the following May. This was a pleasant field of labor but he soon gave way to the malaria in which that country more or less abounds. While he was there he did a good work, not only in his own pastorate but in holding revivals through-

out that section of the country. On the second Sunday in May, 1890, he took charge of the church at Okolona, Miss., where he did a pleasant work. Mr. Thornton says Okolona Baptist church is one of the most delightful churches in the country. This may be partly accounted for by the fact that he married Miss Annie Knox, a most charming member of the Okolona church. They were married April 22d, 1891. Mrs. Thornton has really and truly been a help-meet and companion. She was young, cultured and consecrated and withal one of the most beautiful young women the writer ever saw. Her accomplishments in music are very rare. She took her music at the Boston Conservatory of Music. In the summer of 1891 Mr. Thornton resigned the care of the Okolona church and accepted that of the church at Helena, Ark. Here the Lord blessed his labors most wonderfully. He thinks here was the most successful work of his life, but he could not stand the low malaria climate and in the summer of 1893 resigned the Helena church over the protests of a united membership, to accept work in Texas. On the third Sabbath in October he took charge of the church at Marlin, Texas, where he is doing a good work. The Lord has blessed his labors wonderfully at Marlin.

Isham Patten Trotter saw the light of this world near the quiet inland town of Lodi, Miss., on June 8, 1857. His parents were then people of some means, but the merciless hand of war soon took from them most of their property. His father is Capt. I. P. Trotter, who served as a captain during the entire war under Forest, resigning his seat in the legislature of Mississippi in order to respond to the call to arms. There being no daughters in the family, he was, perhaps, more than any of his five brothers, his mother's assistant. He was possessed of a quiet and even temper, and was, by nature, a moral boy. He never used an oath nor was he ever drunk. He thought no evil, believed all things, endured all things, hoped all things, as nearly as this may be said of innocent boys. He was converted at the age of fourteen under the preaching of Rev. J. P. Thompson, and was by him baptized into the membership of the Mulberry Baptist church which is now located in Lodi. He came by degrees to feel that it was his duty to preach the

gospel. This call of God came to him in the form of a duty, as A. Judson was called of God to go as a missionary to the heathen. He had fair educational advantages. He taught school more or less each year for five years, finishing his first school before he was eighteen years of age. In earlier years he had acted as a kind of assistant to his father in the school room. By teaching school and borrowing means from two of his brothers he was able to go through Mississippi College without aid from the Board of Ministerial Education. He prefered to pay his own way though he was in debt some six hundred dollars when he graduated. He spent four years at Mississippi College, taking the degree of A. M., and dividing honors with President W. T. Lowrey, who took the first honors of the class while he was the class' valedictorian. During his college course he was elected to every position his literary society could give him from door-keeper to anniversarian.

After graduating at Mississippi College in 1881, he went as missionary pastor to Alexandria and Pineville, La. He was ordained in his home church in Winona, Miss., just before going to his field of work in Louisiana. In the fall of 1882 he entered the Southern Baptist Theological Seminary at Louisville, Ky. He held pastorates at Buck Creek and Elk Creek in Kentucky, and at Orleans, Ind., during his four years course at the Seminary. In June, 1886, he delivered his graduating address as a full course student, receiving the vote of the entire class as one of the speakers. He "supplied" the St. Francis Street church, Mobile, Ala., for some four months during the ensuing summer. From this place he was called to the pastorate of the Baptist church in Brownsville, Tennessee, where he now (1894) is. His pastorate of this church dates from October 10, 1886. During his pastorate the church has increased from something about one hundred and seventy-five members to two hundred and fifty members at the present time. This is one of the best organized and best working churches in the State of Tennessee.

George Tucker, on Thursday, the 4th of May, 1882, peacefully and quietly died in his 76th year. Three-quarters of a century is a long time to live, and few ever attain unto

it. But God graciously spared him all those years, for a wise purpose. It is equally remarkable, that he should have given more than sixty years of his life to the service of God, and more than fifty-five of these years to the blessed work of preaching the gospel. For more than forty-five years, he was actively engaged as pastor of churches in the several States of Tennessee, Alabama, Mississippi, Texas, and Louisiana, and for the remainder, was almost constantly employed as evangelist and missionary. He never would consent to lay down his holy calling. When in the army, though he responded with alacrity and courage to every call of duty, whether in the camp, or the march, or the battlefield, yet he was also found around the soldiers' camp fires, speaking to them of our blessed and holy religion, and as occasion offered, he was ready in the public assembly, to preach the gospel of the blessed Christ. After the war he engaged for a time in a secular calling, but not to the exclusion of his gospel commission. But in city or country, in house or field, he was ever ready to preach the gospel. For more than five years, I have known him intimately. I have traveled with him, slept with him, talked with him, labored with him, and while he has often deplored his short comings, his mistakes and failures in the past, his chief, if not only regret touching the present or future, was that his failing health and strength was depriving him of the high privilege of preaching the gospel, which had ever been the delight of his life. Since the death of his son, Rev. J. H. Tucker, last fall, with whom Brother Tucker and his wife had long made their home, they have been members of the family of Mr. George A. Turner, one of our excellent deacons, whose wife is one of their daughters, and one of the good women of this earth. Their church home also was with us. The disease which terminated our brother's life, was chronic bronchitis, which was caused by exposure in meeting his engagements as a missionary of our State Mission Board. He was confined to his room and bed for five months; his sufferings were great, but with commendable patience, and fortitude, he bore it all. The living testimony, and that of the closing hours of the long life of Brother Tucker, cannot fail to be of great value to the cause of true religion. In all of

these fifty-five years of ministerial life and work, he must have attained to high work in God's favor, if there be any such thing as saving works or human merit. What a multitude of prayers, of sermons, of generous deeds and good works! Surely, if any man could rest his hopes upon such things, he could. But not so. In the way of obtaining salvation, he counted them as nothing for Christ. He said among his last utterances, "I have tried to serve God faithfully, and have made many mistakes, but my motives were pure. I did the best I could under the circumstances." But this even, was not the ground of his hope. At the last he said, "I was born a sinner; in spite of my best endeavors to the contrary, I have lived a sinner and now I am dying a sinner; but I expect to be saved by a sinner's Savior. My trust is firm, my hope is strong, my way is clear; I only await the Master's coming." With words like these, the good man fell asleep.—J. A. H.

Mr. Tucker was born in Tennessee, December 12, 1806. He was for a time the able pastor of the church at Columbus, Miss. He has been president of the Mississippi Baptist Convention; and was a major in the Confederate army during the war. He has baptized fourteen hundred persons.

REV. W. H. TUCKER.

W. H. Tucker was born in Springfield, La., February 26, 1840. At the age of twenty years he graduated in medicine in New Orleans. He enlisted in the late war, uniting with Company K, Seventh Louisiana Regiment, and served as surgeon until the close of the strife, being in Richmond when the city surrendered. After the war he gave up the practice of medicine except occasionally, and entered the ministry, serving in that capacity until stricken with paralysis in March, 1886. He was received into the First Baptist church, Richmond, Va.,

April 10, 1864, and was baptized by Dr. J. L. Burrows. He was ordained by Salem Baptist church, near Magnolia, Miss., December 27, 1868, the presbytery consisting of Revs. J. R. Graves, E. C. Eager, and T. J. Drane.

He was pastor at different times of various churches in Mississippi and Louisiana. He was also connected for a time with the Orphans' Home at Lauderdale, Miss. He preached at the Coliseum Baptist church, New Orleans, after the death of the pastor, Dr. N. W. Wilson.

Dr. Tucker was twice married. He was first married to Miss Wilana Dabney, of Brookfield, Va., November 1, 1866. His wife having been dead several years, he was married a second time, Miss Asenath Gordon, of Amite county, Miss., becoming his wife, December 22, 1880. Two children were born to him one by each marriage, and both daughters. On March 24, 1886, he was stricken with paralysis and was never strong any more. On December 12, 1889, the summons came, and he went to his reward. Dr. Tucker was a kind husband, a modest man, and a good preacher.

J. L. Turnage was born at Holly Springs, Miss., July 28, 1852. He professed faith in Christ in 1870, and united with the Methodists on probation at Byhalia. But on comparing their doctrines with the doctrines of the Bible decided they would not do. He, after a thorough investigation, united with the Baptist church at Center Hill and was baptized by Rev. Mr. Styne. He afterwards moved his membership to Clear Creek in LaFayette county in 1873, to Mt. Zion in 1875, where he was licensed to preach in May, and fully set apart to the work of the ministry by this church on September 3, of same year, Revs. St. Clair Lawrence, J. F. Benson and W. A. Reynolds officiating. In 1887 he moved to Bethel and from there to Saltillo, in 1890. He was an old defender of the faith. He baptized during his short ministry between seven and eight hundred converts. He was married to Miss Emma D. Howell, of Byhalia, Marshal county, January 28, 1874, Mr. Williams officiating. He made several trips to Texas to preach and hold meetings. The Lord greatly blessed his labors in the Lone Star State, quite a number being baptized by him out there.

He left his family at Saltillo December 7, 1893, went to Red River county, Texas, to preach for four churches and teach a literary school, expecting to move his family in the spring of 1894, and to make Texas his home. But after a short but severe attack of pneumonia he died December 24, and on December 28, was buried at Saltillo, Miss., a very large number of persons being at the funeral service. As a husband and father he was kind, gentle, and loving; as a son very devoted to his "mamma," who lived with him many years before his death. He left a wife and five children, a mother, brothers, and sisters, and many relatives and friends to mourn, but not as those who have no hope. For we believe that he has gone to the "rest that remaineth to the people of God."

Roland R. Turnage was born in Duplin county, N. C., August 1, 1831. His parents, Jesse and Martha Turnage lived on a farm where by hard toil and economy they made a living for their family. His father died when he was a mere infant, and his mother with the help of the older children managed to provide for them the necessaries of life. When he reached the age of usefulness the necessity was upon him and he joined his older brothers on the farm, upon which he made a regular hand until he had a large family of his own. So his educational advantages were very meager, being limited to not more than one and a half years in all, during his childhood. His parents were religious people, and trained their children to respect religion. They belonged to what was then known as the New Light church. His mother, with the family, moved to Mississippi in the year 1845, and landed in the lower edge of Marion county, December 27. During 1846 he was hired to a cousin who was a Methodist preacher and while with him he proposed to give him a finished education on condition that he would be a Methodist preacher. This was the only opportunity he ever had of an education. He could not accept his proposition for two reasons; first, he could not be a Methodist preacher; and, second, his mother could not spare him from the farm. At the close of the year 1846 the family located permanently on Ten Mile Creek in the western part of Marion county, where most of the family have lived since that time. About this time he became interested in reading the New

Testament, and from reading he received serious impressions as to his sinful condition, which were tending toward conviction more and more. In 1848 he attended a meeting of Pearl River Association, and heard a sermon by Mr. Wall which deepened the impressions on his mind and heart, and his conviction became so strong that he became distressed about his condition, so much so that the home folks noticed that something was the matter and wondered what had gone wrong. In August, 1849, he made a complete surrender, publicly confessed Christ, and was baptized into Antioch church, by Rev. Henry Simmons, then pastor. From his earliest religious impressions he had the impression to preach. Of course, he did not know what it was and did not understand it to be a real impression to preach for many years. After he was baptized and formally united with the church the impression to preach grew stronger. He was dissatisfied and unhappy but could not for a moment entertain the idea that he could ever be a preacher, notwithstanding he felt that he would like to be one. In this state of feeling he lived an inactive Christian life for eighteen years. During these eighteen years he resisted the impression to preach and his surroundings all the while were such as to discourage the idea of preaching. Yet the impression staid with him, except occasionally he could throw it off for a time. In 1868 he began, with Mr. Hosea Davis, to carry on a Sunday-school in the community, and after he had been working in the school for some time as a teacher, Mr. Davis desiring to be absent from one of their meetings, asked him to superintend the school, which after some hesitation he agreed to do. Thus he began to exercise in public service, and was frequently called on to open Sunday-school, and after a time he was occasionally called on to open service for the pastor by reading and praying, and sometimes commenting on some passage. After a year or two the brethren insisted that he ought to preach and the church granted him license to do so. He was immediately called on to supply two churches, and had regular appointments at New Hope school house. In about a year from the time he began preaching at New Hope school house the people decided to organize a church, and that being done, the new church called him as pastor, and requested Antioch church to ordain him to the full work

of the ministry. This done he entered the pastorate and has since that time been pastor of New Hope. His field of labor has not extended beyond the borders of three counties, viz.: Marion, Lawrence and Pike. The great bug-bear of his life, he says has been his illiteracy. It was the principal cause of his long resistance of the Spirit when he moved him to the ministry. After he began preaching he began with new energy to study the Bible. He plowed during the day and studied his Bible at night. He has struggled through many difficulties and preached "the Word," to the best of his ability for more than twenty years. Just now he is unable to preach, but if the Lord gives him back his health he says; "I will serve him in my humble way through other years until he shall say 'it is enough.'"

Martin G. Turner was born in Wilcox county, Alabama, November 1, 1838. His parents, Martin L. and Harriet Turner, moved to Kemper county, Miss., about the year 1841; thence to Lauderdale county, remaining till 1852; thence to Newton county where they lived during the year 1853. This year of our Lord, 1853, became the first and most precious of all the past fifteen years of his childhood and youth, because it was the year in which the gospel of Christ was made the power of God unto his salvation by the preaching of it by Rev. E. L. Carter at Mount Vernon Baptist church, Newton county. He heard, repented, believed and made confession before the church, and was received and baptized in the mill creek near by. For this salvation he has desired to praise and glorify God for having so loved him as to provide for him a Savior, even Jesus by whose precious blood the forgiveness of all his sins was obtained. In the beginning of the year 1854 his father moved to Jasper county, Miss., eight miles west of Paulding, the county seat of the county. On May 28, 1861, he left his parents, four brothers and three sweet sisters all of whom were living together, having three brothers and one sister of full age, and living elsewhere in the State, and enlisted in the service of his country in a cause he believed to be just. For four long years he served in the army of Northern Virginia under the command of the immortal Robert E. Lee, "Stonewall" Jackson, A. P. Hill, Richard Anderson, Carnot

Posey, Brigadier-General Nat Harris commanding at Petersburg, Va. In Fort Gregg on April 2, 1865, overpowered, he surrendered, accepting as best he could, amid the groans of the dying and the dead around him just such treatment as the victors should bestow upon the overpowered. The Lord preserved him through many fierce battles. He was wounded in his first engagement, June 8, 1862, in the Shenandoah Valley, at Cross Keys, under General T. J. ("Stonewall") Jackson. He participated in the following battles afterwards, Fredericksburg, Chancellorsville, Gettysburg, Winchester, battles of the Wilderness, Spottsylvania Court House, and several engagements of minor importance, but trying to men's souls and bodies. Again he exclaims; "Bless the Lord, O my soul, and forget not all his benefits." At the last battle in which he was present (Fort Gregg, near Petersburg) and where he was captured, he was taken to City Point, from thence to Point Lookout, Md., and remained there from April 6 till June 21, 1865. He was then released, after first taking and subscribing to "the oath of allegiance," and reached home and some of the loved ones July 6, 1865. How changed! Glad, but, oh, how sad! The father, mother and three sisters still lived but three strong brothers had fallen by disease in the service of their country; Allen H. Turner, Company F, Sixteenth Mississippi Regiment, at Orange Court house, Va., October 21, 1861; William H. Turner, of same company, at Fredericksburg, Va., December, 1862; Samuel O. Turner at Enterprise, Miss. He was allowed to bring the remains of his brother Allen H. Turner to the cemetery of Antioch church, Jasper county, Miss., for burial. William H. Turner was by him and his comrades buried in a family grave-yard near a brick church in the vicinity of Fredericksburg; and Samuel O. Turner sleeps in the soldiers' grave-yard at Enterprise, Miss.

In August, 1864, he obtained a forty-five days' sick furlough while in the Richmond hospital and returned home. While at home he was happily married to Miss Susan M. Thompson, of Jasper county, Miss., September 15, 1864. Hence on his return home from prison, in addition to those waiting and watching for him at the dear old homestead, eight miles away stood, lingering, hoping, praying and expecting him, his dear, dear wife. The cruel war over, with thankful-

ness for his safe return home, he was not regretful for the hard service rendered, having done his duty in what he believed a just cause. In his hired home, with his wife ever near, in happiness, he was some time later made a father, by the advent of his first-born, Robert Lee Turner. With the flight of years their came to his home, Martin Frazier, William Allen, Leona Charity, Harriet Alice, Eugene Lamar, Susan Minnie, and Ida Lou, like olive plants around the table, all of whom remain except "sweet Ida Lou" who awaits the home-coming on the other shore, being two and a half years old when God took her. During the war he was not only impressed with the necessity of continually trusting God, but also of living such a common and Christian soldier life as to influence his comrades in arms to love and serve the Lord. He was impressed to take part in the soldiers' prayer-meetings and talks, desiring to persuade all to seek the Lord, obtain peace with God, so that if slain in the battle or stricken down by disease and death all might be prepared to meet God in peace. Soon after his return home, where he greatly enjoyed his church privileges, his church liberated him to exercise in the public services of God. For several years he labored as a licentiate in his church and in sister churches and the Lord blessed his efforts and gave him great peace of soul. During the annual meeting with his church, Antioch, Jasper county, in September, 1874, he was set apart in ordination by a presbytery composed of Revs. James S. Terrall, James A. Hitt and A. J. Smith, to the full work of the gospel ministry, by the laying on of hands and prayer. The visible result of this very gracious meeting was thirty-eight for baptism, and three by letter, twenty of whom were baptized by him immediately after his ordination. Since his ordination he has endeavored to serve churches and preach the gospel of the blessed Redeemer as well as he could, and the Lord has blessed his labors in all places wherever he has preached, giving his soul and conscience sweet peace, enabling him to endure trials and burdens and cares and weighty responsibilities until this good day. He says; "God be praised for his grace and the ministrations of his Word, the communion of his Spirit and all his divine goodness, by which many, many precious souls have been enabled to trust in the Lord to be saved from their sins and edified and comforted in the con-

solations of the Holy Spirit. I am now fifty-five years old, still (1894) serving churches, still loving the precious truth that set me free, possessing blessed assurances day by day that if this tabernacle were dissolved I have a building of God, a house not made with hands, eternal in the heavens. The Holy Spirit comfort, direct and save all who may read these lines."

Peter Turner. Intelligience has just reached me of the death of this aged servant of God. He died at his home at Rancho, Texas, on the 6th day of February, 1892. Few men preached the gospel longer or more faithfully than did Peter Turner. He was nearly eighty years old, and had been a preacher fifty years or more. He was an Englishman by birth, but had been in this country quite a long time. He preached in New York, Missouri, Mississippi, Louisiana and Texas, and possibly in other States. Brother Turner was once moderator of the Mississippi River Association. He was also pastor of many churches at different times and baptized, perhaps, thousands of people. The writer will ever remember his last visit to this father in Israel at Centerville, Miss., not quite three years ago. Perhaps a more extended notice of his life and work will be given.—T. C. Schilling.

Walter Edwin Tynes was born in Marion county, Mississippi, July 13, 1848, the son of Tyra Jennings Tynes and Jane Alford Tynes, who were children of and grand-children of the earliest settlers in South Mississippi and East Louisiana. When the subject of this sketch was five years old, his parents moved from the Pearl River to a farm on Silver Creek about ten miles east of the town of Osyka, in Pike county, then the terminus of the New Orleans and Jackson Railway (now Illinois Central Railway) where he grew to manhood. He was educated in the common country schools, and in the Osyka Academy, then under a distinugished teacher, Prof. Chas. Bancroft, whose name it bore as long as he lived, "Bancroft's School." In 1868 he studied law, under Hon. John T. Lamkin, a distinguished lawyer, and ex-member of Congress, in Holmesville, then county seat of Pike county, and was initiated into the profession by special courtesy before attaining his majority. During the time he was studying law, he felt the

conviction of a call to the ministry of the Word, which had been only an occasional impression before. It is but due to say that this impression had been from childhood the result of home and parental influence, and that the conviction came from God through the example of a Methodist minister, Rev. W. B. Lewis, the son of the pious old people, "Uncle Quinnea and Aunt Patty," with whom he was boarding at the time. Against this conviction he struggled for three years while trying to be satisfied in the practice of law. In 1869 he began practicing law in Osyka, Miss., which he continued up to the time of entering the ministry. His practice was mainly in the commercial lines. He had a reputation for compromising a number of cases, and refusing to take some others which he considered desperate and which other lawyers took and lost. Of course he was not growing rich in this kind of practice. During this time he was active in getting a church organized in the town.

In 1871 he was married to Miss Frances Mary Tate, daughter of Hon. T. E. Tate, near Osyka, and after building a little home in the town, was licensed to preach September 24, 1871, by the church which he had been chiefly instrumental in organizing, under the monthly ministrations of Rev. Elias George, then of Amite City, La. He preached regularly for the church from this time on. Called to the pastorate, he was duly recognized as an ordained minister March 8, 1872, and devoted himself exclusively to the ministry from that time, having declined to take any more business in law from the time of his being licensed to preach, five months before. He was pastor at Osyka in 1872 and 1873, supplying the pulpit at Greensburg, La., also, once a month the latter year. In the years 1874 and 1875 he lived for a few months at Jackson, La., while supplying that church, but most of the time in Baton Rouge parish, preaching at Plain's Store, Port Hudson, Baton Rouge and two other places in the country. He organized the churches at Baton Rouge, Plain's Store, Galilee on the Conute River, and established the missions out of which have grown the Port Hudson church and one other on Mrs. Brown's plantation near the present town of Slaughter. In 1876 he labored as evangelist in Eastern Louisiana for the Mission Board of the Mississippi Baptist State Convention.

In 1877 and 1878 he was pastor at Summit, Mississippi. The church was strengthened in membership, attendance and mission spirit. The State Baptist convention met with the church in July of 1878. During the years 1879 till 1882 he was pastor at Canton, Miss. While here his wife died May 2, 1881. She left three little girls, Carrie Lee, Jennie Marie, and Nannie Lou, the youngest less than a year old. This heavy blow unsettled him so much, that after a year he resigned the pastorate. He spent the season of 1881 with Prof. W. R. Harper, in his first summer school of Hebrew in Chicago. In 1882 he resigned the pastorate of the church in Canton and spent nearly two years in the Southern Baptist Theological Seminary, at Louisville, Ky., and the summer schools at Chautauqua, N. Y. In 1884 he was called to the pastorate of the church at Colorado City, Tex., a rising frontier town, and left the seminary for that field, but finding himself wholly unadapted to frontier ministerial life, on account of his studious habits, he resigned after a few months, and took the pastorate of the First Baptist church in Fort Worth, August, 1884, then torn into bitter factions by a most unfortunate quarrel. Here he remained a little more than a year, during which the two opposing factions were reconciled and the membership of the church doubled in numbers. To do this he saw from the beginning the necessity of sacrificing himself. He told his most intimate friends, he could save the church at his own sacrifice, or he could divide the church and remain as pastor of one faction. Within one year all the members were on friendly terms and willing to work together again, but in doing this he incurred the displeasure of certain partisans, as he had foreseen, and as the church was not prepared to go through with another disciplinary ordeal, he chose to be the scapegoat and resigned. From 1886 to 1892 he served as pastor at Denison, Tex. Here a heavy church debt was paid, the church built up from a mission to one of the most liberal contributors to all denominational work, the membership increased from about seventy-five to more than three hundred, the best prayer meeting in the State, and the best pastorium to be found in any town the size of Denison. On January 8, 1890, he was married to Miss Marie E. Nelson, daughter of Dr. Jas. M. Nelson, of Chappell Hill, Tex. On January 1,

1892, he took charge of the State mission work at the new town of Velasco, and during the year built the house of worship at that place. When the tide of fortune turned against the town, the people left, and the mission board suspended further appropriations, he was obliged to give up the work. In 1893 he divided his time between the church at Caldwell, Tex., and the Sunday-school normal work, which was a new feature in the Sunday-school work in Texas introduced by him through the Sunday-school Convention the year before. During the year the first Sunday-school Normal Assembly ever held by the Baptists of the State, was held at Dallas in his charge in June, immediately preceding the Sunday-school Convention. At Caldwell, the church debt of one thousand dollars was paid and the church raised to the level of taking a pastor's full time on a salary of twelve hundred dollars. At this writing (1894) he is devoting his time to Sunday-school normal work under appointment of the Executive Board of the Sunday-school Convention.

Of his last marriage there have been born two children, viz.: Tyra J. Nelson Tynes, born July 23, 1891, and Edurna Estelle Tynes, born October 26, 1893. During the years 1892, 1893 and 1894, while he was unsettled and traveling much of his time, his family lived in Washington county, most of the time in Brenham.

W. H. Varnado, a regular missionary Baptist preacher was very active in the ministry forty-five years of his life. During the last eight years of his life he was not so active, by reason of the infirmities of age, still he would preach and talk about the Bible as opportunity presented itself. He was loved and respected by all true Baptists. When he died his church had his biography prepared, and recommended the association to erect a monument at his grave, which was unanimously adopted by the Hobolochitto Association in October, 1893. He was born in South Carolina March 5, 1804; he died in Hancock county, Miss., July 28, 1893, and was buried by the side of his first wife, a large concourse of brethren and friends attending his burial. On the third Sunday in September, by urgent request his funeral was preached by the writer, to a large audience. His parents, with William at the age of

five years, moved to Pike county, Miss., in 1809, on pack horses, the lad destined to be one of the pioneer Baptist preachers of South Mississippi. Here he grew to manhood; here he married his first wife, with whom he lived until all their children were grown, when the mother died. Some time later he was married to a lady of mature years and no children crowned the last marriage. At the age of thirty he professed religion and joined Mount Olive Baptist church, Pike county, Miss. Very soon after he had impressions of duty to preach the gospel, and went into this work with the determination, by God's help, to stick to it as long as he lived. With tears in his large blue eyes, and streaming down his cheeks, he would often say to the writer: "Brother Slaydon, I was almost ready to give up when the Lord gave you to me to help me fight for Jesus and his Word; then I remembered God's promise and took fresh courage." He would preach with great earnestness and vim, uncompromising in anything that would in the least injure the cause of truth. On the day of the writer's baptism, he remarked, "We are now securing strength sufficient to fearlessly pounce upon any rotten doctrine which comes along." He has often preached three hours at one time, and held the attention of his audience to the last word, who apparently desired to hear more from him. As preachers began to grow up—in the writer's early days the churches were very scarce—he would have them all attend the annual meetings in every church. In 1849 there were only three Baptist churches in all that section and Mr. Varnado was the instrument in God's hands in building them up. By order of Mount Olive Baptist church, Pike county, he was ordained to the full work of the ministry August 8, 1840, Revs. Jesse Crawford and William Y. Sanford, with Deacon William Simmons, acting as presbytery. From his ordination until his death was fifty-three years, less twenty days. He however exercised in public some time before receiving a formal license, and after being licensed preached a year or more, so that in all he was a preacher for sixty years—two generations. He is the father and grandfather of a large per cent of the Baptists of the Hobolochitto Baptist Association, numbering about twelve hundred members, besides of a large per cent of other associations west. One grand trait was his

constant and firm adherence to Bible principles. Nothing could move him from the faith once for all delivered to the saints. He took the Old Testament teachings as a past type, we may say of the New Testament gospel, and every word said, or act performed, by our Savior was essential in its place and could not rightfully be overlooked or ignored by the true and faithful followers of Jesus Christ. The writer once went to a meeting with him at his own church of six days' duration. At the beginning of the meeting there were three Methodists to every two Baptists: at its conclusion there was only one Methodist left, and that was their preacher. It was in the days of slavery. The Methodist preacher had a woman slave, and she even joined the Baptists: the preacher himself being willing for her and all his flock to become Baptists. Many, yes, many, precious revivals has the writer passed through with this faithful minister, whose counsel he now so much misses, and whose absence he so much mourns. But, why should we mourn? He has gone to his reward, where sickness, sin and sorrow is felt and feared no more. Brother, rest until we, the peers of angels, meet you in that better world above to part no more. Amen.—A. M. Slaydon.

Ashley Vaughn lived, labored earnestly, ably and well in the Master's vineyard in Mississippi, and died upon her soil, yet it has been impossible to gather material from any known source to give a just view of this great and good man. He was one of the pioneer preachers, whose record is above and whose biography is laid up in the archives of heaven. He lived in the Natchez country and in the city of Natchez in 1839, at the time of his death and we know not how many years previous. He was at the time pastor of the Natchez church. He was editor in 1837 of the first Baptist paper ever published in Mississippi, called the "Southwestern Luminary," which in February, 1838, was merged into the "Mobile Monitor and South-Western Luminary," edited by Rev. G. F. Heard, and published in Mobile, Ala. Beyond all question Mr. Vaughn was the father of the Mississippi Baptist State Convention. The suggestion to originate the present body thus known began in the Mississippi Association which passed resolutions in October, 1836, looking in this direction; and

the Bethel Association about the same time took similar action. On December 23, 1836, delegates from these two associations met at the church in Washington, Adams county, to organize the convention. Ashley Vaughn was one of these delegates. Revs. Ashley Vaughn, S. S. Lattimore and N. R. Granberry were the committee to frame a constitution for the convention, and prepared substantially its present constitution. Dr. William Carey Crane, in 1858, said of this constitution, "The document bears internal evidence that it is the production of the lamented Vaughn, and is, with very slight changes, the constitution of the present day." Mr. Vaughn was elected president of this formative convention, December 23 and 24, 1836. At the "first annual meeting" of the convention at Palestine church, Hinds county, in May, 1837, Mr. Vaughn was present as a delegate from the Washington church, Adams county. At this meeting he was again elected president of the body, was appointed to preach the next convention sermon (though he did not do so) and prepared and read a most excellent and comprehensive report on foreign missions. At the next meeting of the convention at Hepzibah church, Lawrence county, in May, 1838, Mr. Vaughn was present as a delegate from the Natchez church. He was again president of the convention; and during the session read another excellent report on foreign missions. In this report occurs this resolution: "That we affectionately recommend to the churches of our denomination in this State to observe the first Monday evening in each month in prayer to God for the spread of the gospel throughout the world."

The next session of the convention was held with the Middleton church, Carroll county, May, 1839. But the sombre mantle of death had fallen upon the honored president, and he met with his brethren no more. On page 6 of the minutes we read: "On motion, a committee, consisting of W. H. Taylor, A. P. Bradley and Norvell Robertson, Jr., were appointed to prepare an obituary of Elder Ashley Vaughn." That committee reported the following: "Resolved (1.) That in the death of Elder Ashley Vaughn, this convention has lost one of its ablest ministers, one of its firmest supporters, and one of its most valued and devoted members. (2.) That fervent gratitude is due to Almighty God for the favor conferred

on this convention in the services of Brother Ashley Vaughn; and that the sympathies and pecuniary aid of the denomination in this State are due to his bereaved and afflicted family. (3.) That a copy of these resolutions be forwarded to his family by the secretary." When this action was taken, the following was immediately passed: "Resolved, That the ministers of the Baptist denomination in the State of Mississippi, be requested to take into consideration the case of the bereaved family of our deceased brother, Ashley Vaughn; and that they take up a subscription in their churches for their benefit."

HENRY J. VANLNDINGHAM.

Henry Jackson Vanlandingham was born in Tuscaloosa county, Alabama, April 16, 1838. In early childhood he moved with his parents to Winston county, Mississippi, where he grew to manhood on the farm; attending such short country schools as were taught in reach of him. He entered Mississippi College in the session of 1859 and 1860, and spent two years there, when the war between the States abruptly put an end to his collegiate course. At the close of the war he returned home, having spent about four years in the Fifth Regiment Mississippi Infantry, earning for himself the reputation of a true and faithful soldier. He professed religion at the age of sixteen years and joined the Hopewell Baptist church in Winston county, Miss. This church called him to ordination in his twenty-first year. Returning from the army in 1865, he became pastor of several country churches. During the next five years he served as pastor, in Winston county, Hopewell, Shiloh, Mount Carmel and Liberty, in Choctaw county, New Zion, and in Attala county, Edgefield church.

During this time he was elected Tax Assessor of Winston county, and filled that office for two years, being complimented as the "best assessor the county ever had." He was called to the pastorate of the Baptist church, Macon, Miss., and served during 1870; he was again called for 1871, but declined the call, and moved to Mashulaville, twelve miles west of Macon, where he taught school two years, serving as pastor during the time, the Elm, Yellow Creek and Summerville churches. He has at different times taught school about five years in all. In October, 1871, he was married to Miss Mary Frances Hearn. In November, 1872, he was elected pastor of the West Point, Miss., Baptist church, giving his whole time to this church for one year, when he was called by the Okolona church, to which during the next year he gave one-half of his time, and the other half to West Point. Resigning the pastorate he then merchandised three years at West Point, Miss., his home. During these three years, however, he preached to country churches as pastor, and served his (Clay) county two years as Superintendent of Public Education. Since that time to date (1894) he has, except one year spent in a furniture store, given his time to the pastorate of various country and village churches. During this time he has served as pastor the following churches: Mayhew, Siloam, Salem, Bethel (Monroe county), Harmony, Montgomery, Mabin, and Mount Zion, in the Columbus Association; Elim, in the Choctaw ; Mathiston, in the Zion; Samaria, in the Kosciusko; and Hopewell in the Louisville. He served the Mayhew church fourteen years in succession, and has preached to Siloam and Montgomery about fourteen years each, and is still their pastor. He has resided in West Point twenty-two years, and during that time has served the Mission Board of Columbus Association ten years as secretary and treasurer. During these ten years he has kept the board entirely free from debt, and never committed a financial error. He has also been a member of the Convention Board of the Baptist State Convention for two years. He is a man of fine sense and judgment, of varied and accurate information and a very pleasant and impressive speaker.

Robert A. Venable, D. D., the present honored and able

president of Mississippi College, is now, perhaps, about thirty-seven years of age. He is a native of Georgia, but was reared in Arkansas, and saw very little of the world outside of that State until he came to Mississippi College early in the seventies as a student. Although he is in robust health and of fine physique, weighing about two hundred pounds, he says he is the "runt" of the family. Of his early educational advantages we have no information, but, judging from hints of his, we infer that they might fairly be written down at zero. When he came to Mississippi College he was a green, awkward Arkansas hoosier, but was brimful of pluck, vitality, spirits and energy, such traits as enter into the composition of a man. But it would indeed have required the eye of an artist to see the future man in the green country youth in his seedy and misfit clothing. He came unheralded and without the sympathy and aid of his father, who was a Methodist, and was indignant with Robert for falling in with Baptist notions, and going off to a Baptist college. But he came and he stuck to his work like a hero, soon winning the confidence and respect of the faculty and entire college community by his genial disposition, his quickness to learn, his study, self-reliance and his persistence in the face of almost insurmountable obstacles. He had come to stay, and to learn, and he did both, forging his way to the head in all his classes, and graduating in the A. B. course with the first honors of his class in 1876. He not only did this but he wooed and won Miss Fannie Webb, the daughter of Dr. W. S. Webb, the president then of Mississippi College. After his marriage he lived some months in Noxubee county, near Brooksville, Miss., and taught school, preaching (though not a pastor) to Sharon or Deer Brook church, during the term of his school. After his graduation, however, and before his marriage he taught two terms in his adopted State, at Eldorado, Ark., winning for himself the confidence and esteem of his patrons, who offered him inducements to remain in charge of the school at that place.

Closing his school in Noxubee county, he accepted the pastorate of the church at Okolona, Mississippi, early in 1878, and remained in this important and difficult pastorate two years. His preaching was able and acceptable to the entire

community, and his congregations were the largest in the town. He wisely and skillfully seized and managed the discordant and rather incongruous elements in his church work, and left the church in a good condition at the close of his pastorate. Since he has been college president he has been invited back to Okolona to preach the sermon and participate in the dedicatory services of their new and neat Baptist church edifice. Leaving Okolona at the close of a two years' pastorate, he became pastor early in 1880 of the church at Helena, Arkansas. He, however, remained there only one year. During his Helena pastorate, in July, 1880, the Baptist State Convention met with the Okolona church, and Mr. Venable, by request of the church, acted as their pastor in the entertainment of that body. Early in 1881 he became pastor of the First Baptist church in the city of Memphis, Tennessee, where, during a pastorate of ten years, he met with remarkable success, and secured a strong hold upon the hearts of his people and upon the city outside of his congregation. The eminent and distinguished Dr. J. R. Graves was a member of his church, and was preaching in his pulpit in the summer of 1884 when stricken down with paralysis. Many members were added to the church during his pastorate, the church building was greatly improved and beautified by the tearing away of an unsightly wooden structure in front which served as a temporary vestibule and placing in its stead a handsome brick front and vestibule at a cost of several thousand dollars. In the summer of 1891, when the venerable and able Dr. W. S. Webb had resigned the presidency of Mississippi College where he had served so long and so ably as its honored president, the Board of Trustees, after long and prayerful consideration, elected R. A. Venable, an honored son of the college to its presidency. In order to accept this position he must surrender a pleasant pastorate with many tender ties and an ample and sure salary, for a position which entailed a vast amount of hard and untried work in a critical period of the history of the college, and receive a smaller and often unpaid salary. After mature deliberation, he accepted the position, not for the sake of better pay, or less work, or to have an easy time, but because of the possibilities and outcome of the work. He began his duties as president with the opening of

the session in September, 1891, visited some of the associations to become acquainted with the Baptists of the State and allow them to become acquainted with him. He laid hold of the work with firm and steady grip, threw his energies into it, laid broad and liberal plans of college work and set himself vigorously to execute them. Already he has administered the affairs of the college through three full sessions, and is well into the fourth, and that, too, during a most difficult and critical period of its history, perhaps more difficult than any similar length of time in the past of the college, and yet these have been sessions of success and of real progress in educational work.

Dr. Venable is a fine scholar and an eloquent preacher, ranking prominently among the very best preachers of the Baptists in Mississippi. His preaching is instructive and argumentative but is often highly impassioned and pathetic and in these impassioned periods may be justly called "logic on fire." As a college president he takes a broad and comprehensive view of the work to be accomplished by a college and holds that it should aim to develop and educate every part of the man as far as possible, the physical, the intellectual and the moral, and he is planning work along all these lines. Already there has been introduced into the college course a school of Bible study, which is a wise and most excellent addition to the course of study. In connection with his college work he has been preaching regularly to churches on the railway, which are accessible, and has thus augmented his efficiency for good. He has greatly stimulated the growth of the desire for higher education in the State by visiting many communities, both in town and in the country, and delivering exceedingly interesting and profitable lectures on Christian education. He has also written considerably for the press, mostly for the newspapers. He has, however, published some small works in booklet form, and quite recently has issued "The Baptist Layman's Book," a work of much value, written in the catechetical form. May his life long be spared to the educational work of Mississippi Baptists.

Thomas Jefferson Walne, D. D., was born in Halifax county, Virginia, October 3, 1838. When only ten years of

age he moved with his parents to Mississippi and settled with them near Canton, Madison county. In his youth he was inclined to be wild, so much so that he was known by the name of "Rowdy." When he was near fourteen years of age he professed religion and was baptized into the fellowship of a Baptist church. Quite soon afterwards he began to feel convictions of duty to preach the gospel, and was soon licensed to preach by the Canton church. Having determined to preach he realized the importance of thoroughly preparing himself for this great work, and so entered Mississippi College where he received his collegiate training. Soon after the surrender of Vicksburg he was married to Miss Belle Tabor, of Brownsville, Miss. This historical fact is mentioned as closely associated in point of time with his marriage because it was an important event and because he was afterwards to be for so long a time the honored pastor of the Vicksburg church.

Mr. Walne was licensed to preach by the Canton church July 24, 1858. On May 4, 1862, the church requested his ordination, and Revs. J. M. Lewis, J. B. Hamberlin and W. W. Kone were invited to ordain him, on the first Sabbath in June, 1862. His ordination took place at that time or soon after.

His real ministerial life began after the close of the war in a pleasant and delightful pastorate at Raymond, Miss., where the young pastor began to give evidence of the talent and administrative ability that were to become so conspicuous in later years. These buddings of power soon led to his settlement in the important pastorate of the Vicksburg church, where he did some of the best work of his life, and where he was engaged for ten years. It was early in his Vicksburg pastorate, in the summer of 1870, that we first met Dr. Walne. He had just conducted a revival meeting with the Salem church, Oktibbeha county, and was, when we met him, engaged in a similar meeting with pastor Sellers, in the Starkville church. His earnest sermons drew large congregations and the interest steadily increased. A great ingathering followed as the result of the services. During these revival services Dr. Walne was visited by a gentleman some forty years of age, who had once been an earnest and consecrated

Christian, praying in public and feeling impressions to preach and having actually preached to the negroes, but who during the four years of war, a part of the time a prisoner, had wandered far off into vice and sin and had concluded that he had "fallen from grace." With his bright ante-bellum experience, compared with his wayward life and present condition in mind, he came to discuss the question of apostasy. The preacher, quickly taking in the situation, said: "You say you are far out of the path of duty now. Well the thing for you to do is to get back fully in the line of duty. You will then be in a better position and a better trim to discuss Scripture doctrine. I cannot consent to argue with you as to whether a man can fall from grace or not until you get back on the track of duty." Since that revival season we have been more or less familiar with the work of this man of God in Mississippi. One object in view in his going from place to place in the State during his Vicksburg pastorate was to gather funds for the building of a house of worship in that city. In this he was eminently successful, receiving everywhere handsome sums for this purpose.

In 1874 the Baptist State Convention, in the city of Oxford, determined to do something in the direction of giving the gospel to the destitute sections of the State of Mississippi. To this end the State Mission Board was organized, located in Oxford, and T. J. Walne was elected its corresponding secretary. In this work he entered with all the energy of his nature, and beginning almost at the bottom he organized the work, traveled all over the State, collected thousands of dollars from churches and at associational meetings, and with the board to advise and co-operate he constantly increased the number of missionaries and spread the gospel in many places where it had not been and strengthened many weak places which already had the gospel. During the term of his secretaryship he also did much work as a general evangelist, conducting revival meetings in which large numbers were gathered into the churches and accomplishing much good in other ways. In this work he continued nine years when the wear and tear on his health from continued travel, excessive preaching, and loss of sleep, seriously impaired his health and compelled him to resign his position. The success

and enlargement of this work under the efficient management of Corresponding Secretary T. J. Walne, and the blessing of God have been most gratifying. The following is a brief summary of what was done in nine years in this field under his leadership, taken from his report to the State Convention at Crystal Springs, in July, 1883, when he virtually retired from this field of service: "Number of missionaries one hundred and seventy-six, days of actual service twenty-two thousand two hundred and seven, number of miles traveled two hundred sixty-four thousand two hundred and nine, number of sermons preached thirteen thousand eight hundred and forty-one, church prayer meetings attended four thousand one hundred and ninety-five, families visited for religious purposes twenty-five thousand and twenty-five, persons baptized two thousand three hundred and one, received by letter one thousand three hundred and eighty, restored to church fellowship one hundred and sixty-four, churches organized thirty, Sunday-schools organized seventy-three, Sunday-school addresses delivered one thousand seven hundred and sixty-one, pages of tracts distributed one hundred ninety-eight thousand two hundred and forty-two, subscribers obtained for "Record" one thousand and seventy-three, houses of worship built ten, houses of worship repaired eighteen. The board has received from the churches fifty-five thousand and fifteen dollars and eighty-two cents. Fully thirty thousand dollars has been raised by our missionaries for building and repairing houses of worship and parsonages. All of fifty thousand dollars has been raised upon the various fields occupied by missionaries and expended in meeting current expenses and for other religious purposes, and not included in the first items, so that fully one hundred thirty-five thousand and fifteen dollars and eighty-two cents have been raised, either directly or indirectly, by the board and its missionaries. The ever widening field, and ever increasing demands call for enlarged plans and generous liberality. The inviting prospects coupled with the fearful destitution in the Mississippi bottoms, and in the city of New Orleans, urge us to our best endeavors."

After giving up the secretaryship Dr. Walne could do very little for several years except give himself to rest and

recuperation. He had farming interests, fine cows, and other things which occupied his time, but during his enforced rest he put in many good strokes for the various enterprises of his beloved people. This was notably the case while Dr. Gambrell was engaged in raising the college endowment. He traveled and spoke much during this effort in behalf of his alma mater. In 1892 he turned his face westward, leaving his beloved Mississippi, where he had put forth the best efforts of his strong manhood, and locating in the Lone Star State, which has inveigled so many strong Mississipians within her borders. Spending one year at Belton, in the service of Baylor Female College, early in 1894 he became pastor of the church at Corsicana, Texas. Here he is now, in 1894, renewing his strength and youth and wielding a fine influence and power in the Master's cause.

Ernest Nathan Walne, son of Dr. T. J. Walne, was born at Brownsville, Hinds county, Mississippi, January 20, 1867. He received his collegiate education in Mississippi College, where he spent several sessions, and pursued his studies with satisfaction and honor, taking the degree of B. L. Finishing his collegiate studies he entered the Southern Baptist Theological Seminary, Louisville, Ky., in the fall of 1888, and spent one session there in Biblical studies, graduating in June, 1889, in the English school of Old Testament interpretation. He was ordained to the full work of the ministry in Greenville, Miss., June 17, 1888. He was pastor at Leland, Miss., from January until October, 1888. During his Seminary course, rather, immediately succeeding it, he was pastor at Buck Run church, Franklin county, Ky., from June, 1889, for a time. Resigning at Buck Run he became pastor at Ghent, Ky., where he was at the time of his appointment as missionary to Japan. The following extract from the "Foreign Mission Journal" mentions his appointment:

"At the April, 1892, meeting of the Board Rev. E. N. Walne, now pastor at Ghent, Ky., was accepted as a missionary, and assigned to the Japan mission. Brother Walne is the son of Rev. Dr. T. J. Walne, of Mississippi, is a graduate of Mississippi College and of the Seminary, and has been a successful pastor at Ghent, Ky. He is in every way qualified for the work

and goes to a most promising field. 'They say that Brother Walne will not go alone." On May 31, 1892, he was married to Miss Claudia McCann. He and his bride sailed on the "Empress of China," from Vancouver, September 18, 1892, for their field of labor in Japan. They "will join Mr. J. W. McCollum in Kokura, and will bring cheer to the workers there, who have been made sad by the departure of Mr. Brunson," ("Foreign Mission Journal, November, 1892"). Since their arrival in Japan Mr. Walne has been prosecuting the work with commendable spirit and energy, judging from his consecrated and enthusiastic letters, and has been having as good success as new beginners in a new and strange and foreign field could reasonably expect.

REV. A. C. WATKINS.

Asa Carrell Watkins, "son of Newton Marion and Edith Vanilla Carrell Watkins, the fifth son of a family of nine children, three girls and six boys, was born March 29, 1857, in Calhoun county, Alabama. About the time of the close of the civil war the family removed from Alabama to Mississippi and settled first in Leake county. In September, 1870, I joined the Baptist church at Conway, Leake county, Mississippi, after which time my father made a series of moves and I held membership in various churches as follows: In Springfield church (near Morton, Miss.), from 1871 till 1876, in New Prospect church (near Pelahatchie, Miss.), in 1876 and 1877, in Liberty church

(near Jackson, Miss.), from 1877 till 1882, in First Baptist church, Jackson, Miss., from 1882 till 1887, First Baptist church, Mitchell, Ind., from 1887 till we left the United States for Mexico. My father is a farmer. I remained on the farm until twenty-two years of age, when I determined to educate myself. I first spent two years studying and teaching in the country. September 28, 1887, I entered Mississippi College; after four months' study, on account of severe sickness, my physician advised me not to re-enter school. My plans thus being frustrated, I determined to change them, a strange providence which has been of service, and accordingly secured a position in a drug store in Jackson, and began the study of pharmacy and medicine. I regained my health and soon began to think of the plan of life which I had abandoned. I resigned my position, and very soon my pastor, Brother H. F. Sproles, came to me and asked me plainly about my impressions to preach the gospel. I frankly told him all. I again entered college September, 1882. I was blessed with health and found a friend in the lamented Dr. B. H. Whitefield, who took me into his drug store, where I earned my own way in college by working from three to four hours a day. I remained with the doctor until just a few months before graduating. All my vacations, except one were spent in teaching. I graduated June 22, 1886, with the degree of A. B. I supplied New Prospect church (see above) a part of my last year in College. I was ordained in the Baptist church, Jackson, Miss., May 2, 1886. Presbytery: W. S. Webb, D. D., Clinton, Miss.; Revs. J. B. Gambrell and L. S. Foster, then editors of the 'Baptist Record,' and my pastor, H. F. Sproles. I supplied Fellowship and Rodney churches (in Jefferson county, Miss.), and Sim's Chapel church, Claiborn county, after leaving college until I entered the Seminary. I entered the Southern Baptist Theological Seminary October 1, 1886, my first year being given to study and Sunday-school mission work. I supplied Booneville, Indiana, during my vacation in the summer of 1887. October 1, 1887, I re-entered the Seminary and also accepted a call to supply the First Baptist church of Mitchell, Indiana, full time. This forced me to leave off one study in the Seminary. I finished the 'English course,' except 'Church History.' During my eight months' work at Mitchell

twenty-five were received into the church. In April, 1888, this church extended a call to me to settle with them. This was accepted, but soon resigned with a view of going to the Foreign Field. June 4, 1888, I went before the Board, in Richmond, Va., was accepted as a missionary, but my field was not assigned. The Board wanted me to go to Africa. I was married to Miss Ava, daughter of Dr. G. W. Benton, of Mitchell, Indiana, June 20, 1888. We spent the summer in Mississippi. We declined the proffered appointment to Africa, on the advice of wife's oculist. We accepted the pastorate of the church at Canton, Mississippi. In November the Board assigned us to Musquiz, Mexico. We accepted and accordingly closed our work in Canton, the fourth Sunday in December, 1888, and started for Mexico, January 2, 1889; crossed the Rio Grande and took supper in Mexico, on the eve of January 4th, and arrived at Musquiz on the 5th, not being able to speak a word of Spanish. After five months' study I conducted my first service in the language. Wife wrote her first letter in the language after one month's study." During the five years since Mr. Watkins wrote as above he and his wife have been laboring faithfully upon their foreign field of Mexico. Though so far from us, we still claim him as one of our ministry.

William David Watkins was born in Winston county, Miss., September 18, 1856. During the twenty-second year of his life he had strong convictions that he was a sinner and needed the mercy of a Savior. After solemn and earnest prayer to God, to remove the load of sin from him he saw the beauty of holiness as never before and found deliverance in believing. August 18, 1880, he united with a missionary Baptist church. The following February he was impressed with the duty of working in the vineyard of the Lord as a minister of the gospel, but because of his having a very limited education and because of financial restrictions he refrained from speaking of his impressions and hid them in his heart for a time. In the year 1884 he was solicited to accept license to preach by Mr. A. L. Robinson from Enon church, the only church of which he has ever been a member. He appreciated and deferred to this confidence of his church and made his first at-

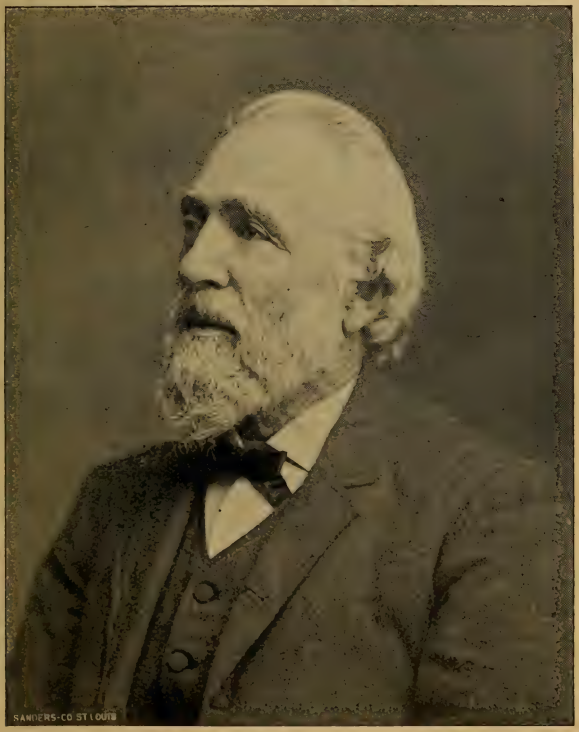
tempt to preach at Enon church on April 13, 1884, from Romans 6:23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." After the lapse of about one year he met Mr. J. H. Cornwell, a member of Shiloh church, Winston county, who invited him to visit Shiloh church and preach for them. They had no pastor at the time, and after about three months' they invited him to their pastorate. Enon church was requested to arrange for his ordination which was promptly done and he was solemnly ordained to the full work of the ministry the second Sabbath in May, 1885. Other churches engaged his services and he gave his time punctually and promptly to the work. God blessed his labors; but after four years of pastoral work, he became anxious to be better educated. Accordingly he withdrew from all his pastoral engagements, preaching, however, promiscuously as opportunity presented, and enlarged his secular pursuits, hoping thereby to so increase his revenues as to sustain his family well and enable him to pursue his studies. But he found this all unsatisfactory and disappointing, and after three years returned again to pastoral work. In this he is now (1894) having success through the mercy and goodness of God and lives happy in the work.

W. R. Ward was once in the Louisville Association. Of him Rev. W. H. H. Fancher, in 1884, wrote: "I have known W. R. Ward since I was quite young. When I was quite small he became a member of Bear Creek church and was then a preacher. I do not know at what age he began to preach, nor by what church he was set apart to the ministry. Being my father-in-law I have conversed with him often on the subject of religion. He told me that he professed faith in Christ at the age of sixteen. He is now living in Arkansas, or was the last time I heard from him."

James Agnew Ware was a good and useful minister, who labored in Pontotoc county, in the Aberdeen Association, for a time. He was a relative and associate of Rev. A. J. Seale, of blessed memory. He organized Pleasant Grove church, Pontotoc county, in 1843, and was its pastor for a number of years. He also organized five other churches, and was an

active zealous and energetic minister. He died April 10, 1865, greatly loved and honored.

W. S. Webb, A. M., D. D., was born in LeRoy, Genesee county, N. Y., in 1825. He was the youngest of fourteen chil-



REV. W. S. WEBB, D. D., LL. D.

dren born to Benoni and Elizabeth (Philips) Webb. His mother died at the age of seventy-four and his father at the age of ninety. In their early married life, it is not known when or

where, both united with a Baptist church. Especially, his mother, during her entire life, was distinguished for her sweet Christian spirit and for deeds of kindness and charity. After attending the public schools of his county till eighteen years of age, W. S. Webb left home to enter upon a course of study preparatory to college, in the Academy at Kingsville, Ohio, at that time in charge of the distinguished educator, Dr. Z. C. Graves, whose brother, the late Dr. J. R. Graves, was assistant teacher. Here Mr. Webb formed his first acquaintance with the latter, an acquaintance that ripened into a life-long friendship. Indeed his first lessons in Greek were learned from Dr. J. R. Graves, who afterwards became the distinguished editor of the "Tennessee Baptist" and won world-wide fame as a defender of Baptist faith and polity. During his first term at Kingsville Academy, Mr. Webb was converted, and on the third Sabbath in May, 1843, was baptized by Rev. J. B. Sackett, the pastor of the Baptist church there. He immediately took his place among the earnest members of the church, attending all the meetings and taking an active part in the same, and conversing with the impenitent to lead them to Christ. When he failed to attend a religious service or take some part, as in prayer or testimony, his conscience greatly troubled him. This might not have been the wisest training for him, but it was the custom of the times and seemed to keep young converts interested in Christian work. After completing his preparatory course in the Academy, Mr. Webb entered the Freshman class of what is now Colgate University, where he remained four years, being graduated with the degree of A. B., in June, 1849. Two years afterwards, he took the degree of A. M., in course, in the same institution. In the fall of that year, through the advice and solicitation of Dr. J. R. Graves, he came to Tennessee to engage temporarily in teaching. For the next two years, he was principal of Stewart's Creek Academy, a school near the Nashville pike, ten miles from Murfreesboro. While here, he married his first wife, Miss Adelphia Wheeler, daughter of Hon. Jonas Wheeler, of Canandaigua, N. Y. The fruit of this union was Charles Wheeler Webb, now in business in Texarkana, Ark., and Fanny Adelphis, now the wife of Dr. R. A. Venable, President of Mississippi College. Though engaged in teaching, his Sundays, when opportunity

offered, were given to the preaching of the gospel. On the third Sabbath in February, 1851, he was ordained to the full work of the Christian ministry at Enon church, Rutherford county, Tenn., of which church he was then a member and pastor elect. The presbytery were Dr. Joseph Eaton, President of Union University; Dr. Sam'l Baker, pastor of First Baptist church, Nashville; Dr. Matt Hillsman, pastor at Murfreesboro; and Rev. Eugene Strode, pastor at Shelbyville. Dr. Eaton preached the sermon. From this time forward, Mr. Webb proposed to give himself entirely to the work of the ministry. But man proposes and God disposes.

In the following August, without any solicitation or desire on his part, Mr. Webb was elected president of a college for girls at Grenada, Mississippi. While seated at his desk in his quiet home, near the Enon church, about to write a letter accepting the pastorate of the church at Franklin, Tenn., came the message and call from Mississippi. After canvassing the matter several days with his best friends and the friends of the cause of Christ in Nashville and Murfreesboro, he decided to resign his pastorate at Enon and accept the call to Mississippi. He reached Grenada, September 1, 1851. With the exception of the first twenty miles from Enon to Nashville, the entire journey from Tennessee to Mississippi was made in the old-fashioned stage-coach. He reached Grenada, worn and weary, on Friday morning, delivered his inaugural Saturday night, preached a funeral sermon on Sunday, and entered upon his duties as president of the college on Monday morning. He retained this position for six years, beginning with but thirty pupils and closing with one hundred and seventy-five. The magnificent college building in Grenada, now the property of the Methodists, was erected during his administration. When he gave up the school, it was the largest college for girls in the State. On June 18, 1855, he met his first great sorrow. His wife sickened and died very suddenly. She had been a faithful wife and mother, an intelligent and wise counsellor, without whom Mr. Webb could not have held or filled satisfactorily the presidential chair of the college. August 27, 1856, he married his second wife, Miss Mary A. McMath, a native of Carroll county, Miss. The fruit of this second marriage was Hattie R., wife of J. D. Granberry, Hazlehurst, Miss., and Mary Shel-

don, wife of Hon. George S. Dodds, Hazlehurst, Miss.

At the end of six years, he left the college at Grenada in a prosperous condition to take charge of the High School at Starkville, Miss. After spending two years in successful work here, he removed to West Point, Miss., on the M. and O. R. R. His purpose was to cut loose from the school-room and devote himself entirely to the work of the Christian ministry. He had never intended to spend his life in the school-room. Even before his conversion, he had been impressed that he was to be a preacher. But when he left college, he was in debt for his education, and thus necessity first drove him to the school-room. At that time there seemed no other way to make the money to pay this debt. In two years the debt was entirely paid, and again he determined to carry out his cherished purpose to give his life to preaching the gospel of Christ. It was while making his arrangements to this end, that the call from Grenada, Miss., was received. Seeming to himself as well as to his friends to be providential, he was induced to accept, as said before. His leaving Grenada and going to Starkville into the High School was likewise for the purpose of getting out of debt,—a debt contracted in the unselfish endeavor to place the Grenada College at the head not only of all schools in the State but of all schools everywhere. Then when he went to West Point he felt that he was surely free at last from the bondage of the school-room. No man ever enjoyed the preaching of the gospel more than he did during the years in which he was devoted exclusively to this glorious work. Some years afterwards, when he was called to go to Clinton, as pastor, he objected strenuously, but in vain, even to the slight official connection he was to have with Mississippi College. He longed to be only pastor and preacher, the grandest work in which man can engage.

On his removal to West Point, he had charge of the West Point, Bethesda and Crawford churches. He remained pastor at West Point six years, at Bethesda nine years, and at Crawford fourteen years. Later, he served the Okolona church six years, the Macon church two years, and the Deerbrook or Sharon church six years. While at West Point the church which was a mile and a half in the country was moved to town and a neat frame-house of worship erected,—the first meeting house

built in West Point. Here, too, he had the great misfortune to lose his second wife, who died September 2, 1863. She was a pious, devoted, and exemplary Christian, in every way qualified to be a sharer in joys and sorrows, the toils and sacrifices of a Christian minister. In the autumn of this year, Mr. Webb removed to Crawford, twenty miles south of West Point, on the M. and O. R. R. His main reason for moving was to get nearer the centre of his field of labor. He was now serving the Crawford, Bethesda, and Deerbrook or Sharon churches. Shortly after he became pastor at Sharon, a church was organized at Brooksville, on the M. and O. R. R., four miles west of Sharon. The new organization drew most of its material from Sharon church. Indeed, only seventeen members remained with the old church. The prospects were gloomy enough. The plantations in that prairie region then consisted of very large tracts of land, and hence there were but few white people in the country and they were widely scattered. The pastor told the now enfeebled band that they should either follow their brethren to Brooksville or move farther east, that if they remained at Sharon and its old grave-yard they would die. They determined neither to go to Brooksville nor to die, but to go east. No one will be surprised at the decision, who knew Dr. Elijah Deupree and his four sons and the two sons of Daniel Deupree. These consisted the strength, in the main, of the forlorn little band. Under great difficulties but with unflinching courage, they moved two miles eastward to a little hamlet called Deerbrook, and took their pastor with them. The church has since been known as Deerbrook. The result justified the wisdom of the move, for in less than one year the number of white members was larger than it had ever been at the old site. During these years, Mr. Webb had taken a very active part in the organization and management of the Confederate Orphans' Home, at Lauderdale, Miss. The Mississippi Baptist State Convention met with his church at Crawford, in the autumn of 1864, when incipient measures were taken to organize the Home. He was placed on the Board of Trustees, and at the first meeting of the Board elected corresponding secretary, and for seven or eight years, till his removal to Clinton, he conducted the vast correspondence of the institution and wrote its annual reports. He has always re-

garded this work as pre-eminently Christian work and can never regret the toils and sacrifices he made to promote the success of the Home. April 26, 1865, Mr. Webb married his third wife, Miss Margaret J. Sherman, in Marion, Ala. She was the sister of Prof. D. G. Sherman, of Howard College, and was herself a teacher in the Judson Institute for ten years. The children born of this marriage are Maggie Zitella, teaching in Texarkana, Ark.; Warren Sherman, practising medicine in Memphis, Tenn.; Thomas LeRoy, in business in Memphis, Tenn.; Leura Myrtle, at home; Henry Deupree, teaching in Jackson; Nelson Gould, having just finished his course in Mississippi College. In all, Mr. Webb's children consist of five sons and five daughters; the former all full graduates of Mississippi College, and the latter all full graduates of Central Female Institute, or Hillman College.

Near the close of the year 1871, Mr. Webb was called to the pastorate of the Clinton, Brandon, and Line Creek churches, in Central Mississippi. He had never visited any of these churches, and it is doubtful if more than one member in all these churches had ever heard him preach. The salary offered was the same that he was already receiving, but his labors would be greatly increased. Doubtless, he would have declined the call, had not Clinton possessed better facilities for the education of his children than Crawford, and the field of Christian labor seemed a more important one. Thus he was led to accept the call. In addition to his work as pastor, he was expected to lecture on theology, at last once a week, before the young ministers who were pursuing their literary course in college. He was not much pleased with this part of his work, did not think he was specially fitted for it, had doubts as to the propriety of such work in connection with the regular college course, and never claimed that he was eminently successful in it, though many friends have been pleased to express a very decided opinion to the contrary. He reached Clinton with his family during Christmas week at the close of the year 1871, and entered earnestly upon the most arduous and responsible duties ever yet devolved upon him. He lectured two nights every week to the young ministers, preached two Sundays, morning and night, at Clinton, one at Brandon, and one at Line Creek. At the close of his first year, he had baptized just one hundred

converts,—fifty at Clinton, thirty-five at Brandon, and fifteen at Line Creek. This work he continued till the close of the session 1872 and 1873, or one year and a half. At this time Dr. Hillman resigned the presidency of Mississippi College, and Dr. Webb was elected as his successor. After prayerfully considering the matter for some weeks, he, with much fear and trembling, accepted the position. He was persuaded by the friends of the college that in his new position he could do as much for the cause of Christ as he could in the pastorate. He entered at once with zeal and enthusiasm upon his untried and arduous duties. He immediately resigned his pastorate at Line Creek but continued to serve the churches at Clinton and Brandon for two years longer. Finding his burdens too great for his strength, he at length gave up all pastoral work and gave himself exclusively to the college. He had learned from experience that absence to fill appointments had militated against the best work and discipline in the college, and had deliberately come to the conclusion that the best interests of the college required his constant presence and oversight, and hence, he cheerfully, though with reluctance, made the sacrifice of giving up his regular appointments for preaching. An enlarged and excellent faculty was gathered and competent salaries promised. The resources of the college were limited. The old endowment collected before the war was entirely swept away, with the exception of four thousand dollars in I. C. R. R. bonds. A new endowment of about forty thousand dollars had been raised by Prof. M. T. Martin, who acted as agent of the Board of Trustees, the principal to be retained in the hands of the subscribers and the interest to be paid annually by them. The idea was that thus the endowment was well invested, loaned to the subscribers at ten per cent interest. Hence was expected an annual income of four thousand dollars from this endowment.

During the first year of the new president, the financial crash of 1873 occurred, so that at the close of the session of 1873 and 1874 less than five hundred dollars of the interest due had been collected. The only other resource the college had was the interest on the four thousand dollars R. R. bonds and the income from tuition-fees. These proving insufficient to meet the annual expenses, there was a deficit of some two

thousand five hundred dollars at the close of the session. After an experience of several consecutive years with similar results, the conclusion was reached that the endowment raised by Prof. Martin was unreliable and that, too, notwithstanding the acknowledged fact that the subscribers were among the best men in the State, financially and otherwise. The plan was defective. The subscribers soon became aware of the fact that after paying interest on a note for five, ten, or twenty years, they would still owe the college the full amount of the original note. Besides, times grew harder instead of better; it was the time of the gradual contraction of the national currency; all business was conducted on a falling market; it was impossible for the best men, in many instances to pay their ordinary debts. It is not surprising, therefore, that the interest on these voluntary or gift notes should for the most part remain unpaid year after year. During no single year, perhaps, did the amount of interest paid reach one thousand dollars. Only the sum of about five thousand dollars of the principal has ever been collected. At the end of four years, therefore, the Trustees of the college found themselves nearly ten thousand dollars in debt to the president and professors. Proportionately, the larger part of this debt was due the president, for in distributing the income of the college he had paid the professors a larger part of their salaries than he had retained of his own, for otherwise the professors would not have remained with the college. Even by this sacrifice on the part of the president, all the professors were not retained. Some of the best were easily persuaded to accept more lucrative positions elsewhere. The large part of the debt due the professors has been paid; but the college still owes Dr. Webb about three thousand dollars. It was soon seen that the college could not succeed on such a financial basis. A large debt meant disaster and ruin to the Baptist educational interests of the State. What could be done to prevent this debt and consequent ruin? In this hour of darkness, the president proposed that one of the professors be dismissed, that the other professors do the work that had been done by all, and that their salaries be diminished by twenty per cent. This would reduce expenses about fifteen hundred dollars. It was believed that with expenses so reduced the college could be run without incurring a deficit,

especially if the patronage could be increased. The experience of one year, however, on this basis did not fully justify the hopes that had been entertained. The hardness of the times, the prevalence of epidemics, the lack of educational spirit among the people, and the consequent failure to receive sufficient patronage, caused the year to close with another small deficit. The case was growing desperate. With the old endowment gone and the new one comparatively worthless, debt and ruin seemed inevitable. It began to look as if the Baptists of the State could not or would not sustain their college. Some of the members of the Board took the position that the only way out of the difficulty was to change the organization of the school from a college to an academy. As the bulk of the patronage was composed of preparatory students, such a change, it was thought, would not be radical; and besides, an academy could be maintained at much less cost than a college, as the heaviest expense of a college was in providing for its higher classes.

In consequence of this state of things, gloom and despondency seemed to take possession of the people. A feeling of despair paralyzed earnest effort. What could be done amid such hopelessness on the part of the people! In this worse than Egyptian darkness, it deserves to be said, the president never lost hope. He would not listen to the academy-solution of the problem. He still trusted in God and the brethren. A gracious Providence had clearly been with the college from the beginning. It came to us providentially and the people would be brought to sustain it in God's own time and in God's own way. As God had led his ancient people out of bondage by means of trials and tribulations, so the president believed He was leading His present people in His own mysterious way to a land of freedom and of rest. Of course, what the college most needed was a larger income or diminished expenses, or both. As the cash endowment was virtually a failure, the next best thing would be an endowment in the affections of the Baptists and the consequent increased number of students. This place in the hearts of our people, it had evidently not enjoyed hitherto. If it could win this love of Baptists, it would grow and prosper and become all that its founders and promoters hoped for it. To accomplish these ends was the bur-

den of the president's efforts and the object of his plans for the next few years. With these ends in view, he made two propositions to the Board of Trustees. The first was a plan to get rid of the scholarship subscribed before the war, as a form of endowment. To the younger generation of Baptists, a word of explanation may be in place just here. A scholarship consisted of five hundred dollars; a half scholarship of two hundred and fifty dollars. They were paid into the treasury of the college to be invested by the Board at ten per cent interest. Each full scholarship would thus bring to the college an annual income of fifty dollars, in consideration of which the holder of a scholarship was entitled to free tuition for one student each year. About eighty thousand dollars, or forty scholarships, had been collected and invested, or used by the Board, when the war began. When the war ended the entire eighty thousand dollars, with the exception of the four thousand dollars in I. C. R. R. bonds, as before stated, was gone; but the scholarships remained. They were permanent claims against the college; and being transferable, from twenty-five to forty students were always in attendance who paid no tuition. The scholarships were thus proving to be a burden to the college. With free tuition to these scholarship holders and to those studying with a view to the ministry, it is no wonder there was an annual deficit. But how to get rid of the scholarships was the important question. They could not be repudiated, for they were a legal claim against the college for so much tuition every year. The president proposed that an agent be sent into the field to solicit from each holder a voluntary surrender of his claim. It was believed there was interest enough in the college on the part of these scholarship-holders and desire enough to save the life of the college, to induce them to make the sacrifice, if properly approached. Prof. M. T. Martin, that master of college agents, by appointment of the Board of Trustees, cheerfully undertook the work. As a result of his wise, judicious, and persevering efforts, all but two of the scholarships were surrendered, and cheerfully on the part of their owners. No better work by any one has ever been done for the college than thus procuring the surrender of these scholarships by Prof. Martin. He deserves the lasting gratitude of every Baptist in Mississippi.

The second proposition made by the president to the Board of Trustees was, as follows: He and the professors would take charge of the college, maintain all its classes, be responsible for all its expenses, provide all necessary assistant teachers, and do regular and full college work, receiving for their compensation whatever the income from all sources might be. Certain figures were named as contemplated salaries, on the basis of which a pro-rata distribution of the income was to be made. If the income were sufficient, all would receive the salaries designated; if more than sufficient, the surplus was to be paid into the college treasury, to be used as the wisdom of the Board would dictate; if insufficient, the income, however small, was to be divided pro rata, and no claim was to be made upon the Board for deficit in salary. The Board cheerfully acceded to this proposition; and of course no debt has been created since that time, except the debt of gratitude. It may be well for the people to know, however, that only three times since the adoption of this plan have the teachers in the college received their salaries in full. During the session of 1878 and 1879, the highest amount received by any professor was about three hundred and fifty dollars. In no year for the last twenty-five years has the regular income of the college been adequate to meet expenses and pay the salaries; the three years when the professors were paid in full, their salaries were made up in part by voluntary contributions from the churches. The plan thus approved by the Board has been a pronounced success. The expenses have certainly been kept within the income by this sacrifice on the part of the faculty. But more than this may be said. The professors at once took the field in the interest of Christian education and awakened a spirit of education among the people, resulting in a large increase of patronage. Confidence in the college was established, and in a few years the institution hitherto almost unknown outside of Hinds county became well and favorably known throughout the entire State. The foundations were thus laid deep and strong in the hearts of the people. The college has vindicated its right to live, and it is but the stronger because of the trials it has endured and the difficulties it has overcome. The triumphs of the past insure with God's blessing triumphs of the future.

This sketch would be incomplete without some brief reference to other work in which Dr. Webb was engaged during his administration as president of Mississippi College. When the consecrated James Nelson died in 1876, Dr. Webb was elected to take the place he had so admirably filled, as secretary and treasurer of the Board of Ministerial Education. The policy of this Board had necessarily to be somewhat changed. The new secretary was not expected to give up nor in any degree to neglect his college work by taking the field and laboring as an evangelist and agent of the Ministerial Board, as the sainted Nelson had done; but the work was to be carried on and directed as efficiently as possible from the office at Clinton. This was no small addition to the president's already burdensome work. There were always from thirty-five to fifty young preachers in the college, and at least two-thirds of them generally needed more or less pecuniary assistance. The money for this purpose must, of course, be collected from the churches. This would have been no small task with an agent in the field making direct personal appeals. But it was peculiarly difficult at that period in the history of ministerial education in Mississippi. Most of the churches were indifferent on the subject, and some of the pastors were openly hostile and endeavored to dissuade young preachers from coming to the college. But in spite of all these obstacles by means of extensive correspondence and appeals through the columns of the "Baptist Record," the work was kept well up to the demands of each successive year. Only occasionally would a brother be compelled to leave college for lack of support. When it is remembered that in addition to this work as secretary and treasurer of the Board of Ministerial Education, Mr. Webb was also secretary of the College Board of Trustees and treasurer of the college, and was required to collect and handle all the funds of both Boards, keeping itemized accounts of the same and at the close of each session making an elaborate report of the work done, and indicating the plans and needs of the coming session, it is a wonder that he did not utterly break down under this fearful accumulation of burdens. For many years he did the work of three men, and yet some brethren complained because he did not go from church to church throughout the State, attend more associations and spend more

time at each. Thinking, perhaps, that he had spare time on his hands, when the endowment was to be undertaken some years ago, the trustees elected him to take charge of the work. But feeling that he had reached the limit of his endurance, he promptly declined to accept this work, and it was then placed in the hands of Dr. J. B. Gambrell. In June, 1891, after eighteen years of service as president, Mr. Webb resigned this position to accept that of Professor Emeritus of Psychology and Ethics, a position which he now fills, 1894. In June, 1882, he received the honorary degree of D. D., from our State University at Oxford, and a month later the same degree was conferred on him by Howard College, Marion, Alabama. As a preacher, Dr. Webb was analytical, logical, clear. He easily carried his congregation along on the current of thought by reason of his simple and forceful diction, his earnest and impressive delivery. He was pre-eminently a Bible-preacher, deducing his sermon from the text rather than simply hanging it on the text as a cloak on a peg. As a pastor, he was faithful and true, always on time at his appointments, and ever ready to administer to the spiritual wants of any member of his congregation. Few pastors were so successful in winning and retaining the esteem and affection of the churches they served. As a college president, Dr. Webb was indeed a model. Just and firm and kind in the administration of discipline, rarely a delinquent student failed to see that the president was right and himself wrong, and afterwards to commend and thank the president for his leniency and the tenderness displayed in the execution of the college laws. Dr. Webb knew boys and men He controlled them mainly by the respect they had for him. Never a college president was more generally and tenderly beloved by faculty and student-body, and never will Mississippi College have in its presidential chair the superior of Dr. W. S. Webb.—J. G. Deupree, LL. D.

E. L. Wesson, one of the leading pastors in North Mississippi at this time is a young man, very little over thirty years of age and is in the prime of young and vigorous manhood. He began preaching in Tippah county, and first appears as an ordained minister in 1884. At that time his address was Ripley, Miss. Soon after this he became pastor of the church

at the important town of Byhalia and two other neighboring churches, where we find him earnestly at work in 1885. In this pastorate he continued with great success and with ever growing influence until 1890, when he gave up his Byhalia pastorate to become pastor at Water Valley, an important town on the main line of the Illinois Central railroad. In this important pastorate he has been giving his entire time with success and ever widening influence. During the fall of the present year (1894) feeling that a change would be beneficial to the church he offered his resignation at the close of a five years' pastorate. When he told his people of his purpose they seemed so distressed that it led him to serious thinking over the matter, and after ten days of prayerful thought he decided it best for the work for him to remain longer. When he announced his decision to stay a number of them said, "My prayers are answered." His action in the matter was contrary to his own expectations and all of his friends hope and are assured the hand of God is leading him. He says: "God helping me I will give my life more wholly to him." Besides his ministerial labors Mr. Wesson is also an able and valuable contributor to the columns of the "Baptist Record," the denominational paper of the State. He is a man of varied and accurate information on many subjects, especially those relating to religious doctrine and church activity, and he often enriches the columns of the "Record" by timely and vigorous discussions of important subjects. May his life be spared many years and may the bright future which seems to open out before him be fully realized.

Wilson West. This brother has been helping us in a meeting at Shady Grove, two or three miles west of this place, Rev. J. L. Causey, pastor. He preached to large congregations every day and night for about one week, although he is over sixty years of age. His sermons were pre-eminently scriptural. They were preached "as the truth is in Jesus." I enjoyed them very much and so did the church generally. Five were received into the membership, three by letter and two by baptism. Brother West's home is near Waynesboro, Miss. We suppose that no man in Southeast

Mississippi has done more good than he has. The Lord has given him many years of active service, and he has done his duty faithfully. He has baptized eleven hundred and sixty-nine persons; and, through his ministry, no doubt, many more than these were converted to Christ, while many churches of our Baptist Zion have been built up, strengthened and perpetuated. During all this time he has received but a small compensation from the churches—his reward is to come hereafter. To him, as well as to many like him, the Master will say at last: "Well done, good and faithful servant, enter into the joy of thy Lord."—J. B. Hamberlin.

George Wharton, A. M., the subject of this sketch, was born in Noxubee county, Miss., December 25, 1850. His father, A. S. Wharton, M. D., located near Cliftonville, in the above named county, and was a practitioner of unusual ability. His mother was a pious, cultivated woman and the principles of truth and piety were early instilled into the heart of her son. His education was commenced at the common country schools which were good at that time. At the age of sixteen he was sent to Summerville Institute, Noxubee county, Miss., a noted high school of which Prof. T. S. Gathright was owner and principal. Here he spent two years and a half. He then entered Mississippi College, Clinton, Miss., where he spent two years and graduated with the first honors. In his junior year he was assistant professor in Mathematics in Mississippi College, taking charge for six months of the higher classes in this department in the absence of the professor. At the age of sixteen he was converted and united with the Sharon Baptist church, Deerbrook, Miss. Soon after conversion he was impressed with his duty to preach the gospel, and was licensed by the Sharon church where he was subsequently ordained. After finishing his college course he pursued his Biblical studies in the Southern Baptist Theological Seminary, then at Greenville, S. C., now at Louisville, Ky. On leaving the Seminary he took pastoral charge of Shuqualak and Summerville churches, in his native county. After a successful pastorate of two years he accepted the position of professor of Greek in his alma mater, Mississippi College. During his term of service as professor of Greek he was married, July 1,

1883, to Miss Elizabeth H. Menger, oldest daughter of Professor Emil Menger, of Central Female Institute. He retained his position in the college with credit for about nine years, with the exception of one year spent as junior editor of the "Baptist Record," then located at Clinton, Miss., with Dr. J. B. Gambrell, senior editor. On giving up his college work he spent a short while at Rochester Theological Seminary, Rochester, N. Y. Leaving the Seminary he entered immediately upon the work of pastor of the Waynesville Baptist church, North Carolina. Four years of labor in this pastorate was greatly blessed of the Lord. During the latter portion of his Waynesville pastorate he was also editor of the "Western North Carolina Baptist," located at Waynesville. After four years of service in this pastorate he resigned, in 1893, in order to accept the pastorate of the Corinth Baptist church, Corinth, Miss., where he is at present (1894) located.

REV. H. D. WHITE.

Henry D. White was born in Kemper county, Mississippi, April 19, 1835. His education was obtained in the primary schools of Kemper county, Miss., and the Coffeeville Academy, Clark county, Ala. He spent the greater part of his younger manhood as a school teacher. At the age of thirteen he professed faith in Christ and joined the Centre Ridge Baptist church, Kemper county, Miss. In 1858 he was married to Miss Amanda S. Pollock; and to them was born an only son, John Buck, to whom they gave a thorough English education. Mr. White was ordained to the gospel ministry in January, 1865, and all through his ministerial life has been successful as

a church organizer, church house builder and pastor. For the last seven years he has been engaged in the Mississippi Delta, between Vicksburg and Memphis. He has been moderator of the Deer Creek Association for the last six years, and, also, is president of the Executive Board and chairman of the fifth Sunday meetings of that association. In all this work he has had the confidence and co-operation of some of the best Christian men and women in the State. His home, for the last nine years, has been in the city of Vicksburg. He is quite enthusiastic in his work in the famous and fertile Mississippi Delta, and justly feels that that section is destined to become the garden spot of Mississippi, materially and religiously. He has been exceedingly successful in organizing and building up Baptist churches in the Delta. He has a talent for work of this kind and has been abundantly blessed in his labors. May he be spared to that field many years and may the Lord continue to bless and make him useful.

John E. White, a brother of Henry D. White, was once a consecrated and zealous laborer in the ranks of the Mississippi Baptist ministry, though the greater portion of his life has been spent in Alabama, where he now (1894) lives and labors, his post-office being Union, Ala. He was pastor for a time at Mashulaville, Noxubee county, twelve miles west of Macon, and also was pastor of the important church in the city of Macon. Later he removed to Starkville, and lived there while he was pastor of important neighboring country churches. During his residence in Starkville he was seriously injured in a railway accident which interfered with his work for several years, and perhaps injured him permanently. While pastor of these important churches in Mississippi and in the Columbus Association he was quite successful. He gave himself wholly to the ministry, and, although he had a large family his necessities were always met. Leaving Starkville, his work was in West Alabama as the esteemed pastor at Gainesville and Livingston for a time. This was about the year 1880. During the subsequent years his labors have been there and in other portions of Alabama. He has also labored much in revival meetings with great success

and with the divine blessing upon his work, witnessing many conversions and additions to the churches.

Meedy White, from the best information we can get, was born in the territory of Illinois about the year 1782, and we know he died in Calhoun county, Miss., in 1864. Of his early history little is known beyond the simple fact that he entered upon the duties of life poor and illiterate, and if not dissipated was passionately fond of fiddling and dancing and of the many crude sports and pastimes peculiar to the period in which he lived. It is thought by those who have the best opportunity to know, that he joined a Baptist church and even began to preach in North Carolina. We learn definitely that he was a citizen somewhere in West Tennessee when the city of Memphis was known as Chickasaw Bluff; and the citizens of that straggling village offered him a tract or plot of land if he would settle there and preach for them. But the generous offer was declined with thanks, he assigning as a reason for not accepting the gift, that that settlement would soon grow into a town and then the people would want and require a preacher of better education and talent that he possessed.

About 1830, or perhaps before that date, he was living in Tuscaloosa county, Ala., and actively engaged in preaching and performing pastoral duties for the few Baptist churches of that country. How long he lived and preached in Alabama is not known to the writers, but in 1836 he removed from Alabama and settled in Choctaw county, Mississippi, and then and thereafter his active and successful career as a preacher began and continued until near the close of a long life. When Mr. White settled in Mississippi the country was wild and the people were rude and uncivilized to a degree that would now astonish the people to behold. The country was but sparsely settled and churches and school houses were indeed few and far between. In the midst of this condition of the country he entered upon his ministerial life-work with an energy that never faltered before any opposition and triumphed over all difficulties and obstacles. He began to preach in school houses and rude brush arbors and wherever he could collect a congregation; and the consequence was revivals broke out among

the people and churches were constituted, and by him and a few other faithful pioneers Zion Association was organized. Quite a number of the oldest and most prominent churches in Zion Association and in territory contiguous thereto are monuments of his labors. In fact the corner-stone of morality and Christianity was chiefly laid by him in that portion of Mississippi in which he lived. At the time of which we write preacher's salaries had not assumed anything like dangerous or even alarming proportions, and Mr. White being poor was forced to devote a large portion of his time to labor on his farm and in his blacksmith shop to support his family. Notwithstanding these pressing demands he found time somehow for self-culture, for in his mature years he was a well read and well informed man. It would be interesting to dwell longer upon the pioneer labors of this man of God, but we must not attempt this. As a preacher he was peculiar and in some respects almost wonderful. He was a natural orator. He was rather small of stature, light complexion and with sparkling gray eyes, and when he began to address an audience upon Jesus as the sinner's friend, for that was his favorite theme, he became enthused and it seemed as if his whole mind and soul were lit up and all aglow with the sublimity of his subject. He so intensely and undoubtingly believed that the gospel of Christ is the power of God unto salvation to them that believed it, that he could astonishingly impress others with the same belief. His manner of preaching was mild and persuasive, still he never compromised with Satan nor suppressed his views of creed or doctrine. It was truly astonishing to see this man, whose wife had learned him to read, at associations and other places where large congregations had collected, many of whom were intelligent and cultivated people, hold them enraptured by his glowing eloquence and pathos. He had the happy faculty of impressing himself and his subject upon his audience. For many years before his death his physical constitution was broken and he was very feeble but his intellect held up and even when he would grasp both hands upon the front board of the pulpit to steady himself and preach a sermon that was surprising from one so feeble as he was. Although the life of Mr. White is a subject sufficient to write a volume upon we must close

this imperfect sketch and in doing so recommend the adoption of the following resolution: "Resolved, That any history of the pioneer Baptist preachers of Mississippi would be incomplete that did not contain more than a passing mention of the name of Rev. M. White in its pages."—C. K. Holland and R. A. Mallory, committee of Bethel church, Calhoun county, Miss.

Thomas W. White was born in Brookhaven, Miss., January 30, 1868; was converted at eighteen years old in a Methodist meeting conducted by Dr. C. B. Galloway, and united with the Methodist church. In October he was licensed to preach and entered Centenary College, Jackson, La. While in school he began to read his Bible, and soon found himself much disturbed in mind on baptism, the Lord's supper and other doctrinal points. All these questions were taken by him to his pastor, who failed to satisfy him. Finally, in September, 1887, he gave up his license from the Methodist conference, and united with the Baptist church, and was baptized by Elder J. R. Farish at Brookhaven. He was granted license by the Baptist church of Brookhaven, Oct. 27, 1887. He soon entered Mississippi College, but was only permitted to remain there a short time, when he had to leave and go to teaching school. In January, 1890, he was called to the pastorate of Damascus, New Salem and Piedmont churches, in Franklin county, and began his labors as pastor at once. He, with Rev. J. H. Gambrell, was ordained at Brookhaven in March, 1890, the presbytery consisting of W. S. Webb, D. D., J. B. Gambrell, A. A. Lomax, B. D. Gray and R. J. Boone. The Lord greatly blessed his labors in this pastorate. His next pastorate was at Lyon, Miss. In September, 1892, he was called to the care of the church at Jacksonville, Texas, and began his labors as pastor October 1, 1892. Since he began his work there fifty-seven have united with the church, her contributions have been more than doubled, and his congregations have grown to be the best of five in the town. He loves to tell of his first candidate for baptism, of whom he says, "I found him, as Brother Farrish found myself, a Methodist preacher, very much disturbed in mind about baptism, the Lord's supper, church government, etc. After

satisfying his mind on these subjects I gave him a deep water baptism and sent him on his way rejoicing." To-day he is pastor of Baptist churches in Franklin county, Miss., and is doing good work for the Master. In these years he has baptized thirty-six Methodists.

Lewis C. Whitehead was born in Carroll county, Mississippi, August 23, 1850. His father being in good financial circumstances he received good educational advantages, but defective eyes prevented his obtaining a thorough education. He entered the Southern Baptist Theological Seminary in the fall of 1872, and remained there in pursuit of his Biblical studies for one and one-half sessions. He was unable, because of his imperfect sight to write out his lectures in the Seminary and so was under the necessity of getting some fellow student to do this for him. He was ordained to the ministry at Mount Nebo Baptist church, Carroll county, Miss., August 20, 1880. He has served as pastor Bethsaida, Oak Grove, Harmony, Mount Pleasant, Prospect, Pisgah and Mount Nebo churches, all in or contiguous to the territory of the Yazoo Association. His principal work, however, has been as missionary colporteur in the Yazoo Association in which he has been eminently successful. Considering the amount of capital he has had to work upon he has accomplished a most wonderful work in selling books. He is small of stature, has never married, is deeply taught in the Bible, of unimpeachable piety and Christian character and enjoys the unlimited confidence of all who know him. The writer has often said, "Brother Whitehead never thinks of anything but religion and selling good books.."

J. H. Whitfield, a pious and esteemed minister of Jesus Christ, who has lived for a number of years in Rankin county, Mississippi, and who now (1894) lives in Brandon, that county, and is about sixty years of age, was ordained to the work of the ministry by the Pelahatchie church, Rankin county, September 8, 1879. The presbytery was composed of Revs. M. T. Martin and R. A. Whitfield. Although Mr. Whitfield has been out of the pastorate during much of his ministerial career, he is a good citizen, a useful and zealous church worker, a

laborious Sunday-school worker, and is deeply interested in the prosperity of the Redeemer's kingdom. He is usually present at his associational meetings and at the sessions of the State convention and is interested in all its proceedings. He is a good man.

Theo. Whitfield, D. D., was born in Mississippi and received good early educational advantages. He received his collegiate education in the University of North Carolina, at Chapel Hill, from which he was graduated in 1854. He then took a theological course in Newton Theological Seminary, Newton, Mass. For a time he was principal of the Mississippi State Blind Asylum, in Jackson. He was also Professor of Greek in the University of Missouri. Later he returned to his native State and was for a time editor of the Baptist State paper at Meridian, then, we believe, called "The Christian Watchman." From Mississippi he went to Charlotte, N. C., and was the esteemed pastor of the Baptist church in that city. He received the honorary degree of D. D., from Wake Forest College in 1878. He ably and successfully discharged the duties of his Charlotte pastorate until a few years ago when he resigned in order to accept the pastorate of one of the churches in the city of Richmond, Va. He was again crowned with success and the divine blessing rested upon his work in Richmond until a few months since, during the present year (1894) he received the summons to depart from labor to reward, from earth to heaven, when he calmly and triumphantly fell asleep in Jesus, greatly honored and esteemed by the people among whom he had ministered.

M. Whittle was born in Edgefield county, S. C., May 1, 1828. He professed religion April 16, 1846; his parents and associates being of the Wesleyan society, and he having been sprinkled into that society in his infancy, remained a member of it until he was constrained to enter the gospel ministry. After having learned the origin of Methodism and studied the machinery of that denomination, he discovered that neither was according to the Divine model set forth in the Holy Scriptures. Therefore he joined the Lutheran denomination, on the fourth Sunday in October, 1849. He entered the Classical School and

Theological Seminary of the Lutheran denomination in the year 1850, and remained in that institution until the year 1856, six years. In September, 1856, he entered the junior class in Roanoke College, Va., he spent two years in that college, and graduated in June, 1858; he was awarded the honor of composing and delivering the Latin oration at the annual commencement of that college, it being the final act of his collegiate course. A short time after his graduation he was elected to a professorship in Newberry College, South Carolina, in which he took his seat October 1, 1858. Newberry College was then the principal college under the Lutheran supervision, south of Virginia. In October, 1858, he was ordained to the Lutheran ministry, after which he was called to preach to churches or societies. In his pastoral duties he came in contact with the Baptists. An old brother of one of his societies informed him that he (Whittle) had enemies to fight—the Devil and the Baptists. After investigating both sides of the subject of difference between the two denominations, about six months, he became convinced that immersion, alone, is baptism, and that Baptists, alone, held unbroken ecclesiastical connection with the churches of apostolic times, and therefore he had never been baptized, nor did he belong to the Christian church. Laboring under this conviction, he relinquished the Lutheran ministry, resigned his seat in the college, obtained letters of recommendation from the Lutherans, came to West Tennessee, and at the Central Association of Baptists, convened at Poplar Grove church, Gibson county, Tenn., on the third Sunday in September, 1860, he was received by said church and baptized and ordained to the work of the gospel ministry.

Since he united with us he has been the pastor of several churches. His preaching talents are above mediocrity. At this writing, 1877, he resides in Haywood county, Tenn. His post-office is Brownsville, Tenn.—Borum's "Sketches."

In 1888 Mr. Whittle removed to Mississippi and located in Hernando, De Soto county, where he now (1894) lives. He is advancing in age but in excellent health.

B. F. Whitten was born in Tippah county, Mississippi, April 20, 1864. He is the son of Alfred H. and Elizabeth Ann

Whitten, Jonesborough, Miss., and grandson of Rev. Ambrose Ray, of former years and precious memory. In the seventeenth year of his life he was led to Christ and in his eighteenth year united with Union Baptist church, under the pastoral care of the late and lamented Gen. M. P. Lowrey, D. D. As a layman he was regular, prompt and active. For nearly two years he was under the instruction of Capt. T. B. Winston, then principal of the Male Academy at Blue Mountain, Miss. At the age of twenty-two years he was married to Miss Flora Lee Bennett, daughter of M. J. and L. J. Bennett, also of Tippah county, Miss. He was licensed to preach by Union church and moved at once into Union county, where he connected himself with Liberty church. At this point he began his public ministry; but feeling the need of special preparation for his work he was led to take what proved to be a stepping stone to a higher education, which was another move to Poplar Springs, Union county, where he took an elective course in the Poplar Springs Normal College. He was called to ordination in September, 1888, by the Poplar Springs church; Revs. J. B. Gambrell, R. A. Cooper, J. T. Pitts, J. D. Barton, and R. O. Bean serving as presbytery. His ordination sermon was preached by Dr. J. B. Gambrell. Soon after ordination he was called to the pastoral care of the Poplar Springs church, and remained in that pastorate until he moved into LaFayette county. In this county (LaFayette) he helped to organize and was then pastor of Burgess church until he left for his desired course in the Southern Baptist Theological Seminary, Louisville, Ky., October 1, 1893. During the year 1893 he was also pastor of the Tyro church, Tate county. Mr. Whitten is one of the rising young ministers of North Mississippi.

Isaac Williams. This excellent man preached for several years for Carrollton and Lexington churches. Rev. T. S. Wright says; "Brother Williams was a learned, pious and useful minister and died while comparatively young, while pastor of Lexington church. I think he preached every Lord's Day to that church. His untimely death was a great loss to the church and to our association."

Joseph LaFayette Williams' grand-parents, on both father's and mother's side, were from North Carolina and were nearly all of long life. His maternal great-grandfather, Ned Robinson, lived one hundred and ten years. He was born in North Carolina in 1738 and died in Mississippi in 1848. His grand-father, Joseph Williams, for whom he was named, was born in North Carolina, January 29, 1794 and died in Mississippi, August 20, 1880, aged eighty-six and one-half years. Each set of his grand-parents came among the first settlers of Mississippi and encountered many hardships and dangers from the wild Indians and other sources. Both grandfathers were church members. Grandfather Williams and all his family except the father of our subject were anti-missionaries. This father, Charles Washington Williams, was a member of no church. He was born August 23, 1829, and was killed in the late war at Resacca, near the Oostenaula river, Ga., May 6, 1864, aged forty-four years eight months and thirteen days. Joseph was reared by a step-father, J. L. Mooney, on the father's old home in the northwestern part of Choctaw county, Ala. The father and mother were married December 23, 1856. Joseph was born May 29, 1859. In the same year his mother was baptized by the same minister who baptized him fifteen years later. In 1872 at the closing sermon of the Liberty Association, preached by an elderly man whose name is not now remembered, he was deeply convicted. He went home with a heavy heart, and for two long weeks the terrible conflict went on. He prayed, he sang, he cried. At last the heavy load seemed to roll away. Then all was light, and happiness, but, alas, how soon temptation came and with it sorrow caused by yielding. Then came doubting which kept him from joining any church for two years. At last he united with Rehoboth missionary Baptist church at Pushmataha, Ala., and was baptized September 5, 1875, by Rev. J. K. Ryan, who several years since passed over into the untried bourne. In a few years he moved his membership to Mount Zion church, Clarke county, Miss. There, in 1881, he was liberated to preach. A few years later he moved near Enterprise to the place where he now (1894) lives, and united with Union Baptist church. This church, upon a request of Wanita church, near Wanita wood factory, Lauderdale county, Mississippi, called a presbytery and

ordained him December 2, 1888. Revs. S. O. Y. Ray, H. A. Pickard, E. A. Clarke, and his pastor, J. D. Stone, formed the presbytery, with Geo. H. Brunson, church clerk. Mr. Pickard preached the ordination sermon from 2 Tim. 4:2; "Preach the Word;" Mr. Clarke offered the prayer; Mr. Ray propounded the questions; and pastor Stone delivered the charge. For ten years or more he had felt the solemn duty pressing him to "preach the Word," but he had delayed owning it and taking up the cross till at last the "woe is me if I preach not" became so heavy that he refused no longer to hear and obey. During the six years since his ordination he has been pastor, rather he says, monthly supply, for from one to four country churches within a radius of not more than fifteen or twenty miles from his home. He has baptized seventy-eight persons, helped to ordain two deacons and preached as near every Saturday and Sunday as he could, and expects to continue doing all he can in this line as long as God gives him power. He was married December 23, 1880, to Miss Lizzie A. Williams, Rev. S. O. Y. Ray officiating. Into his family have come six children, five daughters and one son, and all together they are a pleasant and affectionate family.

J. P. Williams was born in Kemper county, Miss., May 3, 1858. His parents lived in the country on a little farm, and were Baptists. His father was deacon and was a strenuous Baptist. Our subject lived on the farm until he was twenty-one years of age, doing nearly all sorts of farm work. In the spring of 1880 he entered Mississippi College, at Clinton, beginning in elementary studies as he had attended school but little before. He was converted and joined the church at Clinton in May, 1880, on his twenty-second birthday, and was baptized by Dr. J. B. Gambrell who was then the pastor of the church there. He continued in school there four sessions, that is until February, 1884, when he had to quit on account of bad health. He was out of school one year when he returned as a licensed preacher, having been licensed at Antioch, in Kemper county, where he had placed his membership, on the first Sunday in January, 1885. He preached his first sermon in April following at a school house in Hinds county. He went to fill a brother's appointment and as none of the members

knew him he did not tell them he had never preached before. He thinks he was less embarrassed than he would have been otherwise. He was compelled to leave school again in February, 1886, on account of bad health. It was his senior year. He was the anniversarian of his society, and stood first in his class; but these honors had to be given up. He did not enter school again, but stood the examinations yet unfinished, and graduated with the class of 1886 and 1887. He taught school during the vacations while a student at Clinton and for seven months after leaving there. He was called to a pastorate in Jefferson county, of Rodney, Fellowship and Sim's Chapel. He had done but little preaching up to this time; had filled three or four appointments at Pelahatchie and New Prospect, both in Rankin county. He began his pastorate in September, and was ordained the fourth Sunday in December following, in 1886, at Clinton, Revs. B. D. Gray, W. S. Webb, D. D., S. M. Ellis and J. L. Pettigrew acting as presbytery. He continued his pastorate here only one year, resigning to go to the Southern Baptist Theological Seminary. He was greatly strengthened in heart by the encouragements he here received. Those good people knew how to hold up the hands of a young brother. He went to the Seminary, Louisville, Ky., where he remained only till December 23d, being there some two and a half months. Again he had to surrender his hopes on account of bad health. He returned to Mississippi and began a pastorate at Brooksville, Sharon and Bethel January, 1888. He continued here three years, except that at the close of the first year Crawford became a part of his pastorate instead of Bethel. His work here was greatly blessed, and seemed satisfactory to the church and community, but bad health again compelled a change. He was married, September 25, 1889, to Miss Jennie E. Cowsert, of Goodman, Miss.

From Brooksville he moved to Rawls Springs, Perry county, Miss., to try the water and climate for his health. He taught school for a time, but as the work of the ministry opened up he gave up the school to devote his entire time to preaching. His health has greatly improved. He is now able to preach all the summer in protracted meetings and twice a week all the year. There is great demand for work, as he has had more than twice as much work offered him here as he can

do. He says: "This has been a prosperous year with my work. I have baptized sixty-nine persons since last June."

G. N. Williams is an earnest minister living now at or near Boonville, Miss. His ordination occurred in September, 1879. The presbytery consisted of Revs. D. A. Ellington and W. B. Lloyd. He has been pastor of several churches.

W. B. Williams was born December 3, 1849, in Clarke county, Ala. He was raised on a farm until nearly eleven years old. He attended the "old-field" schools, and a Sunday-school in a log school house. When nearly eleven years old his father committed him to the care of an uncle (by marriage) to go to school. He first went to Lake county, Indiana, and spent a few weeks at the home of his uncle's father. His home was on a beautiful prairie near a fine lake. After his visit there they went to Newton Centre, Mass., where his uncle attended Newton Theological Institute and he went to the town school. He obtained nearly three years' schooling in a fine public school of Newton Centre. He then went to Indiana, making the trip from Boston to Chicago alone, being a little over thirteen years of age. He remained two years in Indiana, first living on a farm and then going to school in Crown Point and Ladogo. On November 2, 1865, he enlisted in the United States Regular Army and served out a term of three years, doing most of his service on the frontier in Kansas, Colorado and New Mexico. In that service he had a bit of experience that will stay with him as long as he lives. He thinks he knows better how to instruct his boys, of whom he has three. In September, 1869, he returned to his father's home in Clarke county, Ala., having been separated from his parents, brothers and sisters for something over nine years. He remained at home a few years and then came to Mississippi, stopping at West Point. He taught school, first in Alabama, then in Mississippi. He was licensed to preach by the West Point church while Dr. J. T. Freeman was pastor. He attended Mississippi College during the session of 1875 and 1876. He returned to Alabama after commencement. On November 30, 1876, he was married to a lady with whom he played when a child. He struggled along for eleven years, teaching, farming and

preaching. In the fall of 1885 he received an invitation to come to Louisville, Winston county, to preach there and to surrounding churches, and teach school in the country. He taught the first year, and since has given his time to preaching at Louisville and churches adjacent. At Newton Centre he attended a fine Sunday-school and became acquainted with the families of such men as Drs. Alvah Hovey, Horatio B. Hackett, Henry Ripley, Ira Chase and other excellent people. He was converted while at Newton through the effort of Rev. E. O. Stevens, his Sunday-school teacher, now a missionary in Burmah. While he was converted at the age of thirteen he did not join the church until he was twenty years of age. He says he did more sin between those ages than at any period of his life, but always had a lashing of conscience. The minister who baptized him said at the time he had baptized a preacher, although young Williams had no such inclination. He struggled two years against the impression. He often heard that he would be a preacher before he had ever decided to become one. The first public efforts he ever made were in a Sunday-school class prayer meeting. With none present but his class his Sunday-school teacher conducted a prayer meeting, sometimes in his own room and sometimes in the vestry of the Infant Sunday-school class. He would have his class read the Scriptures; he would explain and always had each of his class who would to lead in prayer. All of the class, six in number, would lead in prayer except one boy. Mr. Williams has often wished to know what became of a boy who could resist such influences. These influences, together with those wielded by his mother, were the cause of his preaching.

He says: "I am and have been preaching where the writer of 'Mississippi Baptist Preachers' formerly preached, and I frequently hear him kindly spoken of. During my seven years' pastorate in Mississippi I have baptized about one hundred and sixty persons. I am serving five churches; three in Louisville Association, one in Harmony Association, and one in Kosciusko Association. I have always had to struggle against a weak constitution and frail health. I am accredited with considerable energy, but my progress has been retarded by poor health." Mr. Williams is an earnest, laborious and consecrated minister of Jesus Christ.

Thomas B. Williamson was born in Rutherford county, Tenn., but his life has been spent in Mississippi, having been raised and lived till the present time (1894) eight and one-half miles southeast of Grenada. His business has been that of a farmer. He has never been strong physically; was quite delicate in his childhood and youth; consequently could not attend school much. What he knows he has gained largely by his own efforts, therefore, his education is imperfect. He was brought up under moral influences, and being largely associated with his mother and sisters he formed no vicious or very immoral habits. In 1873, as he says, he was led to believe he was converted, presented himself to the Providence church, Yalobusha Association, for membership. "I lived," he says, "for sixteen years as nearly as I could according to the rules of the church, often led in prayer, taught Sunday-schools, conducted prayer meetings, contributed to our benevolent objects and urged others to do so, represented my church in our association for years, and in 1888 was elected moderator. Through it all however, I was uncertain about my salvation; had serious doubts as to whether I was saved or not; but as others said they had doubts; some of whom were Baptist preachers, I concluded that none were without them." He passed through a season of depression and almost despair in 1889 and finally was led, in his deep gloom and darkness to make a full surrender to Jesus. "Realizing my perfect helplessness," he says, "I submitted all to him. Then the gloom was dispelled, the burden was gone and a joyous sense of freedom came into my heart which made it leap for joy. I saw what Jesus meant when he said, 'Whosoever believeth on him should not perish but have everlasting life.' I had believed and saw what his promise bound him to do, that the responsibility of my salvation was with him and not me. Being sure he would not fail or prove untrue I have not since doubted that he is my Savior and that he has saved me." "I have not received the spirit of bondage again to fear, but the spirit of adoption whereby I cry, Abba, Father. Then his spirit bears witness with my spirit that I am God's child, and if a child then an heir of God and a joint-heir with Christ." "Soon after my real conversion," he continues, "I felt a desire to tell others the way of life, but the obstacles in the way seemed insuperable.

Still I let no opportunity, public or private, pass without telling others of the way of life. I went on thus until people got to saying I was preaching, and about ten months ago it so impressed itself on my mind that I felt I must preach." The church at Grenada received intimation of his exercises and impressions and after hearing him preach twice recommended his ordination. He was ordained to the full work of the ministry on the third Sunday in January, 1894, by the Grenada church. Rev E. B. Miller, former pastor, and Rev. J. W. Lee, then the pastor, constituted the presbytery. He at once entered upon his duties. He is pastor of a church ten miles from his home giving them one-fourth of his time. He preaches once each month at a school house near him, where there is no organized church. He has good congregations and attention. He says it is his effort to sow the seeds of truth, leaving results with God who has so much blessed him. He is a good man and an earnest warm-hearted preacher.

REV. D. L. WILSON.

D. L. Wilson, son of Rev. Joel F. Wilson, was born in Choctaw county, Miss., July 22, 1847. He was converted at an early age, and was baptized by his father, Rev. Joel F. Wilson, in 1864, into the fellowship of the New Hope Baptist church, Kosciusko Association. He was ordained to the full work of the gospel ministry in Poplar Creek church, in the same association in 1877. He has been preaching to the same churches during nearly the whole of his ministerial life. His work has been signally blessed, and he has been instrumental in the conversion of many who are honoring their pro-

fession. He, like his honored father, is universally esteemed by those who know him.

REV. JOEL F. WILSON.

Joel F. Wilson. Rev. W. H. Head says: "I think it superfluous to write about this brother, for he yet speaks for himself. It will be enough to give a brief estimate of him as a preacher. He is still (1884), as for years past, 'in labors more abundant' than many, having five churches in his care. He is probably the most effective preacher for his opportunities the Louisville Association has ever had, and some will say this is true, opportunity or no opportunity. He is a good minister of Jesus Christ and there is no need to say more." He was born in Walton county, Ga., April 10, 1830, and removed with his parents to Mississippi at about seven years of age. He was converted and united with New Hope church, Attala county, Miss., Kosciusko Association, during the year 1853, receiving baptism at the hands of the late Rev. W. W. Nash. Here he was ordained deacon soon after his connection with the church. In the same church he was ordained to the full work of the gospel ministry in 1859. His educational advantages were very limited, not being able to read and write well when he began preaching, but, being a man of great native ability and a close Bible student, he soon became a strong gospel preacher. He has during the thirty-four years of his public ministry baptized about fifteen hundred persons, mostly in the Kosciusko Association. In this association he still (November, 1894) preaches. He holds a warm place in the esteem of the churches and is a man of great influence and moral force. He is a man of strong faith in the doctrines of the

gospel, of unswerving integrity, of strong convictions of truth and of indomitable perseverance in whatever he undertakes. He has continued with one church during the greater part of his ministerial life. He has for a number of years, at different times served as moderator of the Kosciusko Association. He is the father of Rev. D. L. Wilson, elsewhere mentioned.

W. H. Wilson. This minister of Jesus was not a relative of Joel F. Wilson, mentioned elsewhere. He was once a Presbyterian and lived at or near Starkville when he became a member of the Baptist church there. Afterwards he moved to the vicinity of Wake Forest church, in Louisville Association, where he began to preach late in life, although before entering the pulpit, he was quite useful in Sunday-school and prayer-meeting. He was the father of W. J. Wilson, of the French Camp church. He was an acceptable minister and did much good as an associational missionary and pastor. He died in 1863, highly esteemed for his piety and his works' sake.

Gideon Woodruff was born in Spartanburg, S. C., in the year 1810. He moved to the State of Mississippi in the year 1839, already a Baptist minister, and settled in a part of Chickasaw county which is now in Clay county. He preached in neighbor's houses and under bush arbors, and, later, constituted churches in Chickasaw, Choctaw and Yalobusha counties. He volunteered as a private soldier in March, 1862, in Company B, Thirty-first Mississippi Regiment. He was attacked by measles, while in the camp of instruction, at Saltillo, Mississippi, was furloughed home, and died June 22, 1862. He died a member of Pleasant Grove church, Chickasaw county.—Committee, R. P. Gullett, L. J. Taylor, T. A. Hillhouse, C. W. Tomlin.

N. E. Woodruff was one of the old ministers in the Louisville Association. Rev. W. H. Head, in 1884, writes thus of him: "Although he was one of the presbytery in my own ordination I never had much acquaintance with him. He had not a liberal education, was a plain and rather forcible preacher, and an earnest contender for the faith. He must have been over-sensitive at my seeming depreciation of himself in com-

parison with others. A published notice of the ordination above referred to, mentioned the non-attendance of S. S. Lattimore who had been expected, and expressed regret at it. A delegation from his church, Enon, visited the Louisville church at its next meeting after, to lay in a complaint of the injustice done their pastor in said published notice, which they said, placed him in the light of a country clod-hopper in comparison with the great Lattimore, though no comparison at all had been hinted at or thought of. But great men are not always wise, and Brother Woodruff was, we are sure, a conscientious good man. He moved away, before his death, from the territory of the Louisville Association."

Robert M. Woodruff was born March 27, 1850, in Louisville, Winston county, Miss. His parents were members of the Baptist church there. When he was two years old he moved with his parents eight miles southeast from Louisville, where he was raised a farmer, but was surrounded with religious influences, and was dutiful to his parents. He was never guilty of out-breaking sins, yet he sees and feels now that he was a great sinner. In September, 1872, he attended a meeting of days at Enon church, and from the preaching of the senior Mr. Lanford and of his much loved pastor, Rev. J. B. Poteat, he was convicted of sin, felt that he was a lost sinner, ruined unless God would forgive him. He was converted, but never could tell anything about the precise time that he met with God in the pardon of all his sins. All he can say is that something came over his mind and enabled him to feel that God was the chief object of his love, and the things that he once loved and delighted in he now hated. He then became perfectly satisfied that God had something for him to do. He joined the Enon Baptist church, Winston county, thinking that was all God required of him. He soon found out that he was greatly mistaken. He began to feel a whispering in his heart that as far as he had gone it was all right and acceptable with God, but felt that there was something more still. He then had an impression of duty to preach, but fought it as long as he possibly could. Soon after he joined the church he was elected church clerk. Doing that work he fancied would suffice, but uneasiness still remained. Shortly after this he was

elected deacon, and tried for a long time to satisfy himself that was his calling, but soon found himself again mistaken. Thus he struggled on for seven long years, and finally yielded. In the fall of 1879 he was liberated to exercise, and soon after preached his first sermon. Although conscious that it was a weak effort he felt considerably relieved. Several years more he struggled on, sometimes cast down and sometimes somewhat comforted from his efforts. He was married to a daughter of Mr. J. J. N. Nash and lost his wife prior to 1880. Remaining single for some years he was subsequently married to another daughter of Mr. Nash. On September 11, 1882, he was ordained to the full work of the ministry, the ordaining council being Revs. E. Pace, J. W. Sims and M. L. Lanford, and his ordination was done by Enon church. His field of labor has been confined mostly to the southern part of the Louisville Association, though he has labored some little in the Choctaw. He has been pastor of Pearl Valley, Enon, and other churches accessible from his home at North Bend, Miss. He now resides there and is still (1894) abounding in the work of the Lord.

REV. T. S. WRIGHT.

Thomas Shepherd Wright was born in Middlesex county, Virginia, on June 23, 1826. Departing this life on June 13, 1893, he was sixty-six years eleven months and twenty-one days old. This servant of God quietly fell asleep in the hospitable home of his eldest son, Dr. T. W. Wright, in Pickens, Mississippi. When a tender babe of one week, God called his Christian mother to her home in the skies, leaving him to the care and training of grand-parents. He was a delicate babe physically, and indeed was

delicate through life; but with good care of himself and untiring energy and zeal, he accomplished more work than is common in the life time of man. On account of his frailty, his education was not what his father intended it to be. His father was anxious that he should receive quite a liberal, general education, and then receive special training for the physician's calling. But "God who moves in a mysterious way, His wonders to perform" so controlled the circumstances of his young life, as to thwart the cherished plans of the father, in order to put the son in that higher, that noblest sphere in which man can move in this life—the gospel ministry. In his own words, taken from a letter under date of September 7, 1889, referring to his childhood and youth, he says, "I was so delicate that I had to go to school one year and rest the next." After spending some alternate years in the old field schools in Virginia, he entered the Fleetwood Academy in King and Queen county, acquiring a fair English education. Though born in Middlesex county, he was reared in Essex, where, in December, 1840, at the age of fourteen, he made a profession of faith in Christ, and was baptized into the upper Essex Baptist church on the first Lord's Day in March, 1841, by Rev. John Byrd. In 1845, when in his twentieth year, he removed to Holmes county, Mississippi, uniting by letter soon after his arrival with the Baptist church at Franklin. On the 15th day of June, 1847, he was united in marriage to Miss Mary E. Walton. The fruit of this union, was fourteen children, six boys and eight girls, of whom all are living but one. A few years after his marriage, he placed his letter in the Lexington Baptist church, which licensed him to preach in 1853. Soon afterwards, he was appointed missionary in Yazoo Association and, in 1854, was called to ordination by the Lexington church. The ordaining council was composed of Revs. B. Hodges, W. A. Chambliss, D. E. Burns and Z. McMath. Prior to the late war, he was pastor of the Baptist church at Richland and other places. Subsequently, he served various churches in Yazoo Association and elsewhere. It is a fact worthy of remark, that he was one of the most efficient pastors in Yazoo Association. The minutes of this association show that the churches of which he was pastor were, according to ability, among the most liberal supporters of our denominational enterprises. He was

thoroughly identified with all our religious interests, and did not fail to leave his impress upon the hearts of the brotherhood wherever he ministered. In this relation, he bore some marks of highest distinction. He was so punctual in meeting his flock, that they never doubted his coming on his appointed days. This trait insured large congregations and gave him larger opportunities for doing good. Naturally he was possessed of a very cordial and fervent temperament, and withal very sympathetic, simple and earnest. These fine elements of character—tempered and stimulated by divine grace, eminently fitted him for full and prompt obedience to the Apostle's exhortation: "Rejoice with them that do rejoice, and weep with them that weep." He was the friend of the poor, whether individuals or churches, as his life work shows. He did more work among the poor people and poor churches with less compensation than any man of my acquaintance. But God generally gave him rich harvests of souls for his hire. So that, wherever he labored, many "believers were added unto the church." Among the number whom he led to Christ, his "three sons in the ministry," as he seemed delighted to characterize them, were his "joy and crown." May the noble sire's mantle descend to these sons that they may take up the work which his lifeless hands have dropped and perpetuate it to and through generations yet unborn. He was emphatically the friend and helper of young preachers. He would draw them out in the exercise of their gifts and if they made a mean effort, he would encourage them and bear them up. As a preacher and theologian, he was sound in every fibre of his being. He believed the word of God, he loved the word of God; and earnestly strove in every particular to obey that word. He loved and valued pious, able and scholarly men, but all went for naught in comparison with the word of God. He literally obeyed Paul's exhortation to Timothy: "Preach the Word." The Bible was his daily companion, whether at home or abroad. He was the very soul of honor and sincerity. There was no difficulty in locating him on any question. He was outspoken and bold, transparent as light. He not only had the courage of his convictions, but he had the courage to have convictions also, he was not without faults, for he was human. But the ratio of his faults to his virtues

was far less than in the case of most men. He lived to see his large family of children grown and settled in positions which put them in moderately easy circumstances in life. All but two profess to be the children of God; and I know some of them to be His faithful servants. Several years ago he removed from his country home a few miles northwest of Lexington to Lexington. He made this his home until the beginning of the year 1890, when he with his family removed to Washington, D. C., where they have since lived. Being at times a great sufferer of rheumatism, he chose to spend his winters in the milder climate of Mississippi. That dreadful disease, cancer, which had manifested itself some years ago, developed very rapidly on his left ear, hurrying him to the grave. But while death came earlier than his friends a few months ago expected, he was not taken unawares or unprepared. This veteran of God fell in full armor, with face to the enemy and faith in his God. In all his late suffering, he never expressed a doubt as to his acceptance with the Father or the justness of his afflictions. He believed God a loving sovereign, and threw himself unreservedly into his arms. In all of life's vicissitudes, "in sickness or health, in poverty or wealth," his faith found expression in such passages of God's word as the following: "And we know that all things work together for good to them that love God, to them that are called according to his purpose." "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "For I know that my Redeemer liveth." Which latter passage was the text at his funeral, selected by himself some weeks before his death. He also selected two hymns for the occasion, beginning as follows: "And let this feeble body fail;" "My hope is built on nothing less." The former being the hymn used on the occasion of the funeral of his mother, when he was only one week old.

In his last illness, his every want was anticipated and supplied by the loving hands of wife, children and friends. Honored sire, never was there any more beautiful devotion and service given than that bestowed by thy noble help-meet and children. In the language of Leah, thou canst say, "Happy am I for the daughters will call me blessed." Ah, what a

heritage is the noble life of a father bequeathed to his posterity! Deep eternity alone will reveal its worth. I had often heard him comfort grief-stricken hearts with, "My grace is sufficient for thee." And now as he in the evening twilight of life, descends into the valley of death, in weak accents, we hear him say, "Thy grace is sufficient for me." God be thanked for this wondrous grace in Christ Jesus. As he stands on Jordan's banks, and views "sweet fields dressed in living green," in cadences soft and sweet, we hear in triumphant submission, "it is well, it is well." The funeral services were conducted by the writer at the residence of Dr. T. W. Wright on the evening of June 14, 1893, in the presence of a large number of friends; after which all that is mortal of Thomas Shepherd Wright was laid to rest in the Pickens cemetery to await resurrection morn.—T. J. Bailey.

W. F. Yarborough was born in Yazoo county, Mississippi, December 11, 1867. The following year his father, John Yarborough, moved to Holmes county, where he was reared on the farm until seventeen years of age. In September, 1885, he entered Gillsburg Collegiate Institute, in Amite county, Miss., where he was graduated after two years with the degree of B. S., as valedictorian of his class. The intervening summer of 1886 was spent in Pike county teaching a public school, he being then only eighteen years of age. After leaving school in the summer of 1887 he returned to Pike county where he spent two years in teaching. While teaching his first school the conviction came to him that he ought to preach, but this conviction did not assume definite shape till two years later. In September, 1888, he was licensed to preach by the Central church, Holmes county. After teaching one year longer and preaching occasionally he entered Mississippi College where he spent three years, being then graduated as B. A. While a student here he was anniversarian of the Hermenian Society and valedictorian of his class. During the first two years of his course he preached twice a month as a supply for Mount Pisgah church, six miles northeast of Clinton. At the beginning of 1892 he was called to the pastorate of Magnolia and Silver Creek churches, Pike county, to preach semi-monthly at the former and

monthly at the latter. He was then ordained to the full work of the ministry by the Clinton church and entered upon his new field of labor. After graduation he made Magnolia his headquarters, serving the church there and at Silver Creek till October, 1893, when he gave up their care and entered the Southern Baptist Theological Seminary, at Louisville, Ky. Four months of 1893, in addition to other duties, he spent in teaching the Magnolia graded school, filling a vacancy caused by the resignation of one of the teachers. This first pastorate was not without some marks of growth in the churches and was made pleasant to the young pastor by many marks of kindness and appreciation from a dear, good people. He has spent one term in the Seminary doing excellent work and is back there again during the present session (1894 and 1895) to remain as long as it seems to be his duty to stay. He is on the editorial staff of the "Seminary Magazine."

REV. C. B. YOUNG.

C. B. Young. The town of Sardis, in Panola county, Miss., on the 23d of September, 1880, was both greatly surprised and deeply saddened at the sudden death of the subject of this sketch. Then and there the relentless disease known as apoplexy, at one fell stroke, ended an eventful life. I write the more willingly, yet with sad heart, what I am to write to the memory of this great and good man, because of the associations of other years, both pleasant and profitable, that are necessarily recalled. In portraying the life of Rev. C. B. Young, I do it with the reverence of a son for a father. He was, indeed, to me a father in the gospel ministry and his memory shall ever be

revered as such. I am yet comparatively a young man and only enjoyed Brother Young's intimate acquaintance for a few years. Yet I am in possession of sufficient data to give a fair statement of the main facts of his life. I introduce here an extract from an editorial in the 'Baptist Record" published soon after his death: "We knew Brother Young, and only knew him to love and respect him. He belonged to that noble band of pioneer preachers who, under God, made the wilderness and desert places of the State blossom as the rose. * * * * We have met but few men with more of the elements of success. He was progressive, as his large library of well-read books indicated. Debarred the privileges of schools in early life, he was, nevertheless, a strong advocate of education, especially of ministerial education. * * * * Brother Young was in hearty sympathy with all the forward movements of the denomination. In every sense he was a large-hearted and princely man. His piety was known and felt by all about him; and, to direct all, he was endowed with extraordinary common sense and sound judgment. His life work was a great one." And that the reader may get a more consecutive history of the life of this great and good man I will reproduce, with slight changes, what I wrote for the "Baptist Record" soon after his death: Rev. C. B. Young was born in Franklin county, North Carolina, February 15, 1814. He professed a lively hope in Christ in 1821, and identified himself with Cross Roads church. He subsequently removed his membership to Rolseville church, by whose authority he was licensed to preach the gospel. In 1840 he removed to Mississippi and united with the Chulahoma church, Marshall county, and was ordained to the full work of the gospel ministry June 14, 1845, being then thirty-one years of age. From there he went to the Tallaloosa church. In 1852 he united with Union church, Panola county. In 1871 he moved his membership to the Sardis church. In 1876 he removed his membership back to Union church where it remained until his death, September 23, 1880. During the years of 1847 and 1848 he rode as missionary in the bounds of the Coldwater Association, with the model and exemplary co-worker, Rev. Whitfied Dupuy. He served as pastor, during his ministry,

the following churches: Tallaloosa, Chulahoma, Wyat, Tyro, Looxahoma, Gravel Springs, Bethel, Mount Zion, Salem, Peach Creek, McIver, Panola, Carolina, Sardis and Union, making fifteen in all.

Perhaps no other minister that ever lived in the Coldwater Association has ever been the pastor of more churches in so limited a territory, especially when it is remembered that he served Union church twenty-eight years in succession. The true facts of his having served so great a number of churches in so small a territory, and one of them twenty-eight years, speaks volumes in favor of his great popularity as pastor, preacher and man. Brother Young was verily a pillar in the Coldwater Association, and when he was removed the fabric seemed to tremble and totter. As evidence of the great esteem in which he was held by that body, the following language occurs in the report presented by the committee on obituaries, at the next meeting of the association after his death, which was adopted as expressive of the sentiments of the body: "Brother Young grew up without the advantages of education, but being possessed of native mental qualities of the highest order, he soon obviated this disadvantage in his work as a minister, by close study of that book of books, the Bible. He was a man of wonderful persuasive powers, and his sermons were characterized by the prominence given to the cardinal points of the gospel. Hundreds were converted under his ministry, but the good resulting from his work can never be estimated this side of the great day of accounts. Being possessed of a competency, his liberality in contributing to this body was characteristic of his broad and eminently philanthropic Christian heart. He delighted in the service of the Master, and was prominent in every good word and work. Full of years and honors, he has passed to his reward on high: Resolved, That this Association sorrows deeply and sincerely over the loss of our dear brother."

Similar sentiments of esteem and commendations of his life were expressed in resolutions of respect adopted by his church, Union. What has been said above of the eminently liberal spirit of this man in more prosperous years, was equally characteristic of him in less favored years. Beginning life poor it was needful that he should practice economy, but he

never withheld his benefactions from the poor, nor his gifts from the divine altar, in order to accumulate wealth. He believed God who said, "He that giveth to the poor lendeth to the Lord," and the promise that, "The liberal soul shall be made fat." As illustrative of his benevolent spirit and simple faith in the promises of God, the following anecdote related by himself is to the point, "When I and my wife were just entering upon life, and had to work, struggle and economize closely to live, there was an appeal for a charitable contribution. I gave ten dollars. My wife thinking it was rather a large sum for us in our circumstances, was rather disposed to chide me. I replied, 'He that giveth, lendeth to the Lord, and he will repay him.' In a short time I was employed to marry a wealthy gentleman, who paid me fifty dollars. On reaching home I showed my wife the money, saying, You see the Lord has paid me back five-fold." Mr. Young was not only found at the front in the ministry, in the church, in social life, and in the general benevolent work of the community, but withal a public-spirited man. When a strong blow for principle could be made in the great issues of the day, his influence was felt. Temperance had in him a great and uncompromising champion. Without compromising any principle or his reputation as a Christian minister, his influence in behalf of what he considered true political principles, or party rights, was ever ready to be exerted. Having said this much about the character and life of one of Panola's worthy dead, and one of nature's true noblemen, I close this imperfect sketch by begging those who knew him better than I to supply in mind all the vacuums for which material was not in my possession.—January 12, 1887.

This noble man of God has still living children and grand-children in Sardis and Panola county, who are filling worthy places in society and in the membership of Baptist churches which the honored minister of Jesus loved so well, and his memory is still fragrant throughout the Coldwater Association. He was a warm friend of Dr. J. R. Graves, and his facile pen often contributed to the columns of the "Tennessee Baptist" so long and ably edited by Dr. Graves. He rests in peace and hope.—W. I. Hargis.

Jesse Young. It is with feelings of deep sorrow that this association has been informed of the death of our beloved brother, Rev. Jesse Young, lately deceased, who departed this life since the last meeting of this body, that is, May 28 last (1847). Our deceased brother was a native of the State of South Carolina, and immigrated to this State in 1811; professed a hope in the Lord and Savior; was baptized in 1812, and ordained a minister of the gospel August 15, 1827, at Mar's Hill church, Amite county, Miss. He served as a private in the war of 1812, and distinguished himself among that glorious band of patriots who imperilled their lives in defense of our beloved country. As a minister of the blessed gospel of the Savior, Brother Young was remarkable for his zeal and activity. His labors as such were indefatigable, and greatly blessed. As one of the pioneers of the gospel, he was greatly instrumental in promoting the Redeemer's kingdom in the southern portion of this State and in the destitute sections of Louisiana. Under various circumstances, in heat and cold, sunshine and rain, he proclaimed the truth of the gospel to a perishing world, and ceased only from his labors when he was called away to reap the reward of the righteous—an inheritance among the saints. He was a prominent member and promoter of the various religious and benevolent institutions established by our denomination, and was, emphatically, a living exponent of missionary principles. Therefore, be it resolved, whereas divine Providence has been pleased to remove from among us by death, our beloved brother, Rev. Jesse Young, that while we deeply deplore the death of our lamented brother, we bow with humble resignation and submission to the will of God; that in the death of our lamented brother, we feel that the church has lost a useful member, and this association one of its most excellent ministers; that we tender our sympathies to the bereaved family of our deceased brother, and pray the Lord to bless and sanctify this afflicting dispensation of his providence.—Minutes of Mississippi Association, October, 1847.

William Young, the popular pastor of Oak Grove church, Pontotoc county, in ante-bellum days, was a preacher of fine

ability and deservedly esteemed by the entire association. At their annual meeting at Camp Creek, in 1860, he was chosen moderator; but for the last time he had met with many whose earnest grasp upon taking the "parting hand" at the close of the sessions, gave pathetic expression to the warm place he held in the hearts of the brotherhood. Like the noble and lamented General M. P. Lowrey, the brave and beloved Col. Lewis Ball, the quaint but eloquent and zealous A. A. Lomax, and scores of others, among the talented and devoted preachers of our beloved Southland, he felt it to be his duty to respond to his country's call to arms. He lead to battle as brave a company as ever gathered to the Confederate standard; but if we are not mistaken, ere the conflict ended he was summoned to a "better land," where the blast of "war's great organ shakes not the skies."—St. Clair Lawrence.

J. T. Zealy, D. D., was born in South Carolina in 1830. He received his education largely in the State military school of South Carolina. Feeling impressed with the duty of preaching the gospel he yielded to these convictions and in due course of time was ordained to the full work of the ministry at Beaufort, S. C., in 1851. His first pastorate of importance was at Tallahassee, Florida, the capital of the State, where he was successful in his labors. Leaving Tallahassee he became pastor of the church at Cheraw, S. C. Having served this church acceptably for some years, he became pastor of the church at Columbia, South Carolina. He preached here, in this elegant and refined capital of the cultured State of South Carolina, where the State University is located, for a term of five years. During the war of the States he was president of several female colleges. In fact, Dr. Zealy has been through his life an earnest worker in education. In 1868 he became pastor of the Baptist church at Houston, Texas, where he continued successfully and acceptably for the extended period of seven years. His memory is still fragrant with the people of Houston among whom he labored so acceptably. Receiving a call to the pastorate of the church at Jackson, Miss., the capital of the State, he resigned at Houston, and began his work in Jackson in 1875. In connection with his pastoral labors in Jackson, he also taught school

in the city, and the writer has heard some of his former pupils, young ladies, speak of him in the most pleasant and reverential manner. He continued in the Jackson pastorate until succeeded in 1880 by Dr. H. F. Sproles, he having resigned. He continued to reside in Jackson for a time when he accepted the pastorate of the church at Canton, Mississippi. He preached for a few years acceptably at Canton, but the church being much weakened and unable to support him he resigned to accept the pastorate of the Baptist church in Winona, Miss., in 1885. In connection with his pastoral labors here, he served also neighboring churches at Water Valley, Hardy Station, Mount Nebo, Vaiden and other places. The distinguished educator, Prof. Milton E. Bacon, president of Winona Female College, having died, Dr. Zealy was elected as his successor, and administered the affairs of the college in connection with his pastoral labors. At the close of the year 1886, however, he resigned the pastorate of the Winona church, in which he was succeeded by the writer of these sketches, and gave himself to educational work in connection with the pastorate of neighboring churches for some years. He was quite an acceptable preacher and was always in demand for as much pulpit service as he was able to render. His school continued to prosper until it was seriously crippled by the establishment of a large graded school by the city of Winona and its equipment with a ten thousand dollar brick building, open to the girls and boys both. Feeling that this school would practically destroy the future prospects of his school and his health seriously failing, Dr. Zealy a few years later removed, with his excellent wife and a daughter who lived with him, to McComb City, Miss., and spent his time in the home of a relative, unable physically for any ministerial work. In this pleasant home December 10, 1893, he "fell on sleep" and went to his reward. In the minutes of the State Convention of 1894 it is said: "Dr. J. T. Zealy lived for many years in our State and preached the gospel with great power. He was a wise and prudent leader, a good man, and lived long and well in the Master's service." He was sixty-three years of age at the time of his death.

APPENDIX.

The following from Rev. V. H. Cowsert was omitted by mistake at the proper place:

"With the faint hope that the many curiosity seekers who may chance to read these lines, seeing no note of my ascent in life, may find some gratification in tracing my descent in life, I submit the following brief facts to their scrutiny: I saw the light Nov. 18, 1866, for which I have never ceased to be thankful. My parents, J. J. and D. M. Cowsert, were natives of Alabama, but shortly after their marriage moved to Holmes county, Miss., where they have since resided. This before I knew them. I was born the youngest of only thirteen children, which accounts for the meager proportions of my spare built body. I am the youngest still and have little hope of being otherwise. In my thirteenth year I gave my heart to Jesus, and on my thirteenth birthday, Nov. 18th, 1879, I was baptized into the fellowship of the Goodman Baptist church. It was in the town of Goodman that my father has lived for the past thirty-five years, and it was here that my early childhood was spent. I had the advantages of the yearly free school which consisted of a term of four months, giving me ample time to learn sufficient to forget during the remaining eight months of the year. This school I attended regularly each year, having begun at five years of age until my sixteenth year. The rest of the time I reluctantly spent on my father's farm. Having graduated there to my full satisfaction, and feeling called of God to proclaim the unsearchable riches of his gospel, I at once determined to enter college and prepare myself for this, the grandest of callings. This I was enabled to do, through the courtesy of friends under God's direction, and on the 11th day of October, 1883, I went to Mississippi College, and for the first time in my life, 'rubbed my back ag'in' a college wall.' I put forth my first effort from the pulpit at Flag Chapel, a country church five miles from Jackson, Miss. This was one of the happiest days of my life. To this appointment I walked five miles without feeling the least wearied after I got there. The summer following I spent in evangelistic labors with several pastors of the Yazoo Association. During my college course I sup-

plied several churches. I also served as pastor of the church at Rocky Springs, Yazoo county, and later on the church at Terry, Hinds county, of which I am still pastor. I was ordained to the full work of the ministry August 7th, 1887, by the Goodman Baptist church at the request of the church at Terry, the presbytery consisting of Revs. H. F. Sproles, A. V. Rowe and my pastor, T. J. Bailey.

"I have not yet departed from the path of single blessedness (thanks to a kind providence and the girl I left behind me), deeming it wiser to depart to this Seminary and the more thoroughly equip myself for my life-work. This I accordingly did on September 29th, 1887; and here, where I find so much of importance to engage my attention, I find also a happy termination for this labyrinthine sketch."

Errata.—The following typographical mistakes have escaped detection, besides some of minor importance: Page eight, third line from bottom, for "whom" read "who." Page fifteen, sixth line from top, for "five" read "nine." Page twenty-eight, fourth line from top, for "1884" read "1894." Page thirty-eight, sixth line from top, for "State Springs" read "Slate Springs." Page thirty-nine, twentieth line from bottom, for "N. H. Thompson" read "W. H." Page forty-seven, seventeenth line from bottom, for "ordinary" read "ordaining." Page forty-eight, eleventh line from bottom, for "Barnwell" read "Burwell." Page fifty, second line from top, for "little" read "better." Page fifty, fourteenth and eighteenth lines from top, for "Arkabutal" read "Arkabutla." Page fifty, eighth line from bottom, and page one hundred and ten, twelfth line from bottom, for "Atlanta" read "Attala." Page eighty-seven, seventh line from bottom, for "turn" read "term." Page eighty-eight, eighteenth line from bottom, for "Shulenta" read "Shubuta." Page one hundred and twenty-eight, first line at top and ubique, for "Carson" read "Cason." On page two hundred and twenty-three, seventh line from top for "invited" read "visited." On page two hundred and seventy-five, fourth line from top for "Silvain" read "Siloam." On page two hundred and eighty-six, nineteenth line from bottom for "worthy" read "worldly." On page three hundred and four, seventh line from top for "William H. Gil-

bert" read "William W. Gilbert." On same page, second line from bottom for "left" read "felt" On page one hundred and thirty-two, second line from bottom place period after "higher" and erase balance of that line. On page three hundred and twelve, sixteenth line from top for "Shulenta" read "Shubuta." On page three hundred and forty-seven, fourteenth line from top for "Gibbons" read "Giddens." On page three hundred and fifty-three, second line from top for "sufficient" read "sufficiently." On page three hundred and sixty-eight, eighteenth and nineteenth lines from bottom, for "Gallinan" read "Gallman." Read at top of page three hundred and eighty-three, first line, on page three hundred and eighty-four. On page three hundred and eighty-seven erase thirteenth line from top. "William Hood" (fourteenth line) should be in thick type. On page three hundred and ninety-nine, for "Then" read "There." On page four hundred and twenty-eight, seventh line from bottom for "naturally" read "mutually." On page four hundred and thirty-eight, fourteenth line from top erase "connection," and place period after "pastorate." On page four hundred and sixty-six, fourth line from bottom, for "the important" read "an important." On page four hundred and seventy-one, second line from top for "just mentioned" read "mentioned on page four hundred and seventy-four." On page four hundred and seventy-two, second line from bottom, "Eld. G. H. Martin" should not be in thick type as it is a continuation of the sketch of "Granville Hopwood Martin." On page four hundred and eighty, first line at top for "Wylie Alfred Martin" read "Wylie Alfred Mason;" second line on this page was accidentally dropped out and lost. On page four hundred and ninety-two, twelfth line from bottom for "1871" read "1817." On page four four-hundred and ninety seven, fifteenth line from top is accidentally inserted for one which was dropped out and lost. On page five hundred and one, twelfth line from top for "Lee" read "Lea." On page five hundred and twelve, eleventh line from top for "1885" read "1858." On page five hun-

dred and twenty-six, twentieth line from bottom for "Ponah" read "Jonah." On page five hundred and thirty-three, thirteenth line from bottom for "died" read "did." On page five hundred and forty, ninth line from bottom for "heightened" read "high-toned."

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